



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

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## OUR MEDIUMISTIC GIFTS.

An Address Delivered by Mr. H. Taylor, in the Odd Fellows Hall, Melbourne, Australia.

Ever since my inception to Spiritualism I think those who have guided my thoughts have made it pretty evident that they desire me to be recognized as a fearless advocate of the "grand philosophy" in its highest aspect, as also a fearless denouncer of all that tends to place man's spiritual existence on the lowest planes of thought and make everything in connection therewith antagonistic to reason and the best interest of God and the spirit world.

"Peace at any price" has ever been foreign to my nature, but "peace with honor" has always been in harmony with my desires. I do not, therefore, intend to divert from these principles in giving to you the thoughts which have been transmitted to me by unseen forces, in connection with that most precious (if properly used) gift, "Spiritual Mediumship," but should my plain speaking begot enemies (as it ever has done), I would ask them to remember that all I say is conscientiously in the best interests, according to the light given me, of true Spiritualism and true mediumship, and if all who profess to be Spiritualists, would only demand from those claiming to be mediums, that everything in connection with their work should bear the light of day and the world's scrutiny, instead of, as many do, pandering to half-developed mercenary rogues and swindlers, ever ready to hush up and gloss over any little discrepancies, to use a mild term, because they, perchance, at times receive a "test" from these degraded beings; then would mediumship and those few, so very few, in proportion to the number of those striving to convince the unconvinced millions of the world's inhabitants of the continuity of existence after the material body has served its purpose, then, I say, would those few, well-meaning, well-living earthly servants of the heavenly messengers of "peace, good will to all," have some hope of succeeding in what now seems to be such an arduous, if not altogether hopeless task.

And what is the cause of these conditions? It lies in the fact that so many striving to develop mediumistic abilities, they perhaps "not even in the slightest degree," without either considering or caring to know the great responsibilities they take upon themselves when declaring to become subservient (I use the word advisedly) to the influence of any denizen of the spirit planes, who may come along and who, perchance, may have no more spiritual enlightenment than themselves, and who, when on earth, had the one object in view: a greed of gain for the purpose of gratifying their selfish aims. And so these much-to-be-pitied and condemned individuals place themselves in the hands of those on the other side who choose to serve him or her whose ideas are congenial with their own, caring nought for anything but the amount of shillings, half-crowns or pounds such earth-bound guides, in conjunction with themselves, can extract from the pockets of their dupes, as the reward of a few haphazard "tests," which, no matter how little real value of a material and none of a spiritual nature, may be only the more anxious; their continual cry, as they hover around, like the moth in the seeming charmed circle of the candle light, being, more tests! more tests! until, like the poor insect, their wings get scorched, and instead of taking the lesson to heart and profiting thereby, they make all sorts of foolish excuses "for the poor persecuted creature," as they choose to term him or her who has been preying upon their feelings and their pockets, and the unrest, that is created in their minds, through the rotten foundations they are working upon, causes them to renew the attack on the delusive light, fearful lest it is only, after all, a "Will-o'-the-Wisp" they have been fluttering after, and must, therefore, further satisfy themselves with more "tests," because not thoroughly convincing tests.

And so the cardsharp, the fortune-teller, and the undeveloped medium, mixed up together under the cloak of Spiritualism, continue to thrive at the expense of the true sensitive and deal out their wares to those who place the greatest value on "I am very pleased to see you," when coming from some one they possibly knew, or fancied they did, in earth life; or, it comes from some one claiming a big name, the greater one the greater the satisfaction. And greater value still is placed on any information telling them to do this, that or the other thing, and they will reap so many more golden guineas thereby; or if they take a certain journey they will be benefited by it.

Anything which tends to worldly aggrandizement is swallowed with the greatest respect and faith, and acted upon, until the too often, fallacy of it is exposed. And yet a bright message of reasonable advice of a really spiritual nature is taken as being of no importance and oft-times with contempt, or with "this sort of thing can wait" style, no matter from whom it may come.

And so the unspiritual Spiritualists continue to be wrapt up in test-hunting as the only means of quieting their restless spirits, and often guilty consciences; putting off the great day of reckoning with themselves, which they will so surely have to undergo, and will so surely have to undergo, and ignorant of the fact that if they only approach the spirit world for truly spiritual upliftment, those in spirit life are ever ready to communicate all they can see necessary for them to know in order to keep above material want, without having to be continually catechized for nothing but selfish purposes.

Some may say this picture is too harshly drawn, but can the truth of one stroke of it be challenged? If so, then those who have guided me to

sketch it have deceived me for the first time.

No, friends, it is only too well and truly known that there are so many ever ready to take advantage of the opportunities offered, and to be made, for practicing deceit and lying in connection with mediumship for the sake of what material profit can be made out of it, and the only way to improve the situation is for all, no matter under what "ism" they live, to fearlessly denounce these blasphemers of the Infinite Spirit of the Universe, and shield from the cold blasts that arise from the wrong-doings of others, those few priceless workers for the uplifting of so people, the "true mediums."

Test and try well all mediums coming before the public as workers for the public benefit. Those found wanting, advise them for their good. Those who are found to be a credit to their calling, encourage and support with your sympathy and assistance (for I fully recognize the necessities of their material existence), and give them such a passport as will guard them against the hypocrite and deceiver who bespatter them with mud; a passport that will act as an incentive to their ever trying to go on and on, upward and higher in their own progression, and thereby taking with them all who listen to and take heed of their spiritual outpourings. Such as these are only fit instruments for the use of the spirit world, and they alone understand the cares and responsibilities of what mediumship really means. And if the mediums themselves could only see, as I can, the necessity for their not only living in harmony together, but for forming themselves into a strong body for their own mutual protection and advancement, then would they quickly see the ranks of the "woolens in sheep's clothing" become so disorganized and disloyal that they need fear no more onslaughts from their spiritually guarded pastures, nor any more interruptions to their work of gathering the vast flocks of the world's stray sheep into their morally and intellectually strengthened folds.

Everyone has a gift of some sort, which, however, takes longer to develop in some than others, whilst many go to their graves with the talents given them by God, unused through having neglected or been unable, on account of their surroundings, to expand them.

It is according to the opportunities given and taken that we succeed in the expansion of our powers, which, no matter of what description they be, all tend towards the uplifting of our spirit natures if conscientiously carried out.

Some are ordained by God—mind—body, not man (as the licensed priest and doctor are), to take up the work of oratory, known to us as inspirational or trance-speaking; others, the work of healing, magnetic or otherwise. Then again there are others gifted with the power of seeing into the beyond, commonly called clairvoyance; others have the power of hearing messages from our spirit entities; this is classed as clairaudience; and again there are those who spend their lives in developing the gifts of music, drawing, painting, modelling, experimenting (chemically or otherwise). Also those who are gifted with the power of seeing into the future, and effects, such as geologists, astronomers, and other scientists.

All of these are mediumistic gifts when properly understood.

And last, though by no means least, I would draw your attention to the sublime gift of authorship: they who are responsible for formulating all the various ideas of themselves and others, which, by their facile manner of expression, they are writing, these wield the pen, place before the world that which becomes man's ruling power. Some, no doubt, place the gift of inspirational writing at the bottom of all the other generally accepted phases of mediumship. Many do even class it in the category of spirit communion, unmindful of the fact that the pen is indubitably mightier than the sword, and becomes the medium of man's destiny, both spiritual and material, and the arbiter of the world's progression, and it should command more attention than it does from the mediumistic standpoint. The utility of this, to me, much undervalued and neglected phase of spirit power amongst Spiritualists, I wish to impress indelibly upon all young minds. Not that I would advise those who have other gifts to neglect them for the purpose of trying to write, but that they who have any taste for writing should strive to develop it. In preference to attempting to force on a power they think might be more useful to them from a worldly-minded view, bearing in mind that the good we do in this life, although "of intermed with our bones," only remains so for a short time and is quickly resurrected with all the glorious surroundings we are told were attendant upon the resurrection of Christ; but, alas! all too often, the good deeds of the departed are only resurrected for a brief existence and then forgotten in the whirlwind of time, but anything of value which is written can ever live, while the very best of outspoken extempore thoughts or ideas fade out of the memories of the most retentive minds, and thus are lost to the world many, many pearls of great price, through never having been committed to paper.

This loss is most keenly felt in connection with our trance and inspirational speakers, whose best emanations, in most instances, quietly glide into the forgotten past, unmonitored and unsung, instead of becoming revolving beacon lights for all spiritually wrecked mariners who have been buffeted about upon the seas of this benighted world's troubles.

Had I had the opportunities and teachings in my youth which are the happy lot of the child of Spiritualism

to-day, I venture to assert for the benefit of all who take any interest in mediumistic possibilities, that my pen by this time would very likely have chronicled matters from such high planes of thought, that I should now be standing before you as great a power in the land as your one-time honored leader and co-workers, Junior Brown and Alfred Deakin, instead of being one of those unfortunates who can only look back with the deepest regret upon lost opportunities and strive all in my power to make amends during the short time which still remains for me here. I do not say this boastfully, but claiming it as a right and a duty to hold myself up as an example of what might have been, if I had not for the best part of my life been in total ignorance of the latent gift within, and which has, to my own mind at any rate, developed so rapidly, that experience teaches me it is outside the knowledge of anyone to conceive to what state of perfection they can develop the special phase of mediumship with which they may be gifted, if they honestly strive to do so without forcing it on for the purpose of turning it to a solely selfish account, that is, for using a divine gift as merely a commercial speculation, as so many do.

To those who are instructing most young (and here comes another most important phase of spiritual power) the power to teach, which so few comparatively speaking, possess, to them I would point out the necessity of laying a sure foundation for pure unalloyed mediumship, in the minds of their pupils, by teaching them first of all to try to know themselves by knowing something of the power and love of God, who has given to their guidance all the beautifully intricate, immutable, never-changing laws of nature, the breaking of the least of which will retard their mediumistic progression in the future. And ever keep in their view the simple plain laws laid down by Christ (the great medium of Nazareth), as being necessary to evolve the Kingdom of Heaven, which is the Kingdom of the Spirit of their divine father, God, within them, and of which he, Christ, was such a wonderful prototype, a state gained by exercising a life of self-denial, and all those who wish to become worthy the name of medium must strive as far as lies in their power to follow his steps.

We heal the sick, the hungry feed:  
The lame we make to walk;  
The blind we help whenever they need;  
We make the dumb to talk.

All these things shall we strive to do,  
Help the weak and the feeble to rise,  
We free all souls from earthly strife:  
From this dark wilderness.

Which one of us can Amen say  
To such great acts as these?  
Is there one here can lead the way  
And thus the angels please?

Or boldly say, my faith I'll prove  
By deeds like these of old,  
And show how by a life of love,  
God's gift I can unfold.

Be always tender, true and just:  
Do all the good I can,  
And on each sunny heart try thrust  
The love for fellow man.

That mighty strength may come anew,  
Sent from the great Unseen,  
And give me power like deeds to do  
As Christ, the Nazarene.

Other forms of mediumship in painting, modelling, etc., which are not looked upon by the generality of people as being the outcome of spirit guidance and which do not receive the attention they should from the mediumistic standpoint, by those who are in touch with the spirit world, can by careful consideration and close investigation be proved to be foreign to the evenly balanced nature and powers of individual in their normal condition.

Place the work of the true artist side by side with that of the one, who, failing the necessary mediumistic gift, paints his picture in a methodical, harsh, angular, though withal, perhaps, a perfectly correct style, only wanting what is termed the "fire in it" to make it a success.

Watch the two at work and compare their efforts.

Mark the very soul-force of the true artist depicted in his work and as he ever and anon recedes from his picture to study the result of, perhaps, only a little touch of the brush, note how his face lights up and his limbs tremble with delight under the control of the spirit which has enabled him to obtain the desired effect, and which, of his own weak self, he was unable to accomplish.

Truly this one's soul lives in heaven for the time being.

Never a thought has such a one for the amount of sordid wealth his great masterpiece is to bring him, his only wish, his very life being wrapt up in the desire to produce his ideal of what a picture should be, in order to touch the fine chords in the nature of every human mind, and make them reverberate in harmonious response to each touch of the brush that has produced such a pleasing, uplifting, soul-elevating feeling in the breasts of all who gaze upon its every detail so true to nature's handiwork. Such results as these are only obtainable by the spiritual artist, who, given the necessary conditions, stamps his name indelibly on the scroll of fame and lives in touch with the spirit influences which tend so greatly to his success and which make his work his everlasting prayer, and his life's absorption in it, his heaven.

What more harmonious existence can anyone wish for on this earth than the knowledge of being able with the assistance received from the unseen world, to reproduce a counterpart of nature's beauties and God's handiwork, sufficiently inspiring to make all who gaze upon such a wonderful creation of man's ideas, feel the better for it.

Now take the case of the one who is trying, for mercenary motives alone, to force on a gift they do not sufficiently possess, and what do we find? A worldly-minded, ambitious individual, being unable and not altogether willing

to give the necessary conditions, striving in a laborious kind of way to produce a great picture, a great name, a greater fortune for himself, before he has, perhaps, learnt how to properly mix his paints. His work is irksome to him and he tells wearily on, with no real eye for the beautiful, with no aspirations of the soul to elevate the thoughts of others by his work, with but the one object before him, to get his task finished and sold to the highest bidder so that he can indulge his fancy in something else more congenial to his nature, and which, if he made it his ideal, he might also make a success and thereby find that life was worth the living when its right use is discovered and properly developed. And so do hundreds and thousands waste their mediumistic powers in attempting to accomplish, in a half-hearted manner, that which they are untrained for.

I, and others, might as well expect to excel in trance or test mediumship, with the same chance of success as anyone of either of these designations would have in trying to wrest the laurel wreath from a properly developed healing or writing medium. And it is for this reason I would impress upon all the desirability of being thankful and contented with whatever form of mediumship they discover they are possessed of.

Never mind if you find those who are more prosperous than yourself in their use, or may be abuse, of some other form of spiritual power, stick to that for which you are fitted and consequently ordained by God to make use of, and strive to develop it honestly and truthfully for the benefit of others as much, or more than for your own worldly aggrandizement; for it is by this means alone you can excel, and all your endeavors for development, either at home with others, or wasting time continually seeking advice from man instead of God, through his messengers, will profit you nothing, if you have ulterior motives in view, other than the uplifting of humanity out of the mystifying nightness with which those in authority are ever surrounding it.

If you wish to become true mediums, working for God and humanity, follow as near as you are able in the footsteps of that great medium of Nazareth who developed his gifts by living as near to God as he possibly could, thereby evolving the divinity within, to such an extent he was able to penetrate with his spiritual eye all the worldly ambitions and the cloaks of deceit and self-righteousness of the material man, and show how transient and worthless such things are when compared with the power to benefit the world by healing the sick, spiritually strengthening those in need of upliftment from the conscience-stricken remorse which was continually sinking them lower and lower in the whirlpools of iniquity, and foretell to them what was deemed necessary by an all-wise providence to be beneficial for their future guidance in raising the material to the greater knowledge of the spiritual existence.

This is what mediumship is intended for—to spiritually help mankind to a better knowledge of the life to come, and how to prepare for it by leading unselfish lives of progression here, and helping others to do likewise, so that "the peace of God which passeth all understanding," may reign on earth as it does in heaven for ever and ever.

See to it, mediums, that you cultivate spirituality as your stronghold against the wiles of evil spirits, and that you, to it, sisters, that you extend your untrusting sympathy and joy to those worthy the name of medium, who elect for the honor and glory of God, to battle with the contumely and scorn ever to be met with in a world as whimsical as a fickle babe. Ever be ready with your strongest condemnation for all unspiritual, undeveloped, or wrongly developed mediums, who God and his laws at defiance by daring to practice, behind the shield of spiritistic mediumship, avarice, and deception of the vilest description to satisfy their greed for material wealth, forgetting that without a clear conscience, all the gold brought to light, together with that which still lies deep in the bowels of the earth, is powerless to bring one moment's real happiness.

Thy gifts, O God, are freely strewn as seed upon the shore,  
For all to cultivate and use, as did the Christ of yore;  
To use, in honor of thy name, as means of doing good:  
To make thy wondrous ways by all much better understood.

Not for the sake of sordid gain should be thy children's end,  
But the one aim of doing good should be their sole intent.  
In cultivating heavenly gifts inspired by thee in all,  
So, that in rising to the light they pilot those who fall.

If mediums would study to develop on these lines they could create a new era of Christianity that would become such a motive power in man's spiritual, and thereby material progression, that soon would all object so vainly looked forward to, be obtained, and the ray of light which is only fitly flickering, would develop to such an extent, and so quickly, that from a streak it would become a bright beam, and yet again a dazzling sun overpowering the sight of all who refused to purify themselves sufficiently to make their spiritual eyes as bright and piercing as the rays of the great orb of day shining in all its glorious majesty with the pure magnetism of its creator, God, around and in it. It rests with all who claim the name of Spiritualist to see to it that we protect ourselves as far as possible against fraud and deception, and it rests, in a great measure, with our public medium, to determine the time when Spiritualism is to take its proper place in the annals of thought, science, and the world's history. For as they choose to use or abuse their God-given opportunities, so will they decide the amount of credence mankind at large will place in the demonstrable facts of the eternal continuity of the spirit and so will they strengthen the minds of those already believing or shake their faith in the honesty of purpose of all

those professing to be anxious to know more of the great beyond.

Spiritualists, pray for your mediums, and mediums, pray for yourselves and one another to be always progressing whilst on earth, so that if the time should ever come in which you are required to yield up this mortal life at the hands of your persecutors, you will be able to do so with the same calm, self-assuring knowledge of the glorious hereafter, as did the Christ, who, in his last moments contentedly said: "It is finished," and took his way to live still nearer to God in spirit life.

## AUDI ALTERAM PARTEM.

Agitation of Thought Is the Beginning of Wisdom.

Any system which does not practice as well as teach that maxim, is doomed. The church is slowly dying, in spite of its wealth and popularity, as an orthodox institution. Instead of its converting the world to its dogmas, the world is converting the church to its common sense. The world has always practiced free discussion. The church only to a limited extent. Spiritualism to a greater extent. The human mind has always loved freedom for itself, even when it denied it to its neighbor. As it grew larger, stronger, clearer, better, it accorded the right of freedom to the other side. Its growing love of justice prompted it to say, "Let us hear the other side," until its voice echoed down the ages through the lips of the Roman ruler, Agrippa, to Paul, "Thou art permitted to speak for thyself." Is this not the right of every human being?

I never knew more of this freedom of debate than is exhibited through the columns of The Progressive Thinker. It is exhilarating to read, week after week, pages of eloquence and wisdom. Spiritualists themselves about themselves and their convictions, and let it be said, to their credit, that, for the most part, kindness, urbanity, good will rule.

I notice, however, that one gentleman, for whom I have great regard, declares in page 2 of number 569, "The spiritistic iconoclast with a hammer for pounding, torch for burning, and lips for spitting spite at the churches, has had his day. He is a back number. The polemic period has largely passed."

Why, that grand old young man, who carries his eighty years so gracefully, can scarcely write a line or preach a sermon which does not fairly bristle with polemic. It is this which makes him so interesting. Not many of his keen words go unrecorded. As an ardent admirer of Jesus, how could he be anything else? Jesus, whose example our brother thinks and says is good, began his "polemic" career when but twelve years of age, "sitting in the midst of the doctors, both hearing them, and asking them questions,"—the very marrow of debate. The Rev. Dr. Buck makes special mention of this polemic peculiarity of Jesus. He said: "The ministry of our Lord was a perpetual controversy," and he added that the apostles followed in his polemic footsteps so faithfully that they "came at the truth by much disputing." This is the grand object of debate, tersely told. Paul disputed for days, weeks, months in the market places. He was called a "babbler," "a setter forth of strange doctrines," "some mocked," but the earnest Jews, "encountered" his opponents, Jews, Epicureans, Stoics, "disputed" with them, "reasoned with them."

With the example of Jesus and his disciples it is not surprising that Rev. Dr. Storrs exclaims: "I never was afraid of discussion. We can better get at the roots of the 'Spiritistic' doctrine, as we are soberly informed, is guilty of carrying a 'torch for burning,' and 'lips for spitting spite,' that is discourteous. But better all the abuses of controversy, than one lota less of mental liberty. Better an occasional cyclone, than a dead calm. Better let loose the winds of controversy to lash into foam the sea of ignorance, than stagnation. As your own A. J. Davis says: 'The agitation of thought is the beginning of wisdom.'"

When Spiritualism turns its back upon the principle of free discussion it will become a mere sect. I have sometimes thought that your great movement is drifting into a sectarian shore; for where are the Spiritualistic platforms to be found which are as free, as broad, as liberal as The Progressive Thinker? Nowhere! Am I mistaken? When I obtain the proof I will make the correction.

Two years ago I sent courteous invitations to twenty-five Spiritualistic societies for joint debate on Materialism and the "Evidences" of Spiritualism. I received several kindly replies, explaining that arrangements were made for the season. I tried for a year in advance; but no acceptance of my brotherly invitation to this hour.

The conviction is forced upon me that Spiritualists are afraid of debate. If they have the eternal truth on the question of future conscious existence, why should they unanimously shun debate with one who is as gentlemanly as any Spiritualist in the land, and more so than any 'spiritist,' according to report. W. F. JAMESON.

Grand Rapids, Mich.

## THE VOICE OF A PHOTO.

You can take me, you can print me,  
You can true to nature print me,  
But you cannot paint the pleasure  
That I give;  
I'm the likeness of your mother,  
Of your father, sister, brother,  
And long after they are buried I will live.

You can wash me, you can soak me,  
And then with your brushes stroke me,  
When the substance I resemble has decayed;  
But you cannot paint my nearness,  
Or obliterate my dearness,  
For the virtue of my being cannot fade. DR. T. WILKINS.

## SLEEP AND DREAMS.

Their Nature, Uses and Significance.

This is a subject that is always interesting, because it comes to all of us, and to which there are no exceptions, and around which hang all the mystic spheres of all the ages. Into this mystic sphere the keenest intellects have sought to penetrate. All things sleep, and the world ceases to what it is, so it can sleep when nature demands it, and it is but few who ask, What is sleep?

To dream in sleep has always been considered the most fictitious and unreliable of all things, but some of the most important events in human life have been foretold in dreams; and if we assent to the records, the Christian religion itself is founded on a dream. But what really is the most important of all the phenomena of nature, without which there is something to me that is tired nature's grand restorer, but it is something more than simply rest. Rest never can take the place of sleep. People have dropped off to sleep in various attitudes, riding on horseback, on steam engines, in places of great danger, even under torture in the days of the horrible inquisition, and for the time got a new lease of life to bear their trials; so there is something in sleep far greater than physical rest.

Why should we not ask the question and desire to penetrate its mysteries? From my limited reading I have failed to find the true answer to my inquiry. I cannot say that it has never been answered, but there is something in it that should be better understood, for within it lies the undying nature of the essences or spirit of all nature. Nothing can die that can sleep, and all things sleep, from the granite rock to the celestial angels; not even a spirit can exist without sleep. This vibration and from the self-existent infinite is a necessity of existence in everything that we can have any cognizance of.

Simply to rest, doesn't answer the question why do all things sleep? We all know that all organic bodies, vegetable and animal, require a periodical influx of material substance that is used to maintain physical existence, and we also know that if a living form is not present in the physical, the material influx cannot take place; and we also know that no finite is self-existent, therefore the living form which gives existence to the material must derive its support from some higher source capable of giving life to its finite receptacle; therefore every finite life is a vessel so formed that it necessarily must receive life from its original source, and as that conscious ultimate life cannot possibly approach or take cognizance of the infinite, it must receive its existence in an unconscious state; therefore sleep—and it is why all things sleep. The self-existent source of life is so hidden that no finite can perceive or approach it, and yet, unconsciously to its finite receptacles is life given, that the life of each finite appears to be its own.

The individual spiritual being which gives life to each material form is as much dependent on its source of life as the material form on an influx of material substance. The body turns in regular periods, according to its life, into the state of unconsciousness to live, hence the importance of sleep is greater than material food.

We breathe the spiritual atmosphere in sleep, hence the modification of breathing in sleep; and it is of the utmost importance that during this state the natural atmosphere should be of the greatest purity, because we are not conscious of impurity during sleep, and the body may die while the spirit is actually renewing its life, but as the vessel itself is of spiritual substance, its finite form is indestructible.

Sleep has been called the twin sister of death, merely because of its material unconsciousness, when really it is a daily or nightly renewal of life. The self-existent life is so present in all things, that escape from it is necessarily impossible, and every conception of it is just as impossible, and all previous attempts to finite it into form are a childish absurdity. The body is a necessary container for spiritual substance to be finite into form and have conscious existence, and no form can exist otherwise in the spiritual world—no more than a thought can have a form until it has an ultimate expression; therefore the self-existent life itself is only conscious of its existence in its endless, interminable, finite expressions.

The higher development of animal life, the greater is the necessity of sleep, especially in the infancy of its existence, because the spiritual vessel, like its body, required a more constant influx of life to support its material existence.

That mysterious realm we must all inhabit we can have but little knowledge of during our natural lives; without doubt this is an absolute necessity, an order of nature we call infinite wisdom. That the spiritual vessel is opened to a living influx in sleep, from the spiritual atmosphere which pervades every atom in the boundless universe, must be admitted, for how else could all things live? and for what other purpose could sleep exist?

"Now I lay me down to sleep" is a constant acknowledgment of dependence on supreme power, whether by the just or the unjust.

In sleep come dreams, and what are they? One of the unfathomable mysteries of life, and one in which every individual is intensely interested. Dreams, so far as we can penetrate, seem to be instantaneous impressions on the brain (that is all that we are able to take cognizance of), while the spirit is returning to its waking state. Though the impression may seem to pass through long periods of time, to our waking senses, this is the appearance to the dreamer; but time is nothing in the realm of spirits, and these impressions are more frequently in symbolic figures than in the language of the dreamer, which we often find it difficult to understand in our waking senses, and very many seem to

## AFTERMATH.

The N. S. A. and the Declaration of Principles.

As I was not in your symposium of N. S. A. expression preliminary to the convention, I present a few thoughts. I do this in a saddened mood. Spiritualism to me is the embodiment of truth, justice and right action. It is discouraging when a brother or sister shows even the semblance of making might right, in place of the great lesson of kindness which is ever and always given us from the angel world.

The demand for a declaration of our principles was legitimate. In this it was not expected we should pose as one of the many branches of a universal religious belief. We had enough of these; but it was very desirable that we could be estimated by what we knew that the rest did not know. As to our being a religious body, we needed no claim to worship that which all conceded we could not comprehend, while we could honestly worship truth—the good, the beautiful and true—all that lifted man above and away from the savage and toward the angelic state. Was it not unkind, to say the least, to thus represent one, with devotion to high spiritual ideals, with aspiration for an exalted spirituality, as presenting as a first factor that which from earliest history is known to have filled the world with woe and drenched its soil with human blood?

And what is the real difference between the godwise and the godless? Not the most cultured and the most abject atheist, and both unite in the belief that there is a cause of all causes beyond human comprehension.

Then the query rests, what have we as Spiritualists in a declaration of principles to do with that which we do not know and as a body of honest investigators have not proven? We certainly know much not known in our religious environment, and it is this world is demanding of us to place our signatures to.

I will not unkindly judge of the motives of those who have placed us where we now stand; but it is disappointing after the promises of amendment so freely made by the supporters of the declaration to see these in the convention just closed entirely ignore all criticism and proceed in the power of might, as if to say: We have things of our own way to follow, and are indifferent as to how you like it. This might be expected in politics, but not where a religion is sought to be recognized.

It will not be denied that a recognition of Atheism in such a declaration would be an outrage on Spiritualism, and its adherents. Why a recognition of its opposite is not equally so, I cannot see. It is of no account to which is the correct belief; this is not the question—it is what we as a body of people claiming to be religious know. If we are to present the old beliefs as ours, why formulate new? Why not remain with and strengthen the old?

No one who has truly accepted the angelic lesson would unnecessarily ignore the feelings of any person whose worship was of God in that form, nor would he grieve over one who ignores such worship. But whether he does or does not, the subject has no place in what should have been worded: A declaration of what we have proved to be true. H. W. BOOZER.

Grand Rapids, Mich.

be extremely ridiculous, yet they may mean something we cannot understand.

What we call trance or automaticism is not real sleep, that opens the spiritual vessel to influx from the spiritual atmosphere, but an opening of the spiritual senses, bringing the individual in rapport with the denizens of the spirit world, for short periods of time only, because in that state they do not breathe the atmosphere adapted to spirits.

Disturbed and diseased physical states are by necessity noticed by the spirit in sleep, and disagreeable symbols are left on the brain at the instant of waking; and all such dreams have a warning significance, that is worthy of notice.

In the most healthy condition of the system sleep is seldom disturbed with dreams, but when it is, the dream is sure to have some purpose impressed on the dreamer by spirit influence.

Life is real, and dreams are a part of the reality of life, but not understanding and classifying them has led to a world of superstitious notions.

Since we have the short dissertation, I see a work has been published advocating the same views that all space is filled with an interminable, exhaustless multitude of spiritual beings, breathing a living, spiritual atmosphere which we necessarily breathe in sleep, and which is all times beyond time giving life to this boundless universe.

B. C. TABER, M. D.

Dallas, Texas.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it introduced the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for \$2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is \$1.60. You can readily see that we are furnishing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.



## SPIRITUAL CONVENTIONS

E. W. Gould Offers Some Reflections and Practical Suggestions.

The eighth and last annual convention has just closed its sessions at Cleveland, Ohio.

As there were great expectations and predictions as to the result of this convention, it may be interesting to many, especially to some who were prevented by adverse circumstances from attending the convention, to spend a few moments in glancing over the proceedings of that body of delegates. Although of course it can only be a glance, as it would require volumes to report in detail the proceedings of a four days' convention, under the direction and management of that indomitable worker and superior presiding officer, President Barrett.

And it may not be improper for me at this point to say, as many of the friends of the cause know, I have for several years used the little influence I possess in these conventions, to defeat the reelection of President Barrett, and it is hardly necessary for me to add that my opposition to his reelection is not predicated upon his inability to act as a presiding officer, or an earnest, energetic lecturer.

Although I gladly admit that his physical endurance has far surpassed my anticipations, and I am prepared to accept his most sanguine expectations that his spirit friends are supporting him, "and encourage him to undertake the phenomenal amount of labor he performs." In fact it is not two months since, while sitting in a private seance, in San Francisco, that the spirit of our venerable Brother Colby, of the Banner of Light, urged me to attend the convention, but admonished me not to oppose the reelection of Bro. Barrett, as he would undoubtedly be the choice of the delegates, although Bro. John Day, the former assistant editor of the Banner of Light, the same sitting, urged me to go early to the convention, and to do all I could to defeat the reelection of his more successful rival.

I mention this as a mere incident in this connection, as others may know more and feel a greater interest in these interviews than I do.

My principal object is, and always has been, to preserve the life and health of President Barrett, and in great value his ability and devotion to the cause of Spiritualism seems so admirably adapted, and so much appreciated by many.

But to resume my narrative. I think this was the largest convention of Spiritualists ever held, except that of 1893. That being at Chicago in the year of the great World's Fair, accounts for the larger attendance. As I have not the record before me I cannot say whether the attendance was larger here, but the fact that the delegates were represented at this meeting, I missed the presence of many that usually have attended, and some were present for the first time.

I think there was more harmony, more disposition to yield contested points, than I have ever before observed, which is an encouraging symptom to those who have confidence in these large conventions, and feel that only through harmony and a compromising spirit, can any organization advance profitably. The question of holding the convention was well selected, and the building in which the meeting was held, the Chamber of Commerce Hall, was all that could be desired.

And had there not been a resort to a little sharp practice on the part of those having that bulging city charge, everything the part of the citizens of Cleveland would have been very courteous and very agreeable. That city had been selected at a previous convention, held at Chicago, and an offer of the use of the Chamber of Commerce building was accepted, as one of the inducements for the convention to be held at Cleveland, and it was with no little surprise that the officers of the convention were notified, after their arrival at Cleveland, that the gratuitous use of the hall would only be extended to the daylight meetings.

It was in the evening of a charge of seventy-five dollars for each evening would be made. And as the program had been made up, there was nothing left for the management to do but to accept.

The only apology or explanation that was made for this breach of contract and extortion, was that "a new secretary had been elected who would not recognize the acts of his predecessor."

This was a dodge the convention thought the great and beautiful city of Cleveland would not countenance. Washington, the home and headquarters of the National organization, was, I think, erroneously selected, as the meeting place of the next convention. The liberality of the treasurer, Brother T. J. Mayer, was fresh in the minds of the delegates, as he had just conveyed a title to the N. S. A. of their present headquarters, overcame the earnest applications and eloquent appeals of several representatives present.

A number of eligible cities, occupying central positions, which it seemed to me, entitled them to consideration, one of which should have been selected. But the convention thought differently by a very large majority.

I am afraid this decision will reduce the number of delegates at the next annual meeting, as it will add to the expense of a large number of delegates who are less able to pay transportation expenses than our more fortunate brethren of the East.

Besides, we have made all the converts at Washington that are probably to be made at present, while we have wide fields for missionary labor in many eligible locations for conventions. The difficult question of proxies was intelligently discussed and a step taken towards a more consistent rule in the future. It is beginning to be understood that the rule governing proxies is a very important one, and should be more fully comprehended.

There were a large number of States represented in this convention, showing a lamentable lack of interest in the National organization, which is or should be the leader, the guiding star of all practical progressive Spiritualism. I apprehend, however, there was a greater lack of money than interest, that kept them from this convention, and unless there is a disposition on the part of our Eastern friends to hold our conventions nearer the center of the N. S. A., I am of the opinion that the lack of money and interest combined, will suffice to confirm the assertion sometimes now made, that this is an organization of the "poor of Eastern Spiritualists exclusively."

To overcome this suspicion or jealousy, it is necessary that every practical effort should be made by the N. S. A. to extend to distant points all possible advantages, to keep them in as close touch and sympathy with the N. S. A. as possible.

I am and always have been doubtful of the policy of organizing State societies. While recognizing the good they may do, I fear that it is done at the ex-

pense of the National, inasmuch as it separates the N. S. A., partially at least, from the local societies, from which the life blood of our cause should be derived.

This convention recognized for the first time for some years the importance and value of local societies, and although late, it is hoped they may be saved by wiser counsels and the fostering care of the N. S. A.

Two important subjects that have furnished themes of unusual interest in many discussions in the last year, and were supposed to be prominent factors in the discussions of this convention, were wisely passed over. I refer to the "declaration of principles" that were adopted at the previous convention, after a heated discussion, and the question of separating the philosophy from the phenomena, upon the public platform, especially on Sunday.

The discussion of both these subjects will for some years yet probably create inharmonious and perhaps ill feeling, and should be deferred, as no important results are involved and inharmonious should be avoided in discussing important issues.

The "Mayer fund," that had been drawing its slow length along for twelve months, was completed, and a title to the property was handed to the president by Brother Mayer, who received deserved applause.

The financial question received due consideration at the hands of a very competent committee. Their efforts resulted in the collection of a very generous sum of money, which, added to the amount collected through the efforts of the secretary, in behalf of the Mayer fund, during the year, aggregated several thousand dollars, and placed the N. S. A. in position to enter upon a line of work they have never before been able to embark in to any considerable extent.

While the convention enjoined no definite instructions upon the trustees, as to the disposition or use of the money in the treasury, it was evident from the discussions and reports presented by the trustees, that in that field of labor the delegates felt and expected much of the surplus funds to be expended.

And it is to be hoped that the wisdom and the observation of the trustees will enable them to see in many of the feeble local societies, and missionary fields worthy of their assistance.

The limited number of missionaries to be placed in the field seems to me entirely inadequate to the harvest now ready for the husbandman. The appointment of President Barrett to go into the missionary field, as generalissimo, and to devote his entire time to that work, after the first of December, seemed an excellent step on the part of the convention, although I voted against the appointment, believing it was adding more upon him than his physical faculties could endure, although as he accepted the position with thanks, I felt that as long as he could endure the fatigue we should have an efficient officer and a faithful missionary, whatever may become of the Banner of Light and its many readers.

A very comprehensive and able report was read by the secretary of the Lyceum Association, and a small collection made for its benefit, but entirely inadequate for the purpose of so important an auxiliary. Many important matters were referred to the incoming board for further action.

It occurs to me that the next convention should take up this Lyceum question, and if possible instill into the minds of the delegates, and through them into the minds of the people, some enthusiasm, some more practical methods by which they may comprehend the great importance of the Lyceum to their children, and to the cause of Spiritualism. The Lyceum is to us what the Sunday-Schools are to most other denominations. If any one is wise enough to tell why they are not so accepted, let them rise and explain. The election of officers, always one of some interest, resulted satisfactorily. I think, although but one female member was honored with a position on the board of trustees. Why this omission, this slight, I do not understand, as our female members are always the first to respond when any important work is to be done, money to be raised, or acts of benevolence performed.

The efficiency and politeness always manifest in our secretary, should encourage delegates to feel that we have many other female members equally competent and worthy of positions on the board, and I trust another convention will see this injustice corrected.

With two exceptions, the old board was re-elected, and confidence and general satisfaction was expressed towards the entire board for the faithful performance of the duties entrusted to them.

The amendments to the constitution and by-laws proposed were almost unanimously voted down, although the apprehension that was manifest, that someone might secure membership through the use of too much money, I think was ill conceived, and until our people show more inclination to attend Spiritual conventions, we have no reason to apprehend unfair voting by individual membership. The use of money to the N. S. A. will overcome all fear of unfair voting in convention, for some years to come, in my judgment.

Any legitimate thing that can be done to induce Spiritualists to send delegates to the annual conventions, will be a step in the right direction.

And it is hoped and believed that wise counsels, moderate and judicious legislation, will soon encourage many sincere Spiritualists, that have never yet attended a Spiritual convention, to lend their presence and counsel in promoting the great cause of Spiritualism through the agency of annual conventions.

E. W. GOULD.  
Mt. Vernon, N. Y.

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

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## SPIRITUALISM THE PARAMOUNT ISSUE, AND A STRENUOUS LIFE ITS SALVATION.

Lecture Prepared for the N. S. A. Convention in Cleveland, Ohio, October, 1900, by Dr. A. B. Spinney.

Words are soul thoughts clothed. Once spoken they cannot be returned to us again. Each word is a power to either lift up, cheer and bless, or cast down, fetter and oppress.

Spiritualism. What does this word mean? To me it means a new idea of life, its origin, nature and destiny. It means a new idea of death and the after life. If phenomena proves spirit communion, from this phenomena proving spirit communion comes a new religion, based on the science and philosophy of Spiritualism, excelling all religions of the past or present.

Before us to-day are two prominent men, each a man of unswerving integrity, sterling character, and honest in his opinions, although differing radically from the other.

One word occurs again and again in every speech, and when uttered by the characteristic of the man who utters it, W. J. Bryan. What could you expect of the man who never acknowledged defeat but that the key word of his intensely earnest utterances would be "paramount." Let us study this word in all its shades of meaning.

Paramount, superior in form; having the higher or chief jurisdiction. Superior to or above all others; pre-eminent.

The other, with equal frequency rings through every speech and finds an echo in every manly heart.

Strenuous, eagerly pressing or urgent; zealous; arduous.

"The strenuous life." A phrase characteristic of Theodore Roosevelt. Now to you as a National body assembled, I wish to say that the hope of Spiritualism, the hope of this N. S. A., is in making Spiritualism, as a science, philosophy and religion founded upon its phenomena, the "paramount issue," and with a "strenuous life" to work us to its highest good, greatest success, and future glory, that it may bless the human generations of mankind. How can this best be done?

First of all, by each person who knows these truths, admits these facts, and who is a member of this association, being true to their own souls, to their highest convictions of right, truth and justice.

Yet with all that spiritual phenomena has brought to the world, with all the proof it has given us of the truth of spirit communion, with all the mighty efforts put forth for organization and protection of this cause, this grand spirit, this craft of Spiritualism has impediments, barriercs and dead weights clinging to it that endanger and may sink it.

The greatest, most imminent danger, is the misuse of spiritual gifts. Spiritualism is founded in and depends upon mediumship, which is a divine gift. The gift of mediator between two worlds.

Mediums are human, subject to the temptations of the senses, appetites and passions, hence the danger exists for these instruments to at times and under great pressure prove untrue to their gifts.

How shall we remedy this? How shall we aid the weak and strengthen the tempted?

Last year in Chicago at your National gathering I took the position that public tests, spiritual phenomena upon our rostrum, had come to stay and to walk hand in hand with our teachers, preachers and lecturers.

I still hold that opinion, and I find many who were opposed to me then have conceded I was right, and have been obliged to put our mediums upon the rostrum or have their conventions, camp-meetings and gatherings failures. Still further, I took the position that the Master's words were true, that the wheat and the tares must needs grow together, and that you nor I could uproot the tares without destroying the wheat.

Since that time it has come to me over and over again from speakers and Spiritualists, that many mediums, and some of our best and old-time workers, are using "stock tests," which means, I believe, that there is a regularly organized association having a record of events, accidents, deaths, etc., in almost every locality, where are issued to members of the association, so that as test mediums they may give convincing evidence of their wonderful powers, thus securing greater influence and notoriety. I have no proof that this is true. I hope it is not, but if it is I pray most of all those mediums who will thus paralyze conscience, crush out all honor, and sacrifice their spiritual gifts upon the altar of money.

The cause is not injured as much as the mediums, for these tests, "stock tests" though they may be, often convince, cheer and comfort those who receive them.

It has made my heart sick to hear the criticism and bitter condemnation of some, in fact nearly all, our public mediums upon these points.

These charges have not been made to them, nor have they come from skeptics, but from the pressed friends under strict secrecy. If not guilty, have you any conception of what this means to those sensitive mediums, those instruments of the angel world, who have laid upon the altar of Spiritualism home and social life, forsaking all of pleasure the world can give that they may fulfill their divine mission?

If guilty, your duty and mine is to go to them and tell them what the old, tried, devoted Spiritualists are charging against them and their work, letting our words be spoken plainly but kindly to them and to all.

One second danger is wasting so much energy over little things and leaving the paramount issue untouched and unheeded. If our worthy brothers and sisters who have been so clamorous for a better declaration of principles, one just in keeping with their own ideas, would realize the fact that the effort of that committee on principles and of the convention which endorsed the same, was as far as possible to make them broad enough and in keeping with what the majority would and could endorse, and to put our organization in condition to be called a religious body and to hold property legally.

Had these energies been put forth to uplift humanity, to bless the world, how much could and would have been done. Where are our homes for the fallen, our rescue missions, our hospitals, or even a resting place for our tired, worn-out workers?

Where are our endowment funds to establish such charities? We can turn to the Catholic and Protestant churches, or the Salvation Army, and find that on every hand they are lifting up, blessing and saving the weak, erring ones of earth.

If Spiritualism ever arises above phenomena, if it ever becomes a power for good in the world, it must learn these minor things, stop wasting its

energy on so splitting hairs over words, creeds, and dogmas, and go forth to bless, uplift, and redeem humanity.

Our third danger is the jealousy, selfishness and strife among its workers. There is scarcely a local or state society, and I fear it is even so in the National, but has manifestations of this evil. Differences of opinion should not make bitter or personal feelings. Neither self-sufficiency of friend or brother breed jealousy or enmity in our hearts. Never can success come to our cause, in way of organization or power, until we rise into the realm of spirituality, love and forgiveness. The hope, the salvation of the N. S. A. is in the spiritually minded, earnest, unselfish workers, controlled by progressive and progressive spirits.

May this become to you all the paramount issue, with a strenuous life put forth all your energies for the success, glory and good of our cause and the safety of our craft.

## THE SECOND COMING.

If Christ Came to Chicago, How Would He Come?

The Christ so far has been specially pictured to us in the god-man, Jesus of Nazareth, who walked the earth as the ideal Spiritualist of his time, 1900 years ago. After a short ministry of spiritual teachings, accompanied by remarkable spiritual gifts of healing, etc., he closed a remarkable career by his final transfiguration on the mount in the presence of a few chosen disciples.

The Christian world looks for him to come again that the work begun so long ago may be completed in these "latter days," now so generally recognized as already with us.

The Bible tells us that he will come again in the same manner that he departed; also that he will come in the clouds of heaven.

His departure was along spiritual lines and a spiritual manifestation, therefore his return will be in like manner, and naturally within the ranks of the spiritual movement.

Comprising spiritual facts of phenomena and teachings identical with those of his first coming.

Whether he will ever manifest to the world again as a divine spiritual materialization after the manner of his reappearance to his disciples in the upper chamber, upon the sea shore, or upon the mount, I leave for time to prove, as it does all things and promises events.

It is more with the coming of a fresh personality that I have to deal, one who knows that he is to represent in this age the second coming of Christ, and though the mind and will that has brought him thus far on his weary pilgrimage is impersonal, yet this other name so endeared to and revered by the Christian world seems associated with him and his work.

Mediumship we know is the doorway between the two worlds, the method by which God and the angel world bear messages of love and wisdom to mankind upon the mundane sphere of life; and it is thus: natural and wise that among so many who are termed mediums there should be some few who have a more special office to fill than the regular rank and file of mediumistic workers.

That this was true in the first century we can see full well, and that it should prove true at the second manifestation of spiritual, truth in this latter age.

Still further, I took the position that twelve disciples in the olden time there was one central figure, Jesus-Christ, Messiah, Master; and in this age, and growing up in our own movement of Spiritualism, there will be another central figure only possible to understand at first in his interior unfoldment and life, by such few persons—male and female—as who nearest approach him in his unfoldment and severe discipline.

This idea is further carried out in the number of claimants for the messiahship, who have been appearing throughout the land, "I, here; I, there; I am the Christ," as was promised long ago it would be.

I am not speaking idle words when I say another personal advent is at hand and knocking at our very doors for admittance, or that others are read to bear him company as co-workers in the great work. But I know as well that our people will not make false beliefs and will want proof for such statements. Well, I can afford to wait for the proof myself, and know they will have to as well.

In an age like this, where all is turmoil and strife amid the contending statements of truth, social, religious and political, one might naturally ask what is Truth? What is the true way of Life? What is really God's will amidst such contending elements and confusing social conditions and corruptions?

And the answer would come through the recognition of another raised up to be a divine messenger of God and Truth to the world; one set within an organization national, state and local, struggling still in part over the question as to whether Spiritualism is a religion or merely a Philosophy and Science.

He comes "in the clouds of heaven" only figuratively in the sense of the differences, doubts and contentions existing in the ranks of modern spiritual and religious thought.

He comes at this opportune time to clear away the mist of doubt and skepticism, that the light of Truth may shine the clearer upon a darkened world, and mankind come to realize the true meaning of the second coming of Christ in all its spiritual and mundane reality.

Brooklyn, N. Y.  
W. J. CUSHING.

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## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

THE DAWN, CALCUTTA, INDIA

HINDU RELIGIOUS INSTITUTIONS

India is pre-eminently the land of religious institutions and religious environments. In founding these institutions, our ancestors must have been vastly influenced by Buddhist teachings and Buddhist examples.

Atheism found a prominent place in the Buddhist creed. It was the necessary offshoot of the doctrine of Renunciation preached and practiced by Gautama Buddha himself. Buddhism enjoined the performance of Karma for the attainment of Nirvana, that transcendental peace which knows not the elation of hope or the depression of Despair. To relieve humanity of its load of sorrows and ills was one of the glorious objects of Buddha's life, to which that life was a standing witness. For the propagation of the great Religion of Self-Denial it was necessary on the part of his disciples to take the three vows of celibacy, poverty and obedience. They shaved their heads; wore the friar's robe, tied round the waist with a rope; and begged from house to house, carrying their wooden bowls for boiled rice. They lived in stupas or monasteries, practicing austerities for the purpose of self-denial and self-control. The example of the apostolic fraternity was followed by new converts to the creed. They gloried in the appearance of Bhiksus and Bhiksunis, on whose breasts shone the proud Star of Poverty.

The Buddhist monastery was generally a rock-cut edifice. We had the pleasure of visiting some of them at Khandagiri and Udaigiri, twenty miles off Cuttack. The country in which they are situated is charming all round. Khandagiri and Udaigiri are two little beautiful hills on either side of the road from Bhuvanavara, meeting the old Ganjam road. In them you find the gumpas or cells where the Buddhist monks lived and died. They were cut out of the solid rock and looked commodious enough for human habitation. In the Udaigiri we found a regular barack of these caves. Buddha's known figure is there in rude sculpture—though others from the Hindu Pantheon were subsequently interpolated. Some of the caves were small apartments for entrance, wide enough for a man to creep into the hollow. In the Khandagiri, there are two reservoirs which also must have been cut out of the solid rock. One cannot restrain his tears at the sight of these places—a sight which recalls to the mind the glory of human self-denial and self-renunciation. O noble souls, ye who died in these caves in the midst of your meditations, teach us those glorious virtues that we may have Nirvana, the final beatitude.

On the summit of the Khandagiri, a Jain temple has been quite recently erected. It houses the Jain god, and a Bahaji is seen there to perform the daily worship.

Buddhist monasticism was supplanted by Hindu asceticism. All the Buddhist abbeys fell into the hands of the Hindu revivalists.

HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE PERISPIT.

In an ably written essay on the researches of Reichenbach, considered in the light of modern science, M. Gabriel Delanne, editor of the Revue Scientifique at Morale du Spiritisme, we meet with the subjoined serviceable definition of the aura or perispit, which surrounds every human body:

"The perispit is the envelope of the soul. It is formed by matter under its primordial form. Therefore it is in a condition of extreme rarefaction, which renders it invisible and imponderable by our instruments. It is the ideal model, the fluidic mould, upon which the body is constructed, and it is because it does not renew itself, like the fleshy matter, that it is enabled to maintain the physical type of the organism, while directing the harmony of its functions. This fluidic body is moved, during life, in order to bring its physiological mechanism into action, by a special force to which we give the name of vital energy. This force is a finite quantity which goes on diminishing from birth until death. And it is because the vital energy is not constant, that all living beings evolve; that is to say, they pass through the phases of childhood, maturity and old age, to arrive finally at death, when that energy is completely exhausted. It is a potential force which each being receives at birth, and which it can make more or less judicious use, but it necessarily exhausts it by the functioning and maintenance of the organism."

A GOOD TEST.

To the same Revue, M. Orgaz contributes an account of an incident which occurred one evening when his wife, himself, and a young lady who is an excellent medium for receiving automatic messages, were sitting in Paris, for spiritual manifestations. After receiving various communications, M. Orgaz mentally asked the following question of the controlling spirit (the grandfather of the young lady): "Could you not, the better to convince me, cause your granddaughter to write a few words in Spanish?" Scarcely thirty seconds elapsed before the hand of the medium began to write. When stopped I took up the sheet of paper, and was not a little surprised to read some words of Spanish, which I could not entirely decipher until next morning. The words were these: El tiempo. Los campos son verdes. Buena noche, Senor. (The time. The fields are green. Good night, Sir.) I have preserved this communication. What I found particularly interesting in this experiment, was that the medium did not know a word of Spanish; that I expressed my wish mentally; that neither the phrases nor any word were in my mind, and that I, myself, knew very little of that language.

A MAGNETIC CURE.

M. Francois Brudeux, contractor, of No. 67 Terrasson, Bordeaux, also addressed himself to the same Revue, writing: "I had completely lost the sight of my right eye, in the month of January, 1899. I was obliged to enter the hospital, where I remained for a fortnight, and they extracted the nasal nerve in order to save the left eye; for my right eye was in a state of decomposition, as was shown by the matter issuing from it. The doctors who attended to me, called it a case of Glaucoma, I neoplasm. They asserted that I had a tumor inside the eye, and that its complete extraction was indispensable to prevent its reaching the brain. I consulted another specialist, who told me the same thing. I then went to see Mme. Aguilana, rue Gratolet, No. 4, who had attended my wife several times; and who, by means of magnetism, caused the tumor to disappear and stopped the suppuration. I

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The sun and moon are properly termed King of Heaven and Queen of Earth, or nature. The two united, form the natural power under which all nature's forces serve, but it is not a reacting couple, yet, chance work. All is supremely governed.

The electric forces of the Earth and elements are centered in the sun, in the substances and forces in which said electricities are contained. Therefore, the sun is the producer of the refined electricities, by using all things in nature as intermediaries and by these connections and force exchanges, currents are produced and supported, atmospheric and oceanic boundaries fixed. Water, wind and wave, are made to contribute to this system in its refining and propelling labors in nature.

The moon contains the magnetic and propagative forces of corresponding seeds in nature. She is the gentle goddess whose influence upon earth means not only production but multiplication and constant improvement, by reason of changes due to these inhering vibrations. In the morning, the sun is centered in sun and moon correspond and thus act in unison, as the propelling power of all things within their radii.

No. 2.—The sun is an evolved center or dynamo. It is a centre qualified by exact mathematical calculations of all substance and force employed in its evolution and continuous support. It is a centre that can and does, exercise sufficient attractive force to insure solution of all evolvable matter of its sphere, which sphere represents all that is contained in a mathematical plan for a new creation, in its entirety of labors from start to finish.

One of the Creative Masters said this, concerning the sun and its auxiliaries: We have provided nebulous belts and rings around the corporeal world, that by a study of these, man may comprehend the rotations of the vortical world. For his utility we created a great circle of electrical currents to insure solution of its power great yet subject thereto. We created the vortices to resemble whirlpools or batteries fed by the corporeal world. The sun's vortex does thus forever rotate and carry all other currents and vortices in it, according to their density and position. Thus are they carried forth and around about the sun by the power of these currents and which are differently manifested at different times. Whirlwinds and great storms are only the effect of differently manifested electric currents, all connected within the solar system.

By means of these affixed vortices, the planets turn on their axes and are carried in their orbits. The sun's heat and the earth's rotation on its axis are, in the main, the cause of all atmospheric disturbances in connection with its vortical currents. Electricity is the natural atmospheric agent effecting these disturbances. The equatorial regions are the parts of the earth most heated, therefore in those belts the heated air is constantly ascending, which results in frequent rain accompanied by lightning and thunder, a proof of electrical action and the to and fro movement of the whirlpools for the generation of electrical currents.

The sun, as the master stationed over all vortical currents, sets all this atmospheric machinery in motion by heating the equatorial regions and using heat and electric forces for its power supply in constantly evolving all evolvable matter from the earth.

The earth is composed of chemical elements of the atmosphere contains the corresponding elements and properties, all of which are fixed in their correlative services with mathematical exactness, as they are numbered and named per calculus. There is no chance work about this, and those who think they have become masters in learning nature's force play, behold only the effects of the cause behind it.

No. 3.—Another spirit speaking on this same subject, the sun said: To the sun is due the physical strength to perform physical labor. The chemical force that comes from the sun really performs all the heaviest work in the corporeal realm. By the sun's power apart from heat and light, carbon and oxygen are separated and all the poisonous gases which in that state need these chemical affinities from the sun are then utilized as fertilizing forces by the Divine Husbandman, to strengthen and prosper the vegetable world.

No. 4.—Another spirit says this: The rotation of the planets which are discovered, is at the present time being somewhat changed, which is due to the positive arranging of all principal meridians and their respective parallels. These changes were all marked in the original creative drafts as enlargements of spheres by incessant involution and evolution. Astronomers therefore have some work to do, before they can turn the planet around, to turn the planet slightly. This will be more apparent to the students' searching vision and somewhat perplex them.

It has been the supposition of some of these students, that there would come a time, when this sun with all its planetary auxiliaries, Earth included, and welded into its mass, would roll as a black ball through infinite space, because they fail to see how the sun can be fed and put forth its great force which is so constantly and lavishly expended.

There is no need of fear on that score. A great surplus of such substance and force is on hand, yet, too much, and it is of necessity returned to exhaust itself upon Earth, to maintain the order and stability of this central system. Therefore it is desirable that men study how to put this natural wealth to use, for it is proposed that it should be used to increase the world's wealth and humanity's comfort.

It is time that not only gas, oil and ore should be extracted from nature's bosom; but from the atmosphere and its elements the surplus must be drawn, by which the labor processes, that is, nature's operations and ruling may be more perfectly learned than from any other effort for such results.

All evolutionary processes per higher, purified substance and force, conducted by induction or as some call it, involution, through nature's nerve or psychic system. In nature's workshop, all is so governed that each grade of soul grades makes it possible for the next higher grade to take up or build forms from the matter so purified. Thus grade after grade of embodiments are conducted for the purpose of using all of nature's raw materials by the use of organisms through which her dynamic forces can and do exert themselves to cement, as well as to draw such substance as the law of evolution designates on every plane. The fittest is ever cemented with that a grade in advance, and this connecting and welding of these links is so perfect that it can be traced like an open book, when intel-

## CRITICISES MINISTERS.

Takes Exception to Statement that God Sent Disaster.

John W. Ring, a prominent Spiritualist of Galveston, Texas, does not think that God was responsible for the terrible flood that wrecked the Texas city and caused the death of 10,000 people. In an address at No. 222 Superior street, Cleveland, Ohio, during the N. S. A. convention, he took occasion to criticize the ministers of the north, who, he said, are preaching that God sent the terrible flood as a lesson to the world and to demonstrate His power. Mr. Ring said that the flood was the working of nature's laws; the effect of the causes of nature working through man. "The flood," he said, "was the working of nature's laws and not the direct result of an angry God."

Mr. Ring claimed that the country is approaching a great climax; that the incoming century will bring a development of spiritual understanding hitherto unknown in the history of the world.

Mr. Ring was in Galveston during the day and night of terror, and he painted a rather vivid word-picture of the disaster. He was in the midst of the storm, and he saw the remainder of the city from the morning until 4 o'clock in the afternoon. They started out and walked about the streets waiting for spirits or intelligences to tell him what to do. He entered an orphanage asylum, and while standing in the entrance a spirit warned him to leave the building. He did so and the next morning he found the building had been destroyed, and had remained there he would have been killed. He took refuge finally in a house which contained a number of persons of the Catholic and Episcopal faith. "These people were deeply religious," said Mr. Ring, "and during the night they fairly bombarded the holy city with their supplications." He described how a vision in the form of a beautiful angel had appeared to a little boy who was in the household and how when the boy asked the angel where the house was, he had nodded his head three times in the affirmative. The house was not destroyed and all the inmates were saved.

Mr. Ring said he had been asked a number of times why spirits had not appeared to all the Spiritualists of Galveston and warned them of the danger, that they might have an opportunity to escape. Seven members of the Galveston Spiritualist Society lost their lives. He said these members of the faith were so satisfied with the safety that they refused to heed the warnings of their mortal friends. As for himself, that early in the day, not being advised by spiritual intelligences, he remained at his home. In the afternoon, however, he left his home and went about the streets, waiting for the spirit intelligences. Finally he entered the orphanage and a spirit visited him for the first time and told him to leave the building. He did so, and probably saved his life, as the structure was destroyed.

Citizens of Galveston, so Mr. Ring said, do not think anything of being compelled to take off their shoes and stockings and wading to the street cars. Such incidents are common for the reason the island being so low, is often inundated to the depth of a foot or two. So when the great storm of Sept. 8 broke, the citizens were not very much alarmed when the streets ran a foot deep with water. The storm continued from early morning to 4 o'clock in the afternoon and then a perfect hurricane arose, the wind blowing 110 miles an hour. The town was flooded to a depth varying from eight to fourteen feet. Not a single building in the city escaped the fury of the storm. Many were razed completely and every building was more or less damaged.

The speaker argued from the proposition, "Was God in the Galveston flood?" He denied that Galveston was visited by the wrath of the Deity for the reason it was a sinful and wretched city. He said, judging from the number of churches, Galveston was a very pious city. Most of these were destroyed. The only place of religious worship in the city that was not entirely destroyed was a Jewish synagogue. He claimed the disaster was due solely to the workings of nature's laws.

Intellectual unfoldment and spiritual insight make it possible. These natural processes are wonderful when clearly and rightly discerned by the quickened vision and senses, for it is plainly marked what part each force is playing in selecting and impelling that which is to come forth, according to the degree, according to the marks of law and nature's absolute ruling. All expressions of corporeal forms are the result of life or chemical substance in nature, but fanned into life and governed by Supreme, Universal spirit.

At the present time, the soul-life of all nature is undergoing great travail for higher expressions. Nature's nerve system in all plant, vegetable and animal life. All that is, is severely affected by the strong force currents directed upon nature, as also upon the mortal mind realm. Nerve stimulus is being exhaled and inhaled rapidly from organisms to organisms, the higher and lower orders mingle. This psychical exchange is necessary. The present crisis through which earth and man are passing would be overwhelming if strength were not supplied from above and the force and substance assimilations and cementing processes for the necessary uplifting which alone insures safety and curbs the ideas of ill force which threaten woes for mortals and shortens the periods of hardships for the dwellers of earth. This great psychic or nerve stir and invigoration is felt in all religious, political and commercial spheres. It impels thought and action. It is realized as a great and discordant as desired peace and provoked war, as a desire to cling to old dogmas and ideas and being performance overwhelmed by the new thoughts forced upon the minds. This force will work until the errors vanish. It works for unity, for harmony, for joy, for righteousness and will not return void, but will accomplish its purpose, although while the struggle for this result is on, it may well be said that these are times that try men's souls.

MRS. M. KLEIN, Van Wert, Ohio. Written in the year 1870.

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## BABY FAITHS.

A Whole Qod, or No Qod at All.

I don't know just how hard Prof. Loveland is punching other people's "baby faiths" or Gods, but I do know he is not leading out even in the direction of mine, and perhaps not in the direction of Mr. Stewart's "God." Perhaps the Professor will better understand our "baby faiths" by critically examining some of his own faiths which are yet more "babyish." Evidently Prof. Loveland uses the term "humanity" in relation to human beings in the very same sense that we use the term "God, Being or Nounmenon, in relation to the whole concatenation of things which we call the world or universe. The term "Matter" in relation to physical things, and the term "Spirit" in relation to spirit things, are used by others, if not by Prof. Loveland, in the very same sense that we use the term "humanity" in relation to human beings, and spiritual things, and to any other systems or planes of existence that there may be of which now we know nothing.

If Prof. Loveland uses the term "Nature" in the sense of some "Incomprehensible," "unknowable" something underlying all things and of which all things are the sum of its "potent energies," then his faith is our faith, and neither more nor less "babyish."

The fashion, however, is to divide "Nature" up into departments, as human nature, physical nature, spiritual nature, animal, vegetable, mineral, elementary and atomic nature. The sum of these "Natures" is the full-grown "God," as far as we know anything about him; but evidently a full-grown God is too much for a great many people, therefore they take him in broken doses and call them "faiths." They are helping to strengthen local societies and organize new ones, advance the cause of Spiritualism generally, and give teaching and demonstration of its truth and claims. They are authorized to work financially, and in every line for the N. S. A. We trust our Indiana friends will give them a hearing, and aid them in their good work in every possible way.

I have also the pleasure of announcing that President H. D. Barrett is to be in the missionary field this year, and this is proof that the N. S. A. is mindful of the public needs, and will respond to them. Mrs. Carrie E. S. Twining will serve as a special missionary during a portion of the year, in the South.

A good friend of Comanche, Texas, Mr. J. I. McCarty, writes of the work and needs of the N. S. A. in a most helpful manner. He has mentioned his good work in the N. S. A. and his brother sends another ten dollars to this association, and renews his offer to be one of a thousand Spiritualists to give ten dollars a year to the N. S. A. to aid it to go on with its organizing, missionary and propaganda work in Spiritualism. Who will be able next to fall into line?

And now for my final and grandest piece of good news. "You" who have about the N. S. A. and its work, know that Mr. S. I. Francis of Massachusetts—do not say what town, as we do not wish the dear old friend overwhelmed with begging letters—gave two former donations, one of a thousand dollars, and one of eight hundred dollars to the fund. "While we were in board meeting, Saturday, Oct. 20, I received a letter from this good and noble soul, stating that he wished to see the N. S. A. well established, he had drawn a check to me for three thousand dollars, for the N. S. A., and would send it to me as soon as I returned to Washington. You may imagine our rejoicing, and the hearty telegram of recognition immediately dispatched to Mr. Francis. The check is here, and we are blessing the donor.

MARY T. LONGLEY, Secretary N. S. A.

## LAND OF SPIRITS.

He Learns More About the Unknown.

S. Burd, who attended the National Spiritualist Society meetings at Cleveland, last week, has returned to his native home more thoroughly a believer than ever before, if that were possible. Mr. Burd has been a Spiritualist for a number of years. He is a stockholder in the Lake Brady Association of Spiritualists, and is known to mediums and others active in the faith far and wide as their friend and supporter. Mr. Burd's belief is not the result of a single séance or a mediumistic dream, but has come after the maturest consideration and thorough investigation.

Mr. Burd says that the most marvelous of his experiences at the test meetings was a spiritual communication with the late Valentine Eckert, of Canal Fulton, who was killed during the past year by being accidentally shot by ex-Marshall Ford. "When the first mention of this affair was made to me," said Mr. Burd, "I knew that I had never known of it. I was spiritualist, I informed that Mr. Eckert had met his death accidentally at the hands of Mr. Ford, who was shooting at a dog, but I could not recollect any accident of that kind. To the last I maintained that there was a mistake somewhere, but upon my arrival home I learned that the killing really had taken place. No one can tell me that the medium does not need information from temporal sources."

Some of Mr. Burd's friends suggested to him that if he had been in Massillon to witness the exhibition of Magician Maro, at the Armory, his views concerning Spiritualism might have undergone a great change. He replied that nothing could change his position; that while he admitted that many frauds were practiced, he knew that the real Spiritualism was honest, itself. "Why," said he, "the other night a woman who was a complete stranger to me called at my home to ask for information as to a house I had for rent. As I stood talking to her she remarked, 'You must have lost a child; I hear a voice calling 'papa,' 'papa.' That woman was a genuine Spiritualist medium. She had never seen or heard of me before, and the words she spoke were present to inform her of the fact that I had a child on the other side."

"The great beauty of the Spiritualistic belief," continued Mr. Burd, "is the absolute freedom from fear of death that a man enjoys. It matters not whether we die to-day, to-morrow, or a score of years hence, we know whether we are going and that we will be happy in the life here." Independent, Massillon, Ohio.

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## GODD NEWS.

From the Secretary of the N. S. A.

To the Editor and Friends:—You have all doubtless learned all about the last N. S. A. convention at Cleveland, and its grand success financially, and in point of business, and harmony, so there seems to be little more for me to say in this connection. But even at the risk of repetition, I cannot refrain from making special mention of the beautiful and touching gift of the valuable water and chalice of our ardent sister, Mrs. Caroline Hillgoss, who left it to the Mayor fund of the N. S. A., and which was brought to the convention by Dr. Hillgoss from Indiana, and there disposed of for one hundred dollars in the interest of the N. S. A. home. The silk quilt donated by Mrs. Nelson, of California, brought twenty dollars to the fund; there is no doubt that it was worth a great deal more, but we had so many articles to sell, and as we could not dispose of any more, we had to do the best we could, with these things. The lovely table-cover donated by a Nebraska lady, brought the association, twenty-nine dollars, and the quilt being bidden for and secured by a member of our board, also a resident of the good and loyal state of Nebraska.

Immediately upon the adjournment of the convention the N. S. A. board went into active session, and until midnight of October 30 formulated plans and laid out work for the advancement of the cause during the coming year. Several special missionaries were appointed, among them Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y. These two good workers are to spend much of their time this season in the state of Indiana, and will be engaged in helping to strengthen local societies, and organize new ones, advance the cause of Spiritualism generally, and give teaching and demonstration of its truth and claims. They are authorized to work financially, and in every line for the N. S. A. We trust our Indiana friends will give them a hearing, and aid them in their good work in every possible way.

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He Learns More About the Unknown.

S. Burd, who attended the National Spiritualist Society meetings at Cleveland, last week, has returned to his native home more thoroughly a believer than ever before, if that were possible. Mr. Burd has been a Spiritualist for a number of years. He is a stockholder in the Lake Brady Association of Spiritualists, and is known to mediums and others active in the faith far and wide as their friend and supporter. Mr. Burd's belief is not the result of a single séance or a mediumistic dream, but has come after the maturest consideration and thorough investigation.

Mr. Burd says that the most marvelous of his experiences at the test meetings was a spiritual communication with the late Valentine Eckert, of Canal Fulton, who was killed during the past year by being accidentally shot by ex-Marshall Ford. "When the first mention of this affair was made to me," said Mr. Burd, "I knew that I had never known of it. I was spiritualist, I informed that Mr. Eckert had met his death accidentally at the hands of Mr. Ford, who was shooting at a dog, but I could not recollect any accident of that kind. To the last I maintained that there was a mistake somewhere, but upon my arrival home I learned that the killing really had taken place. No one can tell me that the medium does not need information from temporal sources."

Some of Mr. Burd's friends suggested to him that if he had been in Massillon to witness the exhibition of Magician Maro, at the Armory, his views concerning Spiritualism might have undergone a great change. He replied that nothing could change his position; that while he admitted that many frauds were practiced, he knew that the real Spiritualism was honest, itself. "Why," said he, "the other night a woman who was a complete stranger to me called at my home to ask for information as to a house I had for rent. As I stood talking to her she remarked, 'You must have lost a child; I hear a voice calling 'papa,' 'papa.' That woman was a genuine Spiritualist medium. She had never seen or heard of me before, and the words she spoke were present to inform her of the fact that I had a child on the other side."

"The great beauty of the Spiritualistic belief," continued Mr. Burd, "is the absolute freedom from fear of death that a man enjoys. It matters not whether we die to-day, to-morrow, or a score of years hence, we know whether we are going and that we will be happy in the life here." Independent, Massillon, Ohio.

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

"Lisbeth. A Story of Two Worlds." By Carrie E. S. Twining. Richly imbued with the philosophy of Spiritualism. Price \$1. For sale at this office.

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

"Longley's Beautiful Songs." Vol. 2. Sweet songs and music for home and social meetings. For sale at this office. Price 15 cents.

## THE SPIRIT WORLD.

Home and Its Beauties—Progress in the Future Life.

Within every vital organism there is an invisible life lying beyond the realm of physical apprehension. It eludes the laboratory of the chemist, it laughs at the scalpel of the anatomist, it scorns our yard stick and all other physical appliances, and yet so real is it, that it is the only enduring side of organized life, and so near is it, you cannot separate it from it.

We need neither go down or up to other modes of being. Nor is it necessary that the soul cut loose from its prison house of clay, should ascend or descend to reach this Spiritual universe. As the tree has its invisible life-force, as the rose has its aroma, so this universe is everywhere enveloped by its invisible Spiritual universe, real, permanent and substantial. So this invisible side has in its more refined and spiritual sense, plants and flowers. These blades of brilliant plumage float in ambient air, singing sweetly through the long summer days. There wooded cliffs look out upon the sea, and glassy lakes turn up their crystal lips to meet the kisses of the moon.

Bro. Davis, Swedenborg and other seers claim to have seen all that we have here intimated.

1. They tell us that it is a world dotted with homes, as we do not world with homes for ourselves and those we love. I am glad to believe that this is true. When I look over this earth, I see this love for home threading like a silver thread of light through all departments of life. Even the little ant toils to build its mound. The beaver is a home-builder. The bird, too, is a home-builder; it builds its nest for its young.

All animal life seems to find some sacred spot, some it consecrates. It may be beneath the shade of a generous tree, or on the banks of a flowing stream; it may be in some spot where a crystal spring bubbles forth to slake its thirst, or it may be a cavern temple unliking nature has left in the rocky cliff with doors ajar. Home-building is the instinct of the animal and the aspiration of man. The poor savage will select some spot where with boughs and bark of trees, he can shelter his dusky life from sun and storm. The tired peasant never gets so weary in his terrific struggle in labor's ceaseless battle-field that he will not seek in the deepening twilight, some humble cot, where the vines creep up toward the lowly roof, and half-clad children watch for his coming.

There is one being above another, whose heart yearns with tenderest pity for the one who has his home. To me the man or woman who is homeless is like a wandering bird, cut off from all its kind. Home is a poem, a benediction, a prayer; home is the dream love has on earth of the glories that await it in heaven. Did you ever think that man is the only creature who is dissatisfied with the home that he builds? He always has an ideal before him, hence the form and style of material of his home constantly changes. The first beaver and the last build the same. The swallow of to-day and the swallow of a thousand years past build their homes precisely alike. The first eagle and the last hatch their young in the same form of nests. But man's home is progressive. Paralytic man made his home in the caves; Neolithic man built his poor hut from the unpurified bark and limbs of trees.

As civilization moves onward, homes become more artistic and beautiful. If in our present state of knowledge man is enabled to build his cottage so fair, what beauty and skill will be displayed in home-building on the other side. How many busy hands are building at this moment homes for us there. They are doing for us perhaps at this moment a labor of love, as the expectant mother prepares with deft fingers the garments for her unborn child.

2. The law of association obtains there as here. In hades or soul-land, the relations born of friendship or family are maintained with renewed force and vigor. It is not an Onondaga community or a soulistic monstrosity where everything is in common and nothing in particular. Special and personal friendships there blossom into their most perfect flower. The pictures of Damon and Pythias are no longer an idle dream. On those serene heights where the dead abide, disembodied souls know the depth and meaning of Platonic love. They know what it is to rise above sex impulse and passion and blend together in unselfish union, as the fleecy clouds meet and blend in the hour of twilight. Nor does love escape its more earthly and human manifestations. Families are bound together by deathless ties. The maternal heart beats there for her child as on earth.

"The mother meets in that tranquil sphere. The delightful child she has wept for here. And we quaff of the same immortal wine."

While the orphan smiles and the slave looks up."

Father-love, mother-love, husband-love, and wife-love continues to burn and glow in hades more perfect and beautiful.

In this world we judge of the value of particular places and locations by the society privileges they offer. The schools, churches, literary culture, morality and integrity of the inhabitants are all taken into account in our estimate of it. This being true in this life, what social wealth there must be for you and me in hades or soul-land. There dwell the wise and good of every nation and clime. What company for the philosopher! Who would not yield every dream of earthly bliss for the society of Socrates, Plato, Descartes and our own Emerson? What poet would not delight to sit at the feet of Homer, Goethe and Shakespeare and listen to the fresh melodies they breathe? What statesman would refuse to exchange earthly honors for the society of Solon, Lycurgus or our Washington or Lincoln? There dwell the world's poets, musicians, artists, philosophers, statesmen and philanthropists. Hence, all that pertains to the social life of man may find in hades its largest, truest and deepest expression.

3. The Spiritual philosophy affirms in direct opposition to the theology of our time that the law of progress obtains in hades or soul-land as in this world. Evangelical Christianity declares that all progress ceases at death. "As the tree falleth so it lies." This is the foundation of modern orthodoxy. It affirms that our future life, its happiness or misery, depends wholly and entirely upon what we believe in this life. The Spiritual philosophy protests against this narrow and unsatisfactory view of hades. It says we have the same opportunity and perhaps greater for growth on the other side than we have in this life. It affirms there is not a hell so deep that the divine love cannot penetrate it.

There is not a soul so low that it may not rise to higher heights of being. All

hells are temporary and conditional. There never was, and never will be a special and local hell where damned souls dwell in a sea of fire. Such hells exist only in the distorted minds of ignorant and vindictive priests, who use them to frighten reluctant sinners into the folds of the church.

We carry to hades our soul-land or hells and heavens with us. We build them by our lives here. Wherever hate, envy, jealousy, avarice and lust reign, there is hell.

Look into the bloated face and bleared eyes of the drunkard; look at the blanched cheek of the poor unfortunate prostitute; look at the pinched face of the miser, and you shall see in each the shadow of hell.

We need not go to hades to find hell, unless the door of the millionaire's castle and you will often find it.

Hell is not a public domain; it is a private and personal estate; it is a hidden and ungarish chamber in the soul.

I remember to have once read of a wealthy merchant who purchased an English castle as a home for his old estate which had been occupied by the English nobility since James sat on the gorgeous throne of England.

The increasing family of the merchant demanded additional room, and an architect was called to enlarge the old castle. He came and made extensive measurements of the building, then went into the merchant's office and said: "Sir, why do you ask me to enlarge this house when there is a room which you do not occupy? I have been measuring these walls and rooms, and from the most careful measurements I can make, in yonder chamber there is a hidden room you have not found."

The fact was revealed to the merchant's wife, whose woman's curiosity demanded he find the secret room at whatever cost. Whereupon they went with the necessary help into the ancient chamber which began to show away the wall. Soon the concealed door was revealed. They turn the door upon its rusty hinges, and the merchant's wife faints at the sight before her.

There in a room furnished with all that wealth can contribute, a table loaded with the richest viands; crumpled in a corner is the eyeless skeleton of a man, and lying on the ancient chamber floor, a woman, who had died in the hidden room. Excitement now rose in the neighborhood to fever heat. No one could at first recall the history of the hidden room.

At last it was learned that this ancient castle was at one time occupied by a proud nobleman, who doubting the fidelity of his wife, decoyed her and her paramour into this room, loaded the table with the richest viands, each of which contained a deadly poison, then locked the door and waited them in their death, while busy rumor reported they had eloped.

We shall all carry our hidden rooms, our hells to hades. There will be no secret rooms in the chamber of the nobility there. In hades souls suffer as here, but the door to progress is open before them. They have an eternity in which to grow.

What to grow? What encouragement, what hope in this thought of death? What! If our progress is slow here, there is an eternity before us! What if we are misguided to-day, in one of those golden to-morrows, hurrying with winged feet to meet us, we shall be known as we are. What if the hand of disappointment does rest cold and hard, it cannot forever chain us. What if love does weep for an hour over the cold grave, his love has received there an eternity in which they may be healed.

What matters it, my brother, if your home is humble, your wife and children poorly clad; what if you do have to work in summer's sun and winter's storm, with no holidays, no rest for your tired feet, you will have another chance in hades, soul-land. The contest will not be as unending as now. There are no walls of castle, no creed, of wealth or of sect in soul-land.

Is your sight dim, cheer up; your vision shall be opened there! Are your ears heavy, wait a little longer and sound shall be restored. Soon shall you hear the musical beatings of the infinite heart over the crystal sea of life! Has age plowed furrows in your cheeks, withered your limbs, dried your blood and dimmed your eyes? Grieve not! The faded rose shall turn again. You shall be again with young feet, and angels are at this moment holding up torches to your eyes so you can see over the willow-fringed river the white gates that open into the eternal city beyond.

Mother, has baby's eyes been hushed to sleep by the sighing breath of death? Weep not. Your darling child shall wake again, and play with childish glee on the verdant lawns of hades, the world forever beautiful.

Who can measure the hope this thought of eternal progress kindles in the soul! How grand to live! How gloriously grand to die! I tremble with joy when I think what we may become! If a babe can grow into a philosopher, statesman, scientist or orator in one brief life, what vast possessions will hades or soul-land give!

A. B. FRENCH.

CREEPIING UP THE STAIRS.

A recitation given by Arzella C. Clay, of Grand Rapids, Mich.

In the softly falling twilight Of a weary, weary day, With a quiet step I entered Where the children were at play. I was brooding of some trouble That had met me unawares, When a little voice came ringing: "He is creeping up the stairs."

Ah! it touched the tender heart-strings, With a breath and force divine, And such melodies awakened, As mere words can never define, And I turned to see our darling, And the creature of my dream. When I saw the little creature Slowly creeping up the stairs.

Fainting heart! behold an image Of man's brief and struggling life, Whose best prizes he must capture With an earnest, noble strife— Onward, upward, reaching ever; Bending to the weight of cares; Hoping, fearing, still expecting, We go creeping up the stairs.

On the steps may be no carpet; By the sides may be no rail; Hand and feet may often pain us, And the heart may almost fail; Still, above there is the glory, Which no sinfulness impairs. With its rest and joy forever, After creeping up the stairs.

"Talmagean Inanities, Incongruities, Inconsistencies and Blasphemies; A Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hall. For sale at this office. Price ten 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 brevity is sacrificed to the most clearness. 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 fairness."

**NOTICE.**—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 whatever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

**G. W. P. Ky.: Q.** Whenever I sit in a circle I fail to sleep, or seemingly so, awakening without any memory of anything that has been seen or heard by me while in that state. Is it sleep, or what does it mean?

**A.** It is not true sleep, but the entrance to trance, and the mind not being directed in any particular channel, either remains inactive, or if it receives impressions fails to remember them when aroused. Hypnotic subjects left to themselves fall into the same state. The operator awakens them to active thought by leading them in any desired direction. After repeated trials they are able to do this themselves by taking some object or purpose to investigate before they awake. This correspondence can keep himself from the sleep state in the same manner.

**An American Girl: Q.** Although I strive to be good, I feel that I am not as good as I ought to be. What can I do?

**A.** The judgment as to our worthiness and goodness is modified by the ideal we form of true excellence. If that ideal is low, it is easily satisfied. If high it is difficult to attain, and it may be so idealistic that no effort can realize its exceeding righteousness. The fact that there is dissatisfaction at the results, evidences that the ideal is high, almost unattainable. No one is good as they "ought to be," or there would be no further advance. What shall we do? The way is plain and direct. There is no casting the work on others. None other to pay for us in case we fail. The outlook asks what he shall do to rise to higher planes of thought and living, and the angel in robes of light, self-accusing for neglected opportunities, eagerly inquires how life may be made better and purer.

The answer to all is the same, for all are ascending spirits: Live for the highest. Do that which reflects the spiritual—the eternal. The first law of the material, is "care for self," the first and fundamental law of the spirit is "care for others," which extended in the spirit-world means "do all for others." That is the true golden rule.

You care for yourself, preserve your health, increase your knowledge, labor for possessions, that you may be stronger and more helpful to others.

You hold love supreme, and become its radiant center. He whose mind is filled with hate and selfishness becomes not only a center diffusing waves of hate and selfishness, but an attractive center for such influences. In more particular terms, in the details of life, wait not for great opportunities. There is a life of religion in the effort to make a loaf of perfect bread; in sweeping a room, in the greeting of a friend. Are you good to excellence in the little things, the every-day affairs which tend to exasperate, and drag the spirit in the mire? Are you so trained as to have the thoughts of an angel, while your hands are soiled with irksome duties? Can you smile and return pleasant answer to the tongue of ingratitude and censure? Remember that your standard is not what others say or judge, but your own opinion of yourself.

**"A Spiritualist": Q.** How can money be best invested to promote the advance of Spiritualism?

**A.** Briefly, first by the endowment of a great publishing house, such as all the various church denominations maintain. Once the power of the speaker was predominant. The sermon, oration and lecture were the potent means of diffusing knowledge. Now the press is the great leader, and the main influence of the speaker comes from the wide hearing that is given by the printed word, more than his influence on the limited audience that listens to his words. Spiritual science needs more than any other cause a cheap literature and the means for its diffusion.

Second, by assisting in the publication of a journal which shall rank with the best, and reflect the highest tide of the world of thought in the light of Spiritualism.

Third, by the publication of books, pamphlets, leaflets and tracts pertaining to the cause, at cost. This is done by endowment funds by all the churches, some of them furnishing (as the Swedenborgians) their leading books for the postage, and all make sure of supplying the children of their Sunday-schools with papers, reflecting their peculiar doctrines.

Fourth, by promoting the organization of a bureau of information, of mutual benefit, uniting writers, speakers, mediums and all interested into a brotherhood for one common object, the promulgation of truth and right living. It would also furnish a source of information on all subjects pertaining to Spiritualism, to which all might apply.

Fifth, by connecting therewith a library, reading and circle-room.

Sixth, by prizes and other means stimulating investigation and the development of the ripest thought on this subject.

Seventh, by endowment (or otherwise) securing writers to furnish articles on this subject to the secular press. Such writers would constantly watch for opportunity, to supply articles, and correct misstatements. Few papers that will not now admit articles on Spiritualism if written in a manner that awakens interest, and not antagonism. In this manner a vast host of readers are reached to whom a spirit-

ual journal is unknown, or would not be tolerated. In this matter I write from personal experience, for Spiritualists have constantly for a long series of years, whenever they have seen an opportunity in their local papers, applied to me for articles on certain subjects, or when the cause was assailed, for replies. These contributions have in no instance been refused, and in many instances the editors have written requesting other articles. Of course it is understood that such matter is furnished free, and however devoted writers may be to the cause, there are limits to their gratuitous service. There is ample room for many writers, of diverse talent, in this most useful field which lies outside the sphere of the spiritual journal.

**J. D. McIntyre: Q.** What is meant by saying we have a spirit guide?

**A.** The belief in guardian angels is exceedingly ancient, and has been almost universally entertained. Children were taught that they guarded their slumbers. Fostered by this belief, it has come into the minds of some Spiritualists that everyone has a "spirit guide," or those who have more ostentatious views, think they have whole "spirit bands" to look after their welfare. There are certain spirits appointed as guides to certain individuals, or that there are selected "bands" attending others, is a most mischievous error. It cultivates egotism and dependency; both ignoble. The people of the other world have something else to do, than follow someone through life as an intangible shadow. It may be observed that those who boast of the most famous "bands" are those who do not fail to indicate such valuable guidance. The plain truth is that, spirit friends endeavor to influence those near to them, the ties of love and affection bring them near, and when it is possible they impress their ideas and wishes or forewarn of danger. They are not appointed guides; there may be one or many; they may come for an hour, they may remain indefinitely. They hold precisely the same relations that they did or would while in earth-life.

## SOMETHING TO LIVE FOR.

Much as our hearts have been stricken with sorrow,

Much as our years have been harassed with pain,

Of our loved ones have passed some life's drama,

Can we deny that we'll see them again?

Can we believe that our mortal existence,

Ends for all time when we battle with death?

Can we conceive of the justice or mercy

Of rules causing ego to vanish with breath?

When we have struggled with troubles and sorrows,

When we have ached under crosses and cares,

When we have learned just a few of life's lessons,

Is the reward of our aims and our prayers—

Only oblivion; only destruction?

Only grim death in its sense of despair?

Is there no time when our deeds are rewarded?

And something will show for our virtue and care?

No! There's a time when our hearts are all gladdened;

A day when we stand on the shore of new life;

A day when we glance far ahead in the ages

And know that we've done with temptation and strife.

O'er the Norse "Rainbow Bridge" we are carried by loved ones;

O'er the Styx of the Greeks we're transported in glee;

The land of our loved ones, called dead, is our Eden,

For there are our spirits made happy and free.

For there in glad union we view our departed,

And know our existence was not all in vain;

We see that eternity stretches before us

And ever renews the reward of our pain.

In place of oblivion often expected,

Instead of indefinite judgment in view.

We hear the glad news of eternal progression,

And there, in rejoicing, existence renewed.

G. W. ASHELIGH.

## What Ought to Be Done.

I have waited patiently since reading the last article by Spirit Franz Petersilea, thinking that some one would write, who has charge of camp-meetings something that might be a help to others who have that part of the work to look after.

Franz Petersilea says: "If every seance-room could be visited by men of science—exact science—and every medium claiming the gift of being able to make spirit materialize could be subjected to such conditions that fraud would be impossible, very little materializing would be found in the world, and what there would be genuine and worthy to be placed as a great truth, with exact science."

Do those who conduct these camp-meetings know that their materializing mediums are genuine, and that they are not giving the people impersonation, transfiguration, and using masks, etc., and calling it materialization?

I think like Franz Petersilea, that our trumpet mediums, materializing mediums, and all others that are allowed to do work on the grounds, should be obliged to go under test conditions. I think we would get more converts to our beautiful religion if there were more pains taken, and investigators could feel and know when they went to this or that camp-meeting that it had the reputation of getting the best mediums, and they demand that their trumpet and materializing mediums go under test conditions.

It seems to me there is a great deal of truth in Franz Petersilea's last paper, and that a great deal of good ought to come to the people from reading it, and it ought to be discussed in The Progressive Thinker. Discussions help people to get at the truth of things. I hope we may have a number of good articles on this paper.

A SUBSCRIBER.

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

"By Conspiracy Against the Republic." By Charles E. White. A. M. author of "History of the Christian Religion to the Year 2000," 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.

"Buddhism and Its Christian Origins." By Dr. Paul Carus. An excellent study of Buddhism; compact yet comprehensive. Paper, 60 cents. Cloth, \$1.25. For sale at this office.

## ROBERT OWEN.

### "Book of the New Moral World."

(Continued from No. 571.)

"The knowledge of the fact that man does not make himself or any of the qualities of humanity, will—when it shall be understood in the full import of this expression, and when its innumerable links in the chain of consequences shall be foreseen, and systematically pursued step by step to their ultimate results—be discovered to be one of the most sublime truths that man has been enabled yet to elicit from thought and reflection for the happiness of his race. It is the turning point between ignorance and knowledge; between vice and virtue; between irrationality and a sound state of mind; between division and union; between all manner of unkind and uncharitable feelings and thoughts and the most unlimited kindness and charity for man and all that has life, as far as the latter is practicable with a superior state of human existence; in fact, between universal strife, degradation, and misery, and cordial union, elevation of character and happiness of heart."

"While man is forced to receive the ignominious notion that he formed his own qualities of humanity, and especially his own individual qualities, differing as they are found to do, from every other individual, he can not be made to understand what real charity means; he has no power within him to grasp either its source or its inevitable consequences. If he had been trained to comprehend this subject, he would know that charity could no more be commanded than love or hatred; that charity is a state of mind, and that the knowledge of the mode by which humanity is so wondrously combined in man and woman, and how the character of each individual is formed before and after birth, to the extent that the facts known to man allow him to investigate them. While on the contrary, the imaginary notion, that man forms himself, can believe, disbelieve, and love and hate at his pleasure, shall be forced from birth into the minds of all, and man shall form his religion, laws, governments, and all other institutions upon these errors of his imagination, all real charity must be destroyed; and to command or advise human beings to be charitable, under such instruction and institutions, is as useless as to command or advise them to fly, without first giving them wings with sufficient power to enable them to fly. And when such wings shall be given to them, they will have too much pleasure in the exercise of the power of flight to require either command or advice to use it. So it will be when the human race shall be taught the elements of humanity, when the religion, laws, governments, and institutions, shall be devised in accordance with those laws, and when the character of each individual shall be in unison with them; for them no necessity will exist to command or advise anyone to be charitable; they will be of necessity compelled to have the feelings of charity for all, in its highest and most pure state, and to have the kindness for all, will become a permanent instinct of their constitution."

"When society shall be based on true principles, and every character formed in accordance with them, all the inferior qualities hitherto exhibited in human conduct will be overcome, and in future prevented; there will be no cause existing to create pride, ambition, anger, revenge, jealousy, envy, hatred, or malice; or any unkind or uncharitable feeling for the physical, mental, moral, or sensual qualities of any individual. The causes generating these evils, in past and present humanity, will cease to exist, and their removal will destroy the effects which hitherto they have so abundantly produced. By these natural means being adopted to remove the causes generating error in individuals and throughout society, a new spirit, totally unknown in the human character up to this period, will be created and diffused through the whole of society by each one being thoroughly imbued with it."

"Nor will there be any uncertainty in the character of this new spirit, or in the conduct of individuals; their feelings and conduct will be in unison with the laws of humanity, and will be formed in accordance with human nature, it will be known how they will think and act under all the changing circumstances as they may arise. There will be as much certainty in human proceedings, individually and generally, as there has been and is in the general laws of nature, and they will be calculated upon with as much accuracy. It will be known that all will, of necessity, act under every variety of new circumstances in such manner as will the most effectually promote the permanent general benefit, and the happiness of all individuals."

"And not only will all, influenced by this new spirit, act in this manner to their fellow-men, but to all that have life, that happiness may be extended among the animal creation as far as it is practicable with the well-being of the human race; that race being possessed of the most superior organization; for it is natural and best that that which is the inferior and least useful should be subservient to the more useful and superior."

"It is most desirable that there should be the greatest amount of happiness throughout the universe, and why all things constituting the universe, possessing sensation, or the capacity to feel pleasure and pain, are not eternally happy, it is most difficult to answer, except under the conviction that the greatest amount of happiness has ever been experienced that the elements composing the universe are capable of producing; for no intelligent and good power would put limits to the greatest amount of happiness that is attainable. If any power should act otherwise, it cannot be kind, charitable, or benevolent in its quality, and as pain and misery exist to a greater extent upon this earth, the only rational conclusion—with the facts known—is, that the best that can be done, by the eternal laws of necessity, ever has been, and is now, effected, with the elements of which the earth is composed. When this new character of knowledge, charity and love shall be given to man—and it may be now more easily formed for him than the present character of ignorance, want of charity and love—he will have no inclination to ill-use, maltreat, or be cruel to anything having life and conscious sensation; and, in consequence, the animal creation will also become different in character. It will have no fear of man, or suspicion that it will ever be harshly or unkindly dealt by, except when absolutely necessary in self-defense. There will be no cruelty in man's nature; real knowledge of himself, and of the general laws of nature, will, of necessity, create a spirit of universal charity and good feeling for all that has life, and no desire will ever arise to inflict avoidable pain, even upon what appears to our senses the most insignificant of living creatures."

"Those fierce and untamable animals which cannot be subdued into friendliness for man, or into a condition in which they shall not be injurious to him and his most helpless progeny, must have their races destroyed in order that the earth may be safely and happily enjoyed by the most superior mental and moral existences which have been produced from it. Thus will a terrestrial paradise be formed, in which harmony will pervade all that will exist upon the earth, and there will be none to hurt or destroy throughout the whole extent of his boundaries. And thus will that varied life, formed by the same incalculable Power that has created man, be made to enjoy existence to the extent of the capacity given it to enjoy."

(To be continued.)

C. H. MATTHEWS.

New Philadelphia, Ohio.

## LYCEUM NOTES.

### The National Lyceum Spiritualist Association.

The N. S. L. A. held an interesting meeting in Cleveland, Ohio, on the 19th ult., immediately at the conclusion of the last business meeting of the N. S. A. Owing to a lack of representation from the N. S. A. at the meeting, the N. S. L. A. we were unable to transact business, consequently there was no election of officers, and as a matter of course, the old officers must hold over until the next annual meeting. The national conductor, vice-conductor, treasurer and secretary were not a little disappointed that they were legally compelled to serve the association another twelve months, but as they had no power to change matters, they rededicated themselves to the work and promised to do "everything in their power to aid the lyceum cause the ensuing year."

As there were not enough qualified voters to attend to the business pertaining to the N. S. L. A., the meeting was announced by the president of the N. S. A. On motion of our treasurer, W. H. Bach, the proceedings of the meeting were included in the proceedings of the N. S. A.

The necessity, compelling us to hold our meeting in open convention, gave us the opportunity of presenting the laws of the lyceum to a larger audience than we would have had if the N. S. A. had adjourned and our meeting been subsequently called by the national conductor. The hour was late, every day meeting during the session of the N. S. A. had been long and laborious, the delegates weary, and after raising so much money for the N. S. A., and laying plans for future work, it was not to be supposed we could arouse much enthusiasm for the N. S. L. A. Contrary to our expectations, the remarks of the conductor, the statements of the treasurer, and the appeal of the secretary met with hearty response from the delegates of the N. S. A. Several of the most earnest workers, among them some of the most generous in the ways of giving, addressed the delegates and awakened an enthusiasm that was encouraging and inspiring. The delegates were handed in freely; Mrs. Carrie Hatch was called on by the secretary to assist in receiving the money and names of the donors. In a few moments upwards of fifty dollars were given to the N. S. L. A. Previous to this meeting, an active lyceum worker had prebuted the secretary with a check of fifty dollars, thus with no expectation of raising funds, eighty-two dollars were put into our treasury. Of course this was a small amount compared to the humbling sums that rolled into the coffers of his parent—the N. S. A., but it was generous on the part of the contributors, as those who were the most liberal in giving on this occasion, were those who had largely given to the "Mayer Home" and missionary funds.

I wish to make an appeal at this time for certificate memberships. We have on hand a large quantity of handsomely printed certificates for adults and children. The adult certificates can be procured for fifty cents. Any person under fourteen years of age sending twenty-five cents will receive one of the children's certificates. Both kinds of certificates bear a gilt seal of the association and are pretty enough to frame. The money received from this source is turned over to the general fund and is used for the interest of lyceum work.

It has been suggested by some of the best supporters of the N. S. L. A. that we amend the constitution so as to make an individual membership, thus creating a larger voting power in the association. We have learned by past experience that it is impossible to hold a delegate convention. Something must be done whereby we may be enabled to reach the masses in this work. I trust the officers of the N. S. L. A. will consider the matter and be ready to act thereon in the next annual meeting.

The question may arise, "What does the N. S. L. A. want of money?" "What is it doing?" etc.

In answer I would say, there is a demand for literature for the young. A paper should be put into the field devoted to the interest of the lyceum. Not a week passes that many letters do not reach the secretary containing questions as to the possibility of issuing a children's paper. This was the hope of the good brother who handed us the fifty dollars in Cleveland. Others who contributed expressed the same desire. So the thoroughgoing lyceum worker and treasurer and secretary must consider that something of the kind must be undertaken, they held a conference while journeying home, on the day following the closing of the convention. They canvassed the situation thoroughly, and after considering the matter, came to the conclusion it might be possible to publish a monthly devoted to the welfare of the young, in the interest of Spiritualism. In doing this, we did not forget that several of the Spiritualist papers contain a "Children's Department," in every instance of a benevolent character, and that those who are constantly in the children's work, know that a page in a large paper is not as satisfactory as a little paper "all the child's own." In taking this step, some of us know what it means. Perhaps one reason we have reached the conclusion that a paper must be issued under the auspices of the N. S. L. A., is because we have enlisted the interest of some of the best people connected with the N. S. A. We received assurance while in Cleveland from some of these good people that when we needed actual assistance in the lyceum cause, in the promulgation of good works they would aid us. What is more needed than books and papers for the young who are with us?

Already we have the promise of literary aid from some of the bright and warm young "spiritualists" good sister, Carrie E. S. Twine, who always has something rich and rare for the children. We know of young people in the East who have been schooled in the Spiritualist Lyceum, whose parents are heart and soul with us, who we are told will write for a children's paper; I have nearly secured the promise from a Mr. Laid to become a contributor to our little paper. I have offers to write stories for the children, and perhaps last, the secretary

will do her share. She has had a long experience in that kind of work, and will rally her best forces to aid in this enterprise.

Dear reader, will you not take this matter into consideration? This work does not simply belong to the N. S. L. A.; it is a work that should enlist the co-operation of Spiritualists in all the country. Write to the secretary, tell her how much or how little you can do.

Think of the money paid for juvenile literature in the evangelical denomination. The so-called orthodox Sunday-schools are considered of primary importance by the managers of the church work. What are the Spiritualists doing for the children and youth whose fathers and mothers are with us? Nothing—positively nothing.

In conclusion, I appear as a Spiritualist, as one who has had a long experience in children's work, as one who believes in them and knows the longing of their nature, I ask you to consider the question in all seriousness. What are we doing for the children? I do not make this appeal that Spiritualism may receive a boom through the lyceum movement, nor that the N. S. L. A. may achieve any especial honor under its present administration, but in the name of Truth, I ask that we may make an abiding place for our hearts, in our societies, in our work, for the rising generation. As you give to this cause, I thoroughly believe you will be blessed in your store, and better than all, in spiritual things. You and I know that Spiritualism is a fact; let us not only tell it to our children, but live it in generous deeds and with a desire to crown them with the glorious heritage that the angels have so freely given unto us.

MATTIE E. HULL.

72 York street, Buffalo, N. Y.

## An Appreciative Letter.

To the Editor:—I have been stopping sometime with Dr. D. Winegarden, and being a patient of his, have had access to his fine library of spiritual works, and chief among the collection of his good books are found the seven premium works offered to subscribers for the paltry sum of \$3.35, including a year's subscription to The Progressive Thinker. This is almost an entire gift of these seven grand books, and I never read them. I have also been a constant reader of The Progressive Thinker since my arrival here, and am well pleased with it, and of its mode of firing such tremendous broadsides into superstition's old hulk as to make the scales fall from the eyes of those long-faced, psalm-singing old moss-bags, and if they will only read and think for themselves they will no longer be haunted by the angry God and Devil of the making. The Progressive Thinker, is one of the clearest and best spiritual papers published, and I will soon be numbered among your army of readers as a life-long subscriber. I desire to thank you for the many sacrifices you have made and are continually making in the interest of truth, as I see you are not "in it" for the filthy lucre that may accrue therefrom. I again thank you and the angel world for this labor of love manifested in sending forth these seven grand books as premiums to subscribers to The Progressive Thinker, at such a marvellously low price. At present I am incapacitated for the performance of manual labor, yet I feel I could accomplish a good work in helping to increase the circulation of The Progressive Thinker, as well as to sell your catalogued books, and particularly the seven fine works alluded to above. This is a priest-ridden country, and the people know comparatively little about the grand truth of Spiritualism, yet if the right plan is followed by right work, as shown by the works of our fellow laborer and zealous advocate of true Spiritualism, Dr. D. Winegarden. I wish to engage in sale of your books, and would like to make the seven premium books a specialty. Kindly state your price per dozen of same. I expect to travel and continue in the work, and will put forth best efforts to increase the circulation of The Progressive Thinker.

JOHN B. LEWIS.

Pierce, Ala.

VOLUME 1 of the Encyclopedia of

Death, and Life in the Spirit

World treats of the "Mythical Origin of Death," "A Magdalen's Passage to Spirit Life," "Impressive Communications from the Spirit Side of Life," "Death Con-

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