



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

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ART MAGIC.

A Book of Wonderful Research.

To the Editor:—Having just finished reading "Art Magic," and finding in it a book that will nourish and sustain all sincere investigators in the truth of the basic principles of our philosophy, I feel very anxious to add you in your very laudable endeavor to put it in the hands of all your readers. At a time when the press, both religious and secular, are teeming with articles on magnetism, hypnotism, psychology and occult mysticism in all its phases, such a work is imperiously called for by all thoughtful and philosophical minds.

I fully agree with you in your "Publisher's Preface" when you say, "The student who wishes to delve into the ancient mysteries, as traced in occult lore will find this volume invaluable; for here is condensed a vast fund of information that could not otherwise be obtained, without many years of patient research, and with access to rare and scarce sources of knowledge."

With the view of letting the readers of "The Progressive Thinker" get a brief glimpse of the beautiful and mysterious style of the author, and what a treasure there is in store for all who accept of your very generous offer, I will quote a few passages:

"We can accept nothing, learn nothing, hope for nothing from modern theosophy; for it teaches no philosophy, owes allegiance to no science, and is amenable to no requirements of reason or justice."

Under the caption, "How traditions become scriptures," the author says, "In consideration of the vast and cumulative mass of testimony which the discoveries of archeology and philosophy supply us with, concerning the foundation of the theistic systems, the idolatry of the nineteenth century puts to shame the devotion of humanity's antiquity to myth and mysticism. The antique man would blush for the mendacity of the modern priesthood, who not only steal the images of their forefathers' creation, but reclothing them with the tinsel and varnish of ecclesiastical pomp, set them up in shrines to worship as the legitimate offspring of Divine Inspiration."

Alluding to the origin of life as represented in the "Elementaries," he most beautifully says, "Hanging on the same Divine thread of beneficence which binds man to the heart of Deity, these elementaries could no more be torn away from the interminable chain of being, than the elementary order of the spheres could afford to part with Mercury, the youngest child of the solar system, because it is not so perfectly developed as Mars, nor yet cut out of the shining starry family that circles round the parent sun, the planet, because it has not attained to the size, lustre and glory of Jupiter."

And again: "Which that so fiercely reject the Darwinian theory, yet offer no better hypothesis for human origin (who would rather fancy you were nothing, than anything lower than your arrogance deems worthy of you) which of you can believe that from nothing sprang something, or that you suddenly appeared on the theatre of existence, as full-fledged immortal souls, with a withered ear, but no whence—no heavenly goal to attain to, but no beginning to spring from."

Referring to the astral fluid and astral life, he says, "Man can read the hidden things of another's mind, and even temporarily obsess it, and by aid of inferior spirits psychologize many persons at once, compelling them to see, hear, taste, feel, and do as he will, and images of his creation. He can envelope some objects in the astral fluid, rendering them invisible to the naked eye; create disturbances in the atmosphere, or color them by the same means; promote rapid and spontaneous growth in the vegetable world; wound the body and heal it in the same minute of time; render him insensible to pain, if he will; and the effects of gravity, and so float in mid air; cause himself to be buried alive during entrapment, and resume the functions of life when disinterred."

Commenting on and in elucidation of the art magic of an intelligent Brahmin philosopher and adept in art magic, he says, "The forces of spirit are designed for good and use, or they could not be accessible. Until they come, when the earth and its living freight are all spiritualized, that which is magic now, will be ordinary practice then. The heavens will kiss the earth, and the thin veil which divides the inhabitants of either realm will become so transparent that every eye will pierce its mystery and rejoice in its holy revelations. Until then, knowledge is power; and all men by knowledge may achieve the power of practicing art magic."

Hoping, my brother, that the placing of these few excerpts from the wonderful book you are almost giving to the readers of the best spiritual journal of the age, will help to increase its circulation, and thus afford a cause I have for forty years of my life labored for, and at the same time help you in sustaining a load, that as a newspaper man I know is a heavy one.

Washington, D. C.

A PURPORTED CURE FOR CONSUMPTION.

To the Editor:—I notice in your paper that my father takes, that Mr. Hamberger, of Chippewa Falls, wrote you that he could cure consumption, but would not reveal the secret. I will try to make it known as Mr. Hamberger told me himself. Take one egg and mix with warm water for six hours, then pour boiling hot water over it, and when it is scalded it will be a thick paste. When cold take one tablespoonful of the paste, mix with water, three times a day.

I have given you the solid truth free, and I am a Spiritualist. I deem it my duty to do this.

HE HAS TURNED UP

And Still Has Faith in the Old Creeds.

DWIGHT L. MOODY IS STILL THE SAME RANTING REVIVALIST.

To the Editor:—I notice in the Chicago Record that Dwight L. Moody, the evangelist, has been in your city again, and at the Chicago Avenue church reaffirmed his faith in the old creeds. Of course, he could not well do otherwise and be consistent with himself or the teachings upon which his reputation is based and for which he has been so very generously remunerated in dollars and cents. Unlike that other noted evangelist, the Rev. B. Fay Mills, I doubt whether Mr. Moody would turn his back upon his creeds even if overwhelmingly convinced that they are false. This seems a very cruel thing to say of Mr. Moody, whom I regard as a very good man, and against whom I have no personal animosity whatever. But like those of bishops and priests and prominent preachers of all the churches, his environments are delicate and peculiar, and it is next to impossible for him to break away from them, however earnestly he desired to do so. If it was not for this fact there would be a great stampede among preachers toward what is called "liberal religion," "infidelity," "spiritualism," "theosophy," "rational religion," etc. When here and there occasionally, a preacher like the Rev. B. Fay Mills does break away from such environments, it is evidence of a moral courage of no ordinary force.

In his endeavor to establish the orthodox assertion that the Bible prophecies have been and are being fulfilled, Mr. Moody says:

"Knowledge shall greatly increase throughout the world. Well, it has, hasn't it? I regard this as a most satisfactory age to live in. I live more in a year to-day than my father did in twenty. My boy knew more at the age of 10 years than I did at 30. This is the age of marvels; men run through life. Why? They can't run fast enough, they must needs have bicycles. What a stranger would be the man who has been dead 100 years if he suddenly were to come to earth again in this age of steam, the telegraph, telephone, railways, steamboats, etc. He would fall to know where he was and receive your truthful statements regarding the innovations with the greatest incredulity. The telescope and microscope have revealed such wonders that even we who are 'in it' scarcely comprehend their meaning."

For how much of that increase of knowledge we are indebted to the church and the creeds represented by Mr. Moody, he does not stop to inquire. But he rather unwittingly places the credit for the same where it belongs, in asking the question: "Do we increase in righteousness as we do in knowledge?" and in admitting that a negative reply must be made to it. What Mr. Moody means by "righteousness" is loyalty to the dogmas and creeds he preaches, which, knowledge and reason are decidedly incompatible. Hence, the more knowledge increases, the more "righteousness" will decrease. This is not a very encouraging outlook for orthodoxy, I will admit.

"What a stranger would be the man who has been dead 100 years if he suddenly were to come to earth again in this age of steam, etc. He would fall to know where he was and receive your truthful statements regarding the innovations with the greatest incredulity," says Mr. Moody. This statement is in entire accord with that made by Bishop Foster of the M. E. church, who, in speaking of that same "dead man," exclaims: "Where he is, or that he is at all, is wholly unknown to us."

And Mr. D. L. Moody and Bishop Foster shared in and profited by the increase of knowledge, they would have learned that that "dead man" of a hundred years ago is not dead, but still continues to live, and as well posted upon, if not better acquainted with the progress that has been made in this life since his transition to the next stage of existence, than is Mr. Moody. In all probability the "dead man" of the past was a factor in the promotion of the progress of the present.

H. V. SWERINGEN.

"THE WORDS OF MY MOUTH."

Talk happiness. The world is sad enough. Without your woes. No path is wholly rough; Look for the places that are smooth and clear.

And speak of those to rest the weary Of earth, so hurt by one continuous strain Of human discontent and grief and pain.

Talk faith. The world is better off without Your uttered ignorance and morbid doubt. If you have faith in God, or man, or man, or self, Say so; if not, push back upon the shelf.

Of silence all your thoughts till faith shall come; No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale Of mortal maladies is worn and stale. You cannot charm, or interest, or please. By harping on that minor chord, disease. Say you are well, or all is well with you. And God shall hear your words and make them true.

—Ella Wheeler Wilcox.

PROF. G. D. HERRON

As An Interpreter of Jesus.

SOME STIRRING WORDS FROM LUCINDA B. CHANDLER, WITH WHICH SHE EXHIBITS THE PRESENT STATUS OF SOCIETY.

"If the teachings of Jesus are dangerous and destructive; if he spake impracticable things which he did not understand; if his words are the cries of an overwrought enthusiast, then let us quit worshipping him and put an end to this colossal thing we call Christianity. If Jesus is the Son of God and redeemer of man; if he is the true teacher of practicable teachings, then, while it is yet day, before dreadful judgment comes on, let us begin to preach what he taught and to divinely enforce his justice of love."

This sentence evidently states the attitude and purpose of Prof. Herron in his efforts to interpret the teachings of Jesus as recorded in the New Testament. In the course of lectures, eight in number, delivered in Chicago under the auspices of the Christian Citizenship League, he never touched upon the theological conception of the parenthood of Jesus, nor of atonement or any of the doctrines held by the church.

"It was as a teacher of eternal principles that Jesus came, and his life was a revelation of love as law. Christianity began, so far as it issued from Jesus, not as a new religion but as a mode of living. It is absurd to suppose that Jesus was put to death for going about healing the sick, and appealing to individuals to 'be saved' or to be good, as we understand these terms. He was crucified for disturbing the existing national order of things; crucified as a national menace, because he was allying at the wrong at the heart of the nation. When he was rejected it was a governmental as well as ecclesiastical rejection."

"We have only to read the gospels with even a little historic sense, to see that the career of Jesus was as certain as political in relation to the times and nation, and the career of Joseph Mazzini in Italy or Wendell Phillips in America."

"According to John, the first public act of his ministry was to go to Jerusalem and clean out the Capitol. The Jewish temple which Jesus purged, was the political capital of the nation. He did precisely what one of us would do if we should go up to Washington and suddenly drive from the Senate chamber the lobbyists, the chief of whom are our elected Senators—elected to represent the corporations for which they are paid attorneys."

"Any genuine religion must be a science of righteous politics—a science of individual liberty. A corrupt state is simply the expression of a corrupt religion; and a merely respectable religion is the worst human enemy."

"The time has come to distinctly say that civilization must be born again, in order that the individual may see the kingdom of God." And the Professor says: "In neither Old or New Testament does the term 'kingdom of God' or 'kingdom of heaven' mean other than a righteous society upon earth. His interpretations of the kingdom of heaven have far more to do with human relations with social facts and forces, than with what we understand by religion. They deal more specifically and frequently with the subject of property than we care to know."

"Jesus had nothing occult or transcendental, mysterious or supernatural to teach. Although he fully distinguished between natural and revealed religion, it was to show natural religion as social living that Jesus taught and worked."

"The age that finally changed the revelation of Jesus from a social ideal to an official religion, from a mode of life to a theological system, was one of moral and religious anarchy, insanely wicked and licentious."

"Jesus is no more the author of existing Christianity than Moses was the author of the Judaism out of which Christianity was born. Whether we would have it so or not, Jesus holds the key to the social situation and the initiative is his. The Christ we need is not in the tomb of metaphysics, where theology has stood guard these many ages, obedient to an ambition to do the church, agreeable to craft in the state. The Messianic idea is risen and goes before us in the sons of men committed to the social redemption, to lead us to the holy society. Not back, but on, to Christ, is the meaning of the social cry."

"The effort of the church to reconcile the commercial morals of modern industrialism with the revelation of social law and life in Christ is treason to the kingdom of God, and the worst apostasy of the church; yes, it is a chopping down of the cross, and a setting up of the throne of mammon in its place."

"Who can deny that successful covetousness, although denounced by Jesus and the scriptures as the supreme crime against God and the nations, has been the great American virtue, commanding the highest respect of church and society? If the head of some great combination, though it had violated every law of God or man besides the so-called economic laws which neither God nor man ever had to do with, and though it had debauched our nation morally, beyond the moral shock of civil war, were to stand before any representative religious gathering with an endowment check in his hand, he would be greeted with an applause so vociferous as to partake of the morally idiotic."

Prof. Herron exposes sharply the farcical claim of civilization in the true statement that "Retribution for the whole common life inheres in the nature of our property system. Historically and ethically private ownership of natural resources rests upon fraud, violence and force."

Prof. Herron considers the social problem and religious problem identical. He says: "The religious problem of to-day, which has already waited with overpatience for the church, is an

HELEN E. HILL.

Passing of a Good and Noble Woman.

The funeral services of the late Mrs. Helen E. Hill were conducted on Wednesday, December 28, at 1:30 p. m., at her former home, 1102 Ghyard street, Philadelphia. The house was filled with sorrowing friends and the room in which the body lay was transformed into a veritable palace of flowers.

During her life Mrs. Hill was a noted Spiritualist and the services at her funeral were conducted after the rites of that society. The interment was made privately at Northwood.

Mrs. Hill was the wife of B. B. Hill. She was born in 1834. Her youth was spent in Rochester, N. Y., where her sister, Mrs. Rowe, still resides. Mrs. Hill has been for many years a very active worker in the First Association of Spiritualists, the Women's Progressive Union and several benevolent organizations. Her friends were numerous and many of them lifelong, and she delighted in discharging practical charity in an unobtrusive way. She embraced Spiritualism at a very early age and remained one of its warmest adherents to the last. The Children's Lyceum and Young People's Union, of which Mrs. Hill was a devoted friend, sent beautiful floral tributes, as did also the Helping Hand Society.

Addresses were delivered at her funeral by Harrison D. Barrett, president of the National Spiritualists Association; Mr. and Mrs. E. W. Wallis, of Manchester, England, and W. J. Colville, who is the lecturer of the First Society of Spiritualists in this city, who had been for many years a confidential friend of Mrs. Hill's, whom he describes as having been one of the truest and most motherly of women that it has ever been his privilege to meet.

The above is taken from the Philadelphia Press, issued Dec. 29, and shows in what high esteem Mrs. Hill was held in the city where she had so long resided, and where she was so well known. Concerning her passing away, it needs only be said that she was engaged on Christmas day in pleasant household duties, and was looking forward to the entertainment to be given by the Young People's Union connected with the First Association of Spiritualists. After exerting herself in no uncommensurate way she lay down to take a little rest and passed to spirit-land quietly during sleep. It is needless to say that the shock of so sudden and unexpected a transition fell heavily upon her husband and all her intimate friends, but it has been a pleasure to them to realize that this quick, painless departure was in exact accordance with her own wishes and expectations.

Mrs. Hill was an active, earnest, generous, enthusiastic woman, one who threw her entire heart and intellect into all she undertook. Possessed of an analytical intelligence, she was what may be called a rationalistic Spiritualist, though her emotional nature led her to assert very much more in the way of interior or intuitive evidences of spiritual truth than can be ascertained by intellect alone.

The most conspicuous traits of this good motherly woman's character were sincerity and generosity. She was extremely averse to whatever savored of hypocrisy, but her tenderness toward the weak and the persecuted, and especially toward those who had erred but wished to go up higher, was proverbially great.

The good concourse of invited friends who thronged the spacious parlors of her late residence during the funeral services, testified in no uncertain manner to the deep hold her kindly, active life had taken upon young and old alike. One of the particularly interesting features of the occasion was the presence of a large number of the youngest members of the societies with which she had long been actively connected, each one of whom looked upon her as a sort of second mother.

The musical exercises were very appropriately rendered by Professors Bacon and Scott, Mrs. Yocum and various members of the choir of the First Association of Spiritualists; all the singers were personal friends of the arisen sister, and very sweetly did they pour forth their tribute in song.

The short speeches made by Mrs. Kilgore, Mr. H. D. Barrett, and Mr. and Mrs. E. W. Wallis, were replete with heartfelt testimony to the sterling worth of the frank, open-hearted woman who never thought herself a saint, who scorned flattery and detested vain eulogies, though she was never untoured by any sincere mark of loving appreciation. To describe the flood of feelings would require the gift of an artist of the highest rank, and at least a column of space in a newspaper. Rarely except at large public funerals of noted public men, has the writer seen such a wealth of floral beauty, and on entering the house it was truly charming and beautifully consistent with the teachings of spiritual philosophy to find roses and violets, satin ribbons, but no crapse or any sign of mourning upon the bell knob. The dress worn by Mrs. Hill on festive occasions, a beautiful white garment decorated with lovely flowers, appeared within the coffin, and as the many friends one by one gazed upon the peaceful features of the tenement from which the living soul had departed, it seemed as though the outward agency of beauty must exactly correspond to the new phase of life upon which the translated loved one so recently had entered.

Among the many floral pieces was a pillow of roses and a column of roses and violets surmounted with a beautiful dove. The inscription on the pall of flowers read:

"The Good Samaritan, who was always doing for others. I have tried to smooth your path and aid you to make the world better for your having lived. Your loving husband, 'B. B. Hill.'"

The inscription borne by the dove, the messenger of peace, was:

"I am the messenger of the white."

(Continued on page 7.)

AN EXPERIENCE

Which is in Line with That of Judge Munson.

To the Editor:—Having seen the letter of Judge Munson in your paper of December 24, 1898, giving his experience of spirit return, I thought I might benefit the cause by giving my experience. In the fall of 1894, I lived in Columbus, Ohio, and attended a seance held at the house of Mrs. Mary Magruder, by D. A. Horlick, whom I believe to be one of the best and truest trumpet mediums on earth. The medium was under strict test conditions, being held on either side by persons; my wife on one side and some gentleman on the other. I sat on the opposite side of the circle.

In a short time after the seance opened, a spirit at my left hand spoke in an independent voice in full, loud tones, which was clear across the room from the medium, "Good evening, Judge." I recognized the voice at once as that of Dr. F. M. Carter, my family physician thirty years prior, and who had been over there ten or twelve years. I said, "Doctor, is this you?" and he immediately said, "Yes, Judge, I am here," and his voice was entirely independent and strong for at the time "Jim," the Irish control, was down in the basement stairs talking with the trumpet while Dr. Carter was talking to me and others.

After the Doctor had been talking for probably ten minutes, he said, "Judge, I divided my medical outfit among my children. I gave my son, James F., my medical case, and he has it just as I gave it to him—never opened it," and he then spoke of some little article in it, and he continued to tell what each had received of his all through his numerous family of eight or ten children. I desire to say that I was the only person in the seance room that ever knew Dr. Carter or knew of him. My then wife never saw him and knew nothing of him or his. I certainly knew nothing of his division of property. I was not at his funeral and never had anything to do with his property, so that mind-reading could not enter into it at all.

I had business the next day at Marysville, Ohio, and I saw his son James F., and without informing him what I wanted I asked him about his father's division of property, and medical outfit, and I learned from him his father's statement to me was correct in the most minute particular.

I sat with Mr. Herrick in twenty seances and Dr. F. M. Carter came every time and gave us some beautiful lectures on the spirit and spirit-world, and it was always a great pleasure to hear him talk, and the circles always employed the same. His lectures were always in a strong masculine voice and independent. He has never been able to talk to me in an independent voice through any other medium.

I will say in conclusion that Dr. Carter had not been thought of by me for years at the time of his first coming, and the inspiration could not have been drawn from my mind. As to the mediums spoken of by Judge Munson, I know them all except Mrs. Ebert-shauser, and I have sat with Charles Barnes, and I know them to be good, honest mediums. Dr. Carter at times prescribed for sickness, and always did good work. At one time he prescribed for my wife for the grippe and cured her, so you see we do not lose our identity through the medium of the spirit-world, and as certain this was Dr. Carter's voice as I am of my own voice. We were very intimate in our younger days and he was my family physician from 1864 to 1870, and lived at Rosedale, O., and there is abundance of proof of what I have written concerning Dr. Carter's return and communication.

I agree with Judge Munson that something in the pamphlet form put in the hands of the general public would awaken an interest in this great truth, and put people to investigating and would be the death knell to superstition, ignorance and prejudice.

J. M. KENNEDY.

Marysville, Ohio.

Christian Scientists.

To the Editor:—In looking over some back numbers of The Progressive Thinker, my eyes rested on this heading, and on an article, "Faith Cure Murders," and on reading said article these words impressed me so much that I take my pen to make a note of the impressions. The words are as follows: "When public opinion and the law begin to hold faith cures and Christian science charlatans criminally responsible for the deaths they cause, we shall see a notable diminution in the number of the practitioners of that school."

Of course much more was said, but the above is sufficient for my purpose. To begin with, I am neither a faith curer nor a Christian scientist, but I am in for fair play in every direction. If, in my right mind, choose to employ one who uses no medicine, but trusts to Divine help in my case, I consider that I have a perfect right to do so, and the one whom I employ shall be held blameless in case I do not recover. That many wonderful cures have been effected by these so-called "charlatans" is susceptible of proof, and to call them amenable to the law in case of failure to cure is most unjust, unchristian and inexcusable. If the truth were known, how many deaths have occurred under the malpractice of licensed physicians? These being legalized are not held to account, but I venture to say that where one fails to recover when using no medicine, at least two succumb to medicine ignorantly administered. Look at the hundreds, yes thousands of raw recruits who are graduated from our medical colleges, yearly, and turned loose on a quackish world to experiment and thereby learn their work.

I will not trespass longer on your time or space, but I know that I am not alone in this view, and I think it would not take many such articles as the one from which I have quoted to make me a confirmed Christian scientist.

INVESTIGATOR.

(Continued on page 7.)

MIND, LIFE, MATTER.

Mind Hitherto Subordinate to Matter.

Before defining the relationship of mind and matter I wish to reply briefly to the trio of critics who feel aggrieved that any one should question the existence of immutable law.

The strength of my critics lies in sarcasm, ridicule and quibble on indefinite terms used to express definite ideas. Their weakness lies, lack of power to distinguish fact from law; to discriminate between the thing and the stuff the thing is made of.

Surely all phenomena are evanescent, except matter and life, including their cosmic forces.

Gravity force is unvarying in quantity; is always exerted in one direction, consequently if not counteracted by heat force would become inoperative.

Heat force is exactly the reverse; is momentarily changing its effective power and direction in which it is exerted, exerted counter to the force of gravity. Thus we find that unstable heat force is the cause of cosmic action. Otherwise we could have no differentiated phenomena. Heat force is the primal cause of planetary motion. Lapsus nature, infinite in kind and degree, manifested in fauna and flora, is positive evidence of absence of law or purpose, otherwise law doesn't imply or demand uniformity of action. He who asserts that a thing may be changeable and unchangeable at the same time and place puts himself beyond the realm of fact and logic, consequently is not amenable to either, therefore we venture a new departure that eventually leads to the same trend of thought.

Mind includes knowledge in all forms and degrees. Rigid logical deductions from known facts show that mind wherever recognized, has ever been subordinate to matter.

Mind is constituted of many attributes, all of which remain dormant until evolved from life consequent upon life's organic union with matter. Matter and life being indestructible, it is logical to postulate their self and co-eternal existence. Matter is the only phenomenon known by itself. Apart from matter, life is unknown.

All thoughts are suggested by phenomena manifested through matter. The ego, per se, never originated one thought.

Existing phenomena do suggest phenomena that have no existence.

The fallacious ideas of Gods have cursed man and beast from time immemorial. Millions of each have been sacrificed to appease the imaginary anger of imaginary gods.

The god-idea were suggested to man by his own ability to make some things and his inability to make everything. The infinite and wondrous manifestations of nature suggested infinite intelligence with infinite power. These postulates imply knowledge of all that ever has or ever "will come to pass," hence arose the dogmas of a supreme ruler, foreordination and immutable law, as consequences.

Immutable is unchangeable. Evolution is constant change, not in quantity or quality of cosmic forces, but in the quantity each force contributes toward the production of a given phenomenon, exactly as in chemistry, different proportions of the same substances produce different results. This constant change of results show why matter and life alone are immutable and why nature never duplicates.

The assumption of a supreme ruler postulated upon the assumption of infinite intelligence and infinite power originated with primitive man about the period when he lost his causal appendage, and antedates philosophy of phenomena, chemical science, and the self-demonstrative science of evolution thousands of years; hence some folks, who in their Sunday-school infancy and innocence were inoculated with these dogmas, stand in with ignorant crafty priests, in their support, knowing that both must stand or fall together.

Hitherto all known law plainly shows design for specific purposes, whereby to promote the happiness of sentient beings, evidently predetermined by beneficent intelligence. Therefore when we see phenomena that are disastrous to sentient beings, logic, reason and love combine and compel us to infer the action of insensate forces operating without law or purpose. Law and purpose are inseparable.

It is monstrous to impute floods, famines, tornadoes and such dire calamities, whereby millions of sentient beings are suddenly evicted from their loved abode in flesh to an infinite, beneficent ruler.

Without motion no differentiated phenomena could occur. Continuous motion results from the antagonism of gravity and heat.

Abrogate heat and all motion would cease. Under the force of gravity alone all matter would become one inert mass.

Motion is a prerequisite to the manifestation of life. Mind is a latent attribute of life; is evolved from life. Thus we learn that mind (thought) is wholly dependent upon the insensate force called heat for manifestation, and here we come back to where we started, namely, that mind, including all its varied attributes, has ever been dominated by insensate matter.

Mind in the foetus and adult is the same, but mind is foetal life is quiescent, whilst in the adult it manifests wondrous wisdom. Thus clearly demonstrating that mind is evolved from life, consequent upon the struggle of life to maintain its abode in flesh. As previously stated, apart from matter life is unknown. Animation is life manifested. Mind apart from animation is unknown, matter being a prerequisite to the manifestation of animation, we thus learn how infinitesimal is the quantity of matter briefly controlled by mind, when compared with the aggregate mass.

(Continued on page 7.)

AN EXPLANATION

Of Cain's Finding His Wife.

MISS SARAH THOMAS, THE COLORED LADY WHO STANDS AT THE HEAD OF THE CHRISTIAN SPIRITUALIST SOCIETY, EXPLAINS THE BIBLE IN HER OWN UNBIASED WAY.

To the Editor:—The second anniversary of the Christian Spiritual Society, in Hygiea Hall, Washington boulevard and Paulina street, was held Sunday, Jan. 1, 1899. Miss Sarah Thomas conducted. At the evening meeting, the platform was filled by a number of prominent mediums and speakers, among whom the writer noticed Dr. B. S. White, Mrs. Hamilton Gill, Mr. Sacksmith, and a number of others. Miss Thomas took for her subject the ejaculation of Cain when the Lord sent him forth out of Eden: "Lord, my punishment is more than I can bear." She stated that the subject had been given her by a lady who said she had never heard any explanation of Cain's finding a wife, when it was supposed none existed, Adam and Eve being the first man and woman, and up to the date of the killing of Abel, the entire population of the earth according to the Bible account was Adam, Eve, Cain and Abel, and immediately after the murder of Abel, Cain was sent to the east of Eden to the Land of Nod, when he saw his wife. That she was his wife we have the scriptures for it, for they raised a family, even to the fourth generation, before Adam and Eve had Seth, about 130 years after Abel's death. The last or great grandson of Cain, Lamech, established the custom (which seemed to obtain to the present day) of a plurality of wives, and Lamech's progeny have marked careers down to the coming of Christ, over 4,000 years. But the point the lady wanted to know was, where did Mrs. Cain hail from, or in other words, is the Bible account of the Creation, etc., consistent? We say yes, consistent if you will look at and read it, as it was written to be read. In the first place the first five books of the Bible were written or supposed to be by Moses, the great liberator and lawgiver of the Hebrew race, and you must remember that Moses did not come into his sphere of action until nearly 2,000 years after the account he gives of the creation of Adam out of the dust of the ground, and of his loneliness, and the Lord's sympathy with him, and the first surgical operation ever performed when the Lord caused a deep sleep to fall upon him (nothing said about the use of anæsthetics) and the taking of one of his ribs and out of it and probably some more dust, he created Eve for his companion. Now, Moses had a hard lot to contend with. A people to lead out of a bondage of 400 years. Their people were entirely ignorant of their antecedents, but they did know by word of mouth handed down through the generations, from father to son, that they had been enslaved through the fortunes of war. Moses saw his opportunity and took it, undoubtedly guided by the spirit, for all his government of this people, and the laws Moses gave, and the other people existing at the time, and prior to the Adam and Eve event. It is too late in the day to inform my lady questioner of what family Mrs. Cain was; there is little doubt but she was a negro. My time will not permit me to give my reason for this, but if she or all of you will read the scriptures diligently you will be satisfied she was, and that the descendants of Cain were none the worse for the mixing of blood.

The above is only a few of Miss Thomas' remarks, occupying an hour, and keeping her audience in the best of humor. She was followed by Dr. White for 15 minutes, and he by Mrs. Gill. Altogether the second anniversary was a very enjoyable affair.

H. H. SCOVILLE.

Instructive Statistics.

From the biennial report of the Joliet State Prison commissioners, we gather the following interesting item of statistics:

The more common religious creeds of the convicts are as follows:

Roman Catholic	508
Methodist	278
Baptist	164
Lutheran	146
Presbyterian	73
Episcopal	59
Christian	18
Congregationalist	10
Jewish	15
Universalist	6
Buddhist	1
No religious belief	68
Percentage professing religion	95.2

To have made the report more nearly complete there should have been added to the list:

Spiritualist.....None

Such statistics tell a different and more truthful tale than might be expected after reading or listening to the charges made by Anti-Spiritualists, of the awful morally degrading influence of Spiritualism.

J. C. U.

THE RICH AND THE POOR.

Rich child's life is not always best. With its great riches and royal crest. Their lives are one of continuous dread

Least riches will



# REINCARNATION AND KARMA

## The Outcome of Oriental Metaphysical Speculation

The metaphysical speculation and subtle thought of Oriental dogma, which has been accumulating for thousands of years, has constructed a vague and fluctuating system of theosophic and cosmic belief whose mental waves have crossed the ocean. The forces that have animated thought in the mind of the East, through the ages that are lost in the remoteness of time, are pouring into the mental atmosphere of the western world. The mind of Asia begins to give its secret tenets and the metaphysical speculation of its subtle thought a bold and wide publicity. Those who cherish the "secret doctrine" have departed from the heretofore inviolable rule of silence, and the latent thought of Tibet and India is being poured into the mentality of Europe and America.

Summed up, the keen perception, the calm judgment and discerning mind of the modern student be confused by the speculative fables and the unverifiable delusions of Oriental dogma? Shall this glorious land of freedom, where the lowly peasant and lowly born may aspire and attain to the highest position of honor and trust, become as Tibet and India? Shall a cold and unfeeling hierarchy be enthroned above the burden of sorrow and sympathy of mankind, while the passive millions become subservient to grinding poverty and the cruel bondage of caste?

The value of the teaching of any philosophy or creed must be measured from the standpoint of its practical help to the race. The wisdom of the higher life should be within the reach of the multitude, and its enlightening power sacredly devoted to the uplift of all. But India has held a "high and elect caste" of knowledge which was only attainable by the few, who invariably isolated themselves from the great wave of human sympathy that flows from the heart of our common humanity. The sages of Tibet sought a personal nirvana, in which the race was not to share. Hence we see a vast people, forlorn and content in their lowly state of poverty and ignorance, subject to a caste-system and caste-religion, which taught that the suffering of the present life must be endured as just punishment for the misdeeds committed in previous incarnations. Had these sages, who have hidden away consecrated themselves and their occult power to the welfare of their nation, instead of involving into abstract knowledge and feeding upon and absorbing the living elements of force that was generated by the burdened masses, the Orient would today be the light of the world.

But progress is the eternal law of being, and the race has evolved to that state where it refuses to be held longer in bondage to the thoughts of past generations. The wave of unrest has encircled the globe, and the cry of the soul of humanity for freedom and truth will never again be silenced, until its voice is heard by the Eternal One and the answer to its just demand is given. The influx of spiritual light from the atom spheres heralds the dawning of an illumination for mankind that will outshine the reflected light of antiquity, and relegate the subtle vagaries and mystical delusions of the dissolving East to the obscure shadows. The bright gems of truth, the noble precepts and the exalted ideas that have come down through the ages will continue to adorn the path of life; but the absurd speculations and metaphysical vagaries, born of a too fertile imagination, should be omitted from the books and the teachings of modern thought.

It seems to be the nature of the mind to follow the line of least resistance; and the same mental weakness is manifested in a tendency to cling to ideas and beliefs of the dead past. Many students of the occult make the same mistake in their search for truth as those who are bound by the tenets of the church—they look to authority for revelations, to signs, tokens and symbols, and ignore the light of divinity that shines from within. A falsehood cannot be made a truth, though it be clothed with the sacred traditions of the past; an error cannot be accepted as a fact, though it be reported to have come from a Mahatma of the Orient; no teaching is too sacred to be understood, though it be given to the world in works like the Bible or Isis Unveiled.

Whence comes the mysterious Ego, the invisible self, and whither does it go when the shroud of death closes the portals of its earthly habitation? Many students, with its educated intellect and materialistic conceptions, has failed in its answer to the question, for it has never yet been able to lift the veil of the soul and analyze the sacred essence of mind and life. Access to the innermost shrine—the realm of cause—is guarded by a flaming sword against the egoistic intellect, which is not permitted to enter into the secret of the great arcana, until the feet are washed in the cleansing waters of spirit and the head anointed with the oil of wisdom. Religion has failed in its answer, for with an unquestioning trust in the doctrines and tenets of the church, it has enthroned faith above reason and authority above truth. The church has discouraged the inquiring soul that sought to know the mysteries of life and death, with the reply that "all things are possible with God—His ways are past finding out." Possessing a supernatural sanctity, the church severely murmurs, "This is religion, touch not the sacred thing." Hence it has been untouched by the finger of progress, and has remained the same of reason. It has silenced the questions of the intellect and stifled the mute yearnings of the heart with creeds and forms. It has attempted to suppress the spirit of progression with theories that antedate the school of science, the telescope and the printing press. Much of its philosophy is false and fancy, and its customs and methods are derived from the theories of an ignorant and superstitious past.

But when the soul awakens to its possibilities and longs to develop them—when the innate life that slumbers within begins to expand itself in questioning for its purpose, for the design of the Creator who has given it an individualized existence, among the crowding restless millions of the earth, the ever-increasing desire for light, more light, calls forth a response from the realm of spirit, and Creative Thought quickens the mind to perceive and understand the mysteries which have been hidden from the generations of the past.

Reincarnation teaches that each spiritual ego, when it has gone through an earth life, with all its complicated experiences and emotions, good and bad deeds, high and low aspirations, is stored with interior seeds of consciousness, which continue to exist for a time on the spiritual planes of Nature, after the destruction of the material form. But as "finite causes have finite consequences," the time comes when "the

individualized aspect of spirit, manifesting in different environments, goes through a diversity of experiences which constitute the difference of one soul from another in personality. The precise position which man may occupy, be it that of the pauper or the millionaire, the wise man or the foolish, the helpless invalid or the man of perfect life and form, is the exact environment that has been created by his own thoughts and acts during the period of his personal existence, by the prenatal influences reflected from the soul sphere of his mother during gestation, and by the forces his ancestors have attracted through all the generations of the past. So what to-day the influences of heredity, the environments of birth, childhood and youth, and his own thoughts and acts, as directed by his personal will, have made him.

Perfection, in variety of forms, is the law of nature. No two persons are alike, because the law of life orders it so. But each should find his true place and be perfect in their appointed sphere. Those who suffer, and those who are held by the iron persistence of an inherited influence that they have not the strength of soul to break, are not the victims of blind fate or the puppets of indiscriminate caprice, neither is their misery the result of karma made in any of their previous lives. They are the victims of the inflexible justice of a law which has no sentiment and gives no pity. Unto every one who departs one iota from any one of the fixed laws of Nature there is meted out a penalty. This immutable principle is ever active, and as applicable to the conception of human beings as to any other phase of life; and it is the duty of parents to investigate and know the law, and free themselves from inflamed passions and antagonistic thoughts, that they may choose the good and prevent the conception of evil. When marriage is the sacrament of soul, the union of accordant minds and bodies, the blending of two purified lives, posterity will be blessed and love will be raised and ennobled.

There are those who claim to have distinct remembrances of previous incarnations on earth, some of them dating back twenty-five hundred years before the submergence of Atlantis. One dreamer of the Orient remembers five hundred of his earth lives, yet seems to have forgotten the command of his guide in earthly life, "according to the bent of their affinities." If this was true, the parents who give being to offspring through passions and impure depravities fulfill a law as necessary and as just as those who, through sacred preparation of mind and body, give birth to children that are free from the taint of human sin. For the disembodied souls, burdened with the karma of mistakes made in previous lives, must return to the earth in forms appropriate for the suffering that is to be endured, in order that the law of redemption may freely operate with all human beings. And were such physical conditions not made for the embodiment of souls that are drawn by the weight of karma to the plane of being, and the race would be lost to the theory of the reincarnation law, for the redemption of the ignorant and depraved who have passed through the tragedy of death.

But those who are not confused by the inconsistencies of the reincarnation theory, know that the wave of progression is an unbroken stream, flowing peacefully from the seen to the unseen toward the great sea of universal life—an eternal succession of cause and effect which extends from atom to Deity. Above the plane of physicality is grade above grade of an infinitely more ethereal substance than the atmosphere which surrounds the earth, through which the soul passes in its journey along the ascending spiral of its immortal existence. And when the material form is consigned to the gloomy portals of the grave, never again will the soul that dwelt therein look through mortal eyes or hear through earthly ears, for as an eternal pilgrim of the Infinite its destiny is upward and its home beyond the confines of the terrestrial.

The flower once broken from the stem can never be replaced, the fallen leaf can never be regretted. The human embryo is despoiled of its conserving envelope when ushered into the mortal world, and it can never return to the embryonic life in the mother's womb. Nature impels life forward, and by its magic touch the aureole is transformed into a butterfly; but the soul is never lost, and on all that passes, for "only once" saith the law. The body in human life, compared with the spiritual, is embryonic, to be cast off at the second birth, that the soul may enter the luminous spheres of the immortal.

Can the forest monarch, which sways its branches in the wind, return to the tiny acorn from whence it sprang? Can the eagle, which soars through the heights of heaven and fills the air with the sweet melody of sound, return to the darkness and the silence of the shell that once imprisoned it? "Room, room once for the spirit to express itself!" is the cry of the soul. And after a time it grows tired of the playthings of earth—transcends the need and utility of such means of unbroken existence, and rises out of the dungeon, away from bondage, and soars to the spirit spheres.

It has been asked, "what else but a belief in reincarnation affords consolation when the heart sinks oppressed before the spectacle of unmerited sorrow—the suffering of the wise and good, the misery of ignorances or the triumph of the wicked? What lesson is to be gained in disposition and character from my brother?" The condition of the idiot and the cripple, the suffering of the poor and needy, we are told, is the result of the mistakes they have made in the forgotten past of their former lives, and that through the operation of this law the justice of God to man is restored. What lesson is to be gained through suffering the effect of a forgotten cause? Should the parent, without giving a reason, punish the child for something it had done in infancy, or punish the youth for the mistakes of its childhood?

Karma is the law of cause and effect, of seed and fruit. But in the endless chain of cause and effect there are no broken links—no periods of oblivion. The polarity of the atoms is disturbed by the violation of a physical law, and health will not return until the equilibrium is restored. In the operation of this law, action and reaction are always equal. The windows of the soul are stained by the violation of a moral or spiritual law, and the light of perfect peace is shut out from the innermost shrine, until the heart is purified through suffering and the eyes made bright by the cleansing tears of sorrow. Karma is a magnetic cord between the thought, the deed, and their source. It binds the personal self to the spiritual ray, and is the sum total of man's experience while in the physical body. And there can be no period of rest, no soul sleeping, and final awakening to suffer the effects of forgotten sins. The law of cause and effect in its relation to the soul can never be separated by centuries of peace and forgetfulness in the bosom of the Infinite.

Progress involves continuity of experience, and each soul, which is the

# THE HOME CIRCLE

## Some Useful, Practical, Experimental Illustrations

I am quite a medium, and the rest of the family are all Spiritualists. We hold private home circles, and have excellent results. Sometimes some of the neighbors come in and sit with us. Last evening my wife, a circle, my wife, papa and myself, had an old playmate (spirit) of mine appeared and laid his hand upon my shoulder and lifted my hair and kissed my hand and I felt it and I am now convinced that there is really something in Spiritualism. I have been attending circles ever since I was twelve years old and I am now sixteen, so I have been in circles long enough to be converted to Spiritualism.

I have an Indian spirit guide, and I think before long he will bring materialization to our circles, as he promised he would do all that was in his power to do. During the times when I am in the circles I can see things and persons, and hear singing, and also can talk direct with the spirits. I have been told that if I continued regularly I would become a very good medium. I have a lady friend who is a member of our circles, and every time she attends she gets a strange feeling to sing, and one evening she whistled two very fine pieces that we never had heard before. During another sitting we requested the spirits to put the table away, and they did so, but while it was moving, the members of the circle asked me to sit on the table, and I did so, and it went back very smooth and easy with the same motion.

Larned, Kan. MADIE MYERS.

THE HOME CIRCLE.

You know it is said that wonders will never cease, and also that all things come to him who has the patience to wait. The first of these we never have had any occasion to wait, but we had been sitting for some time, and just when doubts were highest and hope almost gone, and we were about to decide all such manifestations were fake, pure and simple, and we were about decided to give it up in despair, the wondrous reality broke in upon us, dispelling all doubts, anxieties and fears for the angel friends speak in unbroken clarity, distinctly, naturally, as one would speak face to face with his neighbor, in their own tone of voice, making assurance doubly sure by the many tests of personal identity they are able to give. So now, we are not willing to keep our light under the bushel but are ready and willing to give to the world all the light we have in proof of the continuity of individual existence beyond the physical dissolution of the individual. So long as we are at home we will hold sittings for the public on Wednesday and Friday evenings at our residence, No. 1627 North Arsenal Avenue, but we are at the same time open for engagements to hold sittings for independent voices, lecture for societies, give public tests. We hope and trust that we may be kept busy the coming spring and summer.

May you and yours enjoy a grand baptism of the power from on high to carry on the good work in your chosen field of labor, for which we feel you are so eminently fitted. That the coming year may be crowned with greater strides of progress toward the dawn of the millennium age, and that you may live to enjoy the fruits of that era which you are doing so much to bring about, is the earnest desire and prayer of your sincere friends and co-workers, BEN F. and M. E. HAYDEN, Indianapolis, Ind.

THE HOME CIRCLE.

I see you are endeavoring to get the readers of your valuable paper to hold family circles. This is well, and every family should try them. If they would, I am convinced that a large majority of them would be surprised at the results obtained. If there are children in the family, there are mediums, as every child is a natural medium, and only needs the right methods and a little patience to bring them out. I am speaking from actual experience, as I have experimented a great deal with children for the short time I have been an active Spiritualist. There are but three in my family, including myself, and we have every phase of mediumship to some extent and getting better all the time, and developed it all among ourselves. I am sure others can do the same if they will only make the effort. As there are so few Spiritualists who give out from the heart, we mediums, they will often form circles after the children are put to bed, and thereby in many cases get no results, whereas if they knew this fact they would let the children in the circle and be sure of something good after a few sittings.

Therefore, for the good of the cause, I would like to see you instruct your children in this power. If required, I could give from time to time, instructions to any one who would make a medium of most any child from four or five years of age up to fifteen years.

Denver, Col. R. H. SMITH.

FROM THE N. S. A.

Secretary Makes a Statement.

As the new year has opened, and the work of the N. S. A. is slowly but surely advancing, perhaps your good readers would like to learn something of our outlook from the headquarters of this association. Since the election of the present board we have been trying to get the affairs of the N. S. A. into shape for future usefulness and labor of this organization. That this has been a difficult matter those of our friends who are aware of the chaotic state in which we found many things well known, but we were by no means dismayed nor cast down.

All the societies that are chartered with the N. S. A. have been communicated to in a friendly and fraternal spirit, and from many of them we have received responses in a like kindly manner. We find from reports coming to this office from the various sources of authentic information at our command, that many of the local societies in the country are at a low ebb in point of membership and in finances and that a very few people of earnest heart and brain have to do all the work and pay all the bills of the societies in their vicinity. But a few of our own chartered societies have been able to take up their annual collection for the N. S. A. and quite a few are still in arrears. And on our books for the annual dues and on our books for the annual dues and on our books for the annual dues, not in our National Association, are not in good financial standing. It seems to us that this very state of things points to the need and necessity of concerted action and of organized effort on the part of Spiritualists to bring up the status of our societies to its former plane. The N. S. A. is needed now more than ever; it should have a large constituency, and a backing that would sustain it in all its undertakings for the good of humanity.

Since November 1, we have presented a petition to President McKinley, asking him to recognize the work of Mrs. Addie Ballou, of California, in the war of the Rebellion of 1861-1864, and to grant her request to go to the Philippines as nurse to the sufferers there.

We have secured a hearing from the Board of Managers of the National Military Homes in the interest of free speech and the right of holding religious worship according to spiritualist service at the various soldiers' homes. We are now working hard for the hope to have well performed for the cause of Spiritualism, and the good of humanity, and we ask the sympathy and aid of all lovers of truth and of all believers in the usefulness and need of organization.

With greetings of love and good will to all, MARY T. LONGLEY, Sec'y N. S. A., 600 Penna. Ave. S. E., Washington, D. C.

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SATURDAY, JANUARY 14, 1890.

THE TURK AND THE ARMENIAN.

The Literary Digest of New York, translates and quotes from the "Hilfe," a religious journal of Berlin, an extract from a letter of Pastor F. Naumann, from Constantinople, from which it appears the Germans, like many American correspondents, place a low estimate on Armenian character.

"Opposite us [at a dinner in the Tradesmen's Club at Constantinople] sat a German master potter, who had been nineteen years in Constantinople and knew Anatolia (Asia Minor). He said: 'I am a Christian and believe in loving my neighbor. Yet I think the Turks were right in killing the Armenians. They have no other remedy. The Turk is superficial, indolent, but generous, qualities which the Armenian exploits in the most unwarrantable manner. The Armenian is simply the worst fellow in the world. He will sell his wife, his daughter in her teens, he will rob his own brother. Morally they are the scourge of Constantinople. Not the Turks attacked the Armenians, but the Armenians attacked the Turks. We were in the streets on the day when the Ottoman Bank was attacked, and we ought to know. The Armenians of Asia Minor are better is a lie. They are born rascals, and it is no use to even raise them in German families.'

"Nobody raised his voice in opposition to these statements. Everywhere we heard that the Armenians are used by the English to overthrow the Sultan. We tell these things because our opinion is well known to our readers. Not that our countrymen think the Turk can forever retain his position in Europe; but the Armenian certainly does not deserve protection."

Says the Digest: "Similar opinions are uttered by Dr. Korte, of Bonn, in his 'Anatolian Sketches,' in which he describes his recollections of many years' residence in Anatolia. He says: 'It is a well known fact that Christianity has altogether failed to become an educational power in the Orient. The average Christian there is morally far below the average Mohammedan. Every one who really comes in touch with the people learns to respect the Turk, to despise the Greek, to treat with hatred and contempt the Armenian. The Greek is a shopkeeper and a boaster, but on the whole harmless. The Armenian is a rascal through and through. The Levantine is the Creole of the Orient; he has a slight varnish of civilization. Loyal and conscientious is the Turk. The Turks pay nine-tenths of the taxes, do all the hard work, and yet defend the empire.'

The objection to the Turks has been and is, they have too much brains and common sense to be either dragooned or enfolded into belief in a virgin-born God. This is why Western nations infused with love for 'our Lord' have sought their destruction. Unfortunately for the Armenians they were made the tools of Christians to overthrow the Ottoman empire. They failed, hence the moans, the tears, and the lamentations that come to our ears from the Orient because of the 'terrible Turk.'

THE ELEMENTS OPPOSE THE CHURCH.

The winds, lightnings, earthquakes, and all the forces of nature, according to church teaching, are the ministers of God's wrath. Every shipwreck, and every railroad calamity is pointed at as evidence of God's interference with the affairs of men. A person dies, and the mysterious ways of an inscrutable Providence is given as the reason for the taking off. Even the infant with undeveloped intellect is summoned to a better world by the Great Father, as too good to be corrupted by mortality. Carry out this sort of logic, and the terrific hurricane that swept over the county of Mono, and which wrecked and demolished a beautiful new church at Castlebar, nearly completed, the property of the Catholics, must have been because that church had given grave offense to the heavenly powers. The damage amounted to many thousands of dollars. The mysterious part of it is, every sapling along the path of 'God's messenger' was left unharmed, just as it always so happens in America.

Will it not be better to reconstruct church philosophy than make the infinite ruler of the universe so meddling in the affairs of men? The winds, whether gentle zephyrs or disastrous cyclones, more obedient to natural law, whose origin was coeval with matter. The towering column and pinnacled church receive the force of the gale, while the humble cottage at their base escapes the violence of the storm.

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

PYRAMIDS OF NAPATA.

A late writer in the London Graphic makes the following interesting statement, which will be read with interest by archeologists:

"The opportunity for making an excursion to the pyramids of Napata presented itself recently, and I eagerly embraced the chance of visiting these interesting and little-known relics of the past.

"The pyramids lie clustered together on the western side of Gebel Barkal mountain, a huge mass of sandstone rock which rises majestically out of the desert, as Gibraltar rises from the sea. This mountain, though of no great height, is a landmark for many a mile around, and from Merawi camp [also known as Merose, near the sixth cataract of the Nile, in Nubia], the pyramids themselves were plainly visible above the belt of palm trees on the opposite bank of the Nile.

"The pyramids are six in number, and with one exception are in a wonderfully perfect state of preservation. None of them, however, is of any such vast dimensions as the pyramids at Gizeh, the highest probably not exceeding sixty feet. They appear to have been built in groups of three, placed at right angles to one another. The stones which form the outer facing are in no case more than three feet long by one and one-half feet in depth, and are not very closely fitted to one another. These pyramids have never been explored. What varied treasures may they not contain! What priceless inscriptions may not adorn the walls of their sepulchral chambers!

"The temple which we first approached on leaving the pyramids is hewn out of the solid rock. It contains three chambers, the central one being the largest, and the two smaller ones on each side of it. In each case the walls are richly decorated with hieroglyphics, and in some places the original coloring remains. It is, however, extremely difficult to trace the details of the carvings, for the wild bees have found them convenient projections on which to build their little nests."

Egypt was originally colonized by parties who made their way from the Persian Gulf, and along the coast of the Indian Ocean westward until they reached the straits of Bab el Mandeb, about twenty miles in width. This was crossed, settlements were made, and cities were built, remains of which were lately explored by Bent and Wife, in their expedition of discovery in Abyssinia. In course of years the descendants of the colonists moved westward again until they reached the Nile. Here, in the vicinity of Merose, they must have tarried for many centuries, and slowly descended the Nile, until finally they reached the Great Sea. The advance from the Persian Gulf is marked by pyramids, gradually increasing in size until the rich region of Memphis was reached, where Gizeh, the most magnificent of all the pyramids was built.

Very briefly: The Persian and Babylonian priests ascended the mountains to hold converse with their Gods, and receive their laws, which they communicated as a "Thus saith the Lord" to the people. When they reached the plains of Babylon, on the Euphrates, with no mountains to climb, and Jacob's ladder being too frail to answer their purpose, the temple of Belus was erected to supply the want. Unlike the rock-built pyramids of Egypt, those along the Euphrates and Tigris, built of sun-dried brick, became heaps of ruins.

Whilst the astrologers watched the movements of the heavenly bodies, and gave to moderns the result of their discoveries, the first concept of astronomy, these astrologers also pretended to have received from the hand of God the first written law, which they passed down to the kings to be observed by his subjects. The whole celestial world, as seen by the human eye, was correctly mapped by these astrological priests. The zodiac was constructed by them, and the seeming pathway of the sun through the twelve constellations of the zodiac, marking the sun's movements for an entire year, laid the foundation of all subsequent knowledge taught us in regard to astronomy.

The later pyramids are supposed by many to have been used as tombs for the kings; but this is a controverted question. As likely the high priests were entombed in them; for there were secret passages from the inner chambers to the summit, so nicely concealed that only by accident was one of these discovered.

TURNING A NEW LEAF.

Feeling deeply and profoundly the importance to our cause of family and private circles, we have felt impelled to give "line upon line, precept upon precept," urging the formation and maintenance of the same, as essential to the full strength and complete success of Spiritualism.

We urge the measure as a potent means of offense and defense against the class that practices fraud under the guise of mediumship for the sake of pecuniary profit.

We honor and esteem for their works the true and genuine mediums, and realize the great benefit and help they have been in establishing our cause, and would do nothing detrimental to their interests, their success and their just reward spiritually and materially. The work of the trickster, it must be evident to all, must and does inevitably tend to bring discredit to Spiritualism, doubt and disbelief in all mediumship, of whatever phase; and invincible, stubborn rejection of all cited proofs of spirit manifestation; and thus tends to injure the genuine medium.

Not so the work and result of the family circle; for genuine spirit manifestations therein give confidence and credit to genuine mediumship everywhere. Hence the urgency of our appeal for family circles, in no degree or manner indicate antagonism to genuine mediums or public mediumship.

Genuine mediums will realize no loss in the downfall of fraud and treachery. The worst enemies of true mediums are the brazen unscrupulous tricksters who carry on their rascally operations under the name of "mediums."

Our object in this matter is, primarily to advance the cause of Spiritualism by the use of the most effective, easy and advantageous methods and secondarily, to counteract and eliminate the frauds palmed off under pretensions of mediumship. Neither of these objects, thus obtained, will or can injure true and genuine mediums, but rather will benefit them, in the long run.

So again we say, establish family and private circles, and together with this, subscribe for good Spiritual papers, circulate Spiritual literature, that those who attack mediums to us may not become Spiritualists, but live and intelligent Spiritualists.

Such is a good way to commence the year, 1890.

TALK WITH THE DEAD

Conversation Is Carried on in Tones Audible to All

WELL-KNOWN MEN AND WOMEN RELATE THEIR STARTLING EXPERIENCES IN COMMUNING WITH THE DEAD, AS SET FORTH IN THE INTER OCEAN.

To talk with the dead is an act usually considered impossible. The dead is usually considered dead, and in an ordinary company of so doing would be very likely to find himself set down for a "crank," if not an insane person, by the average, matter-of-fact, business-like man or woman of to-day. The unseen, invisible barrier which separates this world from that which lies beyond is usually considered an absolutely impassable, and to the ordinary resident of this present sphere of existence the statement that it is actually possible to talk with those who have passed over the dividing line sounds like absolute nonsense, impossible, or irrelevant, according to the trend of the person hearing it. But this statement, nevertheless, is constantly made by a number of Chicago people, clever, thoughtful, intelligent, and the fact that many of them are very far removed from the dreamy or impressionistic order of thinkers would seem to give added weight to their stories.

The Rev. John Rusk, for instance, pastor of the Church Militant in this city, and well known to many Chicago people, declares that while little more than a year ago he would have regarded the idea of talking with people not in this life with all the bitter skepticism and disbelief of a purely scientific mind, he now talks face to face, and day after day, with denizens of a world other than our own, and that such interchange of ideas and sympathies between himself and the friends who have "passed over" is almost as frequent and continual with him as are ordinary conversations with people in every-day life.

EXPERIENCE OF DR. RUSK.

"My mother, my brothers, several friends, and my own wife are among the spirit friends who talk with me," says Dr. Rusk, "and while I am not yet ready to publish the whole of my experience which I began in the cold winter of 1887, and which has since been a subject of scientific investigation—I am by no means afraid to say that conversations with those who have passed through the change called death are of common occurrence with me. By 'conversation' I mean direct, personal intercourse. The farther our friends in the other world are from us, the more difficult it is to communicate with them. I, by word of mouth, and precisely as this people, both of whom were still in this world, would talk. Their voices are as clear and distinct as are the voices of the people whom I meet on the street or in my own home, and they converse with me in precisely the same manner. They have told me many things known to nobody in this world but myself, and I have told them many things which subsequently happened, and in my intercourse with the residents of the world which lies beyond ours I have found great pleasure and comfort of late, although, as I am always careful to state, I invariably look at the matter from the purely scientific side, and never allow my imagination and poetic fancy to lead me into the realm of the so-called 'invisible world.'"

TOLD BY MRS. NORAH GRIDLEY.

To Mrs. Norah Gridley, a clever and practical newspaper woman of this city, conversation with those who are usually called "dead" is also of frequent occurrence. One of the most remarkable of these experiences relates to a death which was mentioned by her for many years. Lying asleep in bed one night, Mrs. Gridley was suddenly and mysteriously awakened by the "white and shining light" which filled the room. Standing at the foot of her bed, which was shared by a young girl friend, who was also awakened in great terror and dismay, she saw the soul of a man, who had been dead for many years, standing before her. "Mother, you must not sleep," the apparition told her; and although to her queries of why and wherefore he returned no definite answer, he yet persisted in keeping her awake. "You must go away from here immediately," he further instructed her, and so impressed was Mrs. Gridley by his voice and manner, that she was terrified and sought to escape, but the next day she sought and found apartments in a distant quarter of the city. Returning to her old rooms in search of a household object left behind, the sequel of this remarkable experience was disclosed.

APPARITION SAVES HER.

Some time prior to the conversation with her "dead son," Mrs. Gridley had assisted her landlady in compelling a delinquent lodger to pay his board bill before removing his furniture. This lodger, a Mexican, and vindictive, vowed vengeance upon Mrs. Gridley. The night after she left the apartments which she had at first occupied, the woman who succeeded her in the possession of the sleeping-room was badly frightened by the appearance of the Mexican, who, upon discovering that the inhabitant of the chamber was not the woman he sought, quietly left her in peace. The night of Mrs. Gridley's visitation marked the end of her "dead son," standing upon the porch upon which it opened; but for the wretched tones which told him that the woman against whom he was plotting personal injury was neither asleep nor alone, he would doubtless have fulfilled his intention of entering the room and killing her.

Since this occasion Mrs. Gridley has often talked with her "dead" son, and the father, who followed him over the border, also talks with her now and then. When a near relative was ill with what the physicians pronounced a fatal disease, this father appeared to Mrs. Gridley and told her that the patient would presently recover, which actually happened. Upon other occasions, when comfort and help have been needed, both the father and the son of this Chicago woman have appeared to and talked with her, and she says that a perfectly natural and scientific explanation of this personal and vocal communication with the dead exists in two distinct and separate worlds is quite possible.

"There is nothing supernatural in the universe," declares Mrs. Gridley in this connection; "there is nothing higher

than the natural. That which is commonly called 'supernatural' is merely that which we do not yet understand."

WELL-ATTENTED CASES.

To Mrs. H. G. Jackson, a West Side woman of wide and thorough knowledge of many of the medical and scientific aspects of life, have also come these conversations with the dwellers in realms yet unexplored by mortal eyes and minds. Mrs. Jackson says that for her to carry on conversation with those who have passed beyond the boundaries of the known to the unknown is of very common occurrence.

"I never seek after such experiences," she declares, "but neither do I shrink from them. There is nothing more awful or terrible in my conversations with the people whom most others call 'dead' than in my conversations with those who still inhabit the body. The one condition is as real and natural to me as the other; the voice of the person in the 'beyond' is as clear and distinct as that of the person still in this life, and I have almost as many friends in the one state of life as the other. The subjects upon which they talk with me are those of this life as a rule, and I have been saved many painful experiences, both for myself and others, in this way. There is really no limit to the wonderful things which people from other worlds have related to me, and that by direct, personal intercourse by word of mouth."

By Mrs. Ella Dole, of the North Side, Chicago, is another Chicago woman to whom conversations with those who have long been considered dead are of almost daily occurrence. "Not a single distressing or terrifying thing has ever happened to me in the course of my countless conversations with the people usually called dead," she says decidedly. "Although at first, and for many years, I shrank from anything like communion with these spirit friends, I have long since become pleasantly habituated to talking with them, although I have never learned to fully like the work of passing on the communications which they continually give me. But I have numbers of passed-on friends who frequently come to talk with me, and on pleasant subjects, and many wonderful happenings have been brought about through their efforts in this direction."

One of the most remarkable of these experiences came to Mrs. Dole in connection with a man for whose benefit she had tried unavailingly to induce her other-world friends to talk. Suddenly, the night after these fruitless efforts had ceased, a friend who had long passed over came to her and told her to visit this man and render him some unexpected assistance. She did so, with the result that not only was his life saved, but that he was given fresh hope and courage to live it.

MRS. FORD AND URIEL BUCHANAN.

Mrs. Mary Handford Ford, the brilliant lecturer upon art, literature, and music, is another Chicago woman to whom conversations with those commonly called dead are said to be of frequent occurrence. Some of her experiences in this direction, however, are too recent to be related in the Sunday paper, and she has not yet written a book upon the subject. Mrs. Ford is a well known and successful lecturer, and her lectures are well attended. She has been lecturing for many years, and her lectures are well attended. She has been lecturing for many years, and her lectures are well attended.

Mr. Uriel Buchanan, a Chicago man, is well known for his researches in the interests of art and writings upon these and similar lines. While Mr. Buchanan hesitates to give particular instances of his communion with the dead, he does not hesitate to say that he has "both seen and conversed with those who have long since crossed the threshold of the so-called 'invisible world.'"

Mr. Buchanan recently wrote in response to a query of this kind: "Yes, from early childhood; not only in dreams, but in waking moments as well. At times I hear the voices, then again I only receive impressions; but the impressions are so clear and so unmistakable that I have no doubt that I have learned to look to them for guidance in my daily life; and in proportion to the degree that I follow these impressions all things go well with me."

A FAST AGE.

A cablegram from London says the police of that city has just unearthed a "Masterpiece" factory, where paintings credited to old artists, and having an antique appearance, are produced in great numbers, and are chiefly sold to Americans at an enormous price.

It is not the work of the great painters only which are simulated. Coins wholly fictitious are fabricated and sold as "finds," dug up from the debris of ancient ruins. For centuries the forgers of books, particularly ecclesiastical, or historical in their aid, have been active and will continue their deceptive arts so long as superstition and warring creeds will need them. Down there in Egypt they have engaged in mummy making with handsome profit—the government refusing any longer to allow the genuine to be removed from the country. The monasteries continue forging holy books, going care to supply omissions in earlier productions, and making dogmas more compatible with modern thought and knowledge. Skeletons of criminals are still being converted into the sacred bones of saints. The grandest enterprise of the sort is the production of fragments of bones, pretending to be the remains of Saint Anne, the Grandmother of God. Shrines are being erected all over the world with a fragment of bone from the dead departed's wrist or otherwise, each having great healing powers.

When such arts are practiced in our own times, and we have the positive knowledge that like deceit and fraud have been carried on for centuries, the church, being participants in such frauds, now can a reasoning person avoid being incredulous as to the genuineness of anything coming to us through priestly hands?

"Atlantis: The Antediluvian World." By Ignatius Donnelly. Sums up all information relative to the lost continent of Atlantis. A most interesting and valuable work. It is intensely interesting. Price, 25c.

THE SPIRIT WORLD.

The stranger at my fireside cannot see  
The forms I see, nor hear the sounds I hear;  
He but perceives what is; while unto me  
All that has been is visible and clear.

The spirit-world around this world of sense  
Floats like an atmosphere, and everywhere  
Wafts thro' these earthly mists and vapors dense  
A vital breath of more ethereal air.

So prone the world of spirits there descends  
A bridge of light, connecting it with this,  
O'er whose unsteady floor, that sways and bends,  
Wander our thoughts above the dark abyss.

—Longfellow.

WAS THERE A CITY OF NAZARETH IN GALILEE?

It is probable very few of our readers have ever stopped to inquire whether there was ever a city in Galilee by the name of Nazareth. They have read of it in the New Testament, and have taken for granted that there was formerly a city, town or hamlet of that name which was the home of "our Lord." The superficial student will pronounce the person who calls in question the existence of a locality bearing that name in Bible times, as either insane or idiotic, almost convertible terms with some, "very scholarly" writers. That there is now a city which is "supposed" to have been the original Nazareth all know. It is situated about six miles west of north-west of Mount Tabor, and now bears the name of Nasra. Neither in Josephus, nor in the Old Testament is such a place mentioned.

In Numbers, 6:1 to 21, we are instructed in regard to a religious sect, and to have existed among the Jews, whose characteristics were abstinent, and shorn locks, abstinence from wine, and purity of life. They were known as Nazarenes, or Nazarets. Samson was of this sect. "No razor shall come on his head; for he shall be a Nazarete unto God from the womb." A man who vowed to let his hair remain unshorn and unkempt, who abstained from wine, women, ointments and perfumes until a certain time or event named was accomplished, was known throughout Arabia as well as among the Jews, as a Nazarete.

Biblical scholars say, such a city as Nazareth was not mentioned outside of the New Testament till Eusebius and Jerome pretended to identify it. When they lived and wrote no person can state with positiveness.

Many are of the opinion that the gospel writers who mention Jesus as a Nazarete, were imposed upon by monks, they supposing there must have been a city by the name of Nazareth from which the title was derived, just as Mary, the magdalene, has been repeatedly identified with the place of her name from an imaginary city on the Lake of Galilee which never existed in fact.

Is it not probable early tourists, soon after the crusades, hunted up a location for such a city as Nazareth, and finding Nasra partly filled the description of the locality, selected that site, as thousands of other sites were selected? Unfortunately no place accurately fitted for the "Mount of Precipitation," see Luke 4:29, within two miles of the sacred city; but such little discrepancies are easily overcome by faith.

The idea that a city was invented to fit the word Nazarene, is almost suggested by Matthew 23: "He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene." Being a Nazarene because a razor did not come to his head, etc., it was not necessary to have him born in a city of Nazareth to give him that title.

The opinions of a multitude of Christian scholars, who endorse the Bible as inspired of God, and who labor to make the parts harmonize, have been read, and the parts harmonize, have been read, and the parts harmonize, have been read.

FEASTED ON MISSIONARY.

Bishop Hartzell, sent out from England to look after forty-eight Methodist missionaries, who had been sent to the mouth of the Congo, Africa, to install hell and belief in a virgin-born God in the minds of the natives, found of the number only four living. The others had been preyed upon by the natives, who had been preyed upon by the natives, who had been preyed upon by the natives.

SPIRITUAL DYNAMIC FORCE.

Can anyone wonder that sailors are superstitious, after heard the remarkable story of Captain Duncan McLaren McKay's pillow, as set forth in the Chronicle.

Captain McKay, who has circumnavigated the globe many times in all capacities of seamanship, from apprentice to master, is at present the manager of a large industrial supply company in Chicago. He barely escaped with his life from a sick bed in the Melrose flats fire, and until the following morning thought he had lost everything, including the downy treasure and mascot of a life crowded with adventures, misfortunes and tragedies.

And this is where another link is added to the chain of the inexplicable, the mysterious phenomenon of the magic pillow.

Captain McKay is a sturdy, open-faced and hearty sample of the Lancashire lad—a splendid specimen of the sons of England who have conquered the seas. His well-developed intellect resists the superstitions, and he would admit that all phenomena are explicable by natural laws if we only knew them, yet there is that fascinating and incomprehensible preservation through fire, wreck and disaster, time and again, of the pillow he prizes above all his earthly possessions. Added to the talismanic good fortune of his pillow, flowing from the favor of Neptune, are other mystical experiences intended to convince one less familiar with the traditions of the fo'castle than the Captain McKay. The dream of the storms and perils of old ocean is subject to peculiar spiritualistic man-

PROGRESSION.

The Progressive Thinker is Absolutely a Necessity.

THIS WORLD A GRADED SCHOOL—RELIGIOUS AND NON-RELIGIOUS ENVIRONMENT—OBJECTIVE FACTS BRING THE MIND TO RIGHT CONCLUSIONS.

To the Editor:—As Spiritualism stands for progression, and as there cannot be progress without innovation, The Progressive Thinker is absolutely necessary. How can the people be taught without a teacher? How can there be evolution of thought, if thinkers have no way of communicating with the masses? While Spiritualism, as it is now, will fit multitudes for some time, yet there are others who must get a little nearer the truth. As this world is a graded school, it will not do for one class to

RAIL AT ANOTHER.

Children in the alphabet class are entitled to much respect as the youth in the higher grades. He that is the nearest to truth will have the least to say by way of condemning those who are in the lower classes. By this rule we know that the Jews and the Christians did not base their egotistical doctrines upon truth. The day has gone by now when any sect can exalt itself above all others and say, we believe thus and so, and we are ignorant of the truth. We have come to know that truth cannot come to the human intellect by belief; it can come only by a revelation of reason. The standard of truth has not been set up yet by any sect, because every article accepted is prefaced by "we believe," instead of

WE KNOW.

The scientific conclusion is, in regard to the existing differing multitudes, that nature has provided every person with a religious or non-religious environment suited best to his or her own specific taste; therefore the declaration, "he that believeth not shall be damned," has lost its force and influence with scientific minds.

The discussion now going on between Professor Cleveland and Mr. Titus is a resume of the battle which has long been waged between the defenders of the subjective and objective doctrines. While religion has been chiefly upon the side of subjectivity, science has stood more upon the objective view. As a matter of fact, all superstition is a

CHILD OF THE MIND.

of the subjective; all the doctrines of devils and hells, of myths and miracles, can be certainly traced to that source; and, all the false doctrines of man's relation to the universe came from minds that were ignorant of the true nature of things. As a rule it is not safe to follow the lead of ancient teachers, because it can be shown conclusively that they did not know whereof they affirmed in many things. Neither will it do to quote such teachers as authority; truth is authority now, and the old dogmas must be must be corroborated by sound sciences. Because the writer of the Acts of the Apostles, in his ignorance, was pleased to say that "there came a

SOUND FROM HEAVEN

as of a rushing mighty wind," to show how the Holy Spirit came down, he has no authority for Mr. Titus to base his theory of evolution upon. All the talk about involution of spirit from astral realms is wholly assumed; in other words, it is merely a subjective guess which cannot be verified by objective fact. Every chemist and every physicist knows that all the atoms evolved by matter are unfolded by the power which is resident in it, and that there is no need for the involution of any other factor. There can be a disturbance in forms to cause a change, but there is no need of an influx of power where power is always present.

What brings the mind to right conclusions about objective fact? How can the mind become settled, but by the corroboration of objective fact? The mind must not be ignored, neither must objective fact; one is as necessary for true knowledge as the other; the former receives and the latter impresses. By Theosophy the ancient superstitions are being brought before the intelligent minds of the world, and the judgment before the bar of science and right reason, and the righteous verdict will be, case dismissed for want of corroborative evidence. No reasonable, intellectual man or woman can seriously entertain the doctrine of Theosophy for a moment. As no one can know the truth by belief, so no one can know the truth by "secret doctrines." The truth can be known only by open doctrine. The thinkers of this age are not looking for metaphysical arguments, they are looking for the truth; they are not looking to be placed in bondage by an "inner circle," which is going to dole out the truth to the rest of humanity as it sees fit; they are looking for a basis upon which they can stand

KNOW THE TRUTH

for themselves. As a sect Theosophy should be respected, because it has an objective basis, and because it is an objective doctrine, it is a doctrine which the ancients taught in regard to the nature of things. Mind cannot logically be exalted above matter as long as it is subject to matter for its right understanding of things.

JOHN MADDOCK.

Minneapolis, Minn.

TAKE NOTICE!

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

MAR. 2, 1890.

Secretary N. S. A.

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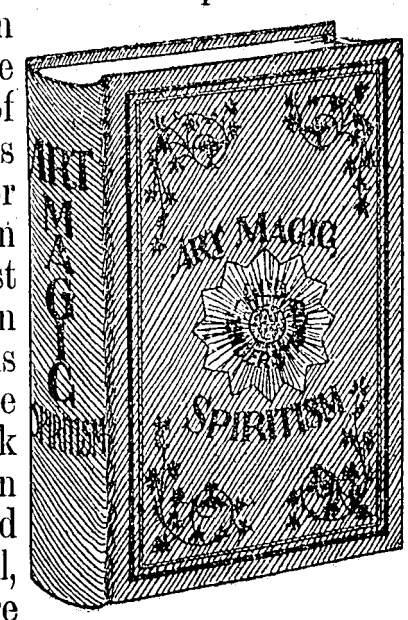






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exact picture of the cover title of book that is premium for and most in Spiritualist published in This cut is third of the of the book printed on paper and pages in all, but as a pre be furnished to each yearly subscriber for 20 cts. when the order is accompanied by \$1.00 for The Progressive Thinker. The 20 cents will but little more than pay the postage on the book.

## ...GENERAL SURVEY...

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

#### WRITE PLAINLY.

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

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

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

The Rochester Republican says of Carrie Fuller Weatherford's work at that point: "Mrs. Weatherford's lectures are beautiful, intellectual and classical, though the subject matter is placed within the comprehension of intelligent persons."

Harlow Davis is holding platform test seances at Odd Fellow's Hall, Meriden, Conn. Parties desiring his services can address him at the Meriden House, Meriden, Conn.

Dr. L. H. Freedman writes: "Let me advise all those conducting meetings that my guides will heal the sick and those with crutches, free, any night or week night that I am not engaged by writing or lecturing and making arrangements, as 3152 Forest ave., Chicago."

Frank T. Ripley is now at Villa Ridge, Ill. He can be engaged for lectures and platform tests for February, March and April. Address all communications to him as above in care of P. O. Box 118 until January 26; then thereafter at Oxford, Ohio.

Wanted to correspond with an all-around hustling rostrum worker, at a view to public meeting; lady or gentleman. Only hustlers need answer. Madame Parcells, 235 Main street, Ash-tahula, Ohio.

L. B. Horton writes from Seattle, Wash.: "Mrs. Esther Thomas, minister of 'The Church of the Soul' of Seattle, Wash., is about to take a vacation, and during that time will travel for her health, lecturing wherever the opportunity offers itself. She is a woman of fine literary culture and refinement, and her inspirational lectures are soul-inspiring. Before starting on her vacation her congregation made her a Christmas present of a well-filled purse in token of their appreciation of her work. To all those who are seeking higher spiritual unfoldment, it would be a source of great pleasure to hear Mrs. Thomas lecture."

Mrs. Laura Holton is located at 3310 1/2 Rhodes avenue, and holds a musical test circle every Thursday evening, at 1276 West Madison street, Flat B. She would like the address of some rich Spiritualist who is willing to donate \$500 to the Spiritualists' Home, to purchase a piano or organ; the balance to be applied upon the purchase of a lot to build a permanent home and temple upon, that mediums may feel they have a resting place, in which to promulgate the beautiful truths of Spiritualism, instead of paying out enormous sums for hall rent. The money will be put into responsible hands.

G. H. Brooks is located at 204 Din-widdle street, Pittsburg, Pa., where all mail is to be sent to him for the next two months. He will respond to calls for lectures. Send all telegrams to the above number.

Ada Rainer, of Streator, Ill., who sends us a club of ten subscribers writes: "Glad to read I wish it could be book in the hands of every man, woman and child in America. The Progressive Thinker says the right thing in the right place. It is such an educator and a consolation to those who are sick and tired of the dogmas heard in the orthodox churches. There are a great many Spiritualists here and we need a good test medium. We have had bunglers in plenty. We have had Farmer Riley here. He is all right."

Real. At the First Spiritual Church, 77 Thirty-first street, Sunday evening, January 15. Mrs. Cooley follows with spirit messages.

Ellen T. Thomas, missionary of the Texas State National Spiritualist Association, writes from Dallas, Texas: "Will you please say through the columns of your General Survey that I shall soon be in the State, and that I can answer short calls to different parts of the Indian Territory and Oklahoma. I shall be pleased to communicate with Spiritualists in those localities. I will refer them to our State President, Thomas Keats, of Galveston, or to John King, State Secretary, also of Galveston. I will add my word of appreciation of Ghost Land, a most valuable work, replete with psychic lore. From its pages we become aware, if never before, that in the study of the annals of the universe, we are yet upon the threshold."

Secretary writes from Minneapolis, Minn.: "The annual meeting of the Washington Association of Spiritualists took place January 2, 1920, for the election of officers for the coming year. Teachers elected were: C. D. Pruden, president; Mrs. C. D. Pruden, vice-president; C. M. E. Ridge, secretary; Mrs. B. Huth, treasurer."

Mr. Schmidt, of Indianapolis, Ind., writes: "The First Spiritual Church of Indianapolis, Ind., is wide awake, and continues to stand before the people as a true example of what may and can be done for the truths of Spiritualism. The past eight years we have had upon our rostrum many of the popular speakers and test mediums of the country. We hold for a high ideal, and none other will go in Indianapolis, and as a result of united action we own our own church building, situated in the very heart of the city. The past month we have had with us Will C. Hodge, who gave us some very practical and useful messages. Mr. Hodge is a good, practical philosopher, dealing with such subjects as most people can readily understand. During January we have with us that talented lady of Port Huron, Mich., Anna L. Robinson. Let the good work go on."

Mr. J. M. White is at Springfield, Mo., where he can be addressed for engagements.

H. Messenger writes: "An interesting program has been arranged for an entertainment to be given at the parlors of the Ladies' Home and at the 3310 Rhodes avenue, on Wednesday evening, January 11, 1920. Dr. Ravlin will give Shakespearean recitations, and other speakers of prominence will be present. The officers of the home extend their thanks to the many friends who have made their presence at the weekly entertainments given in the past, and cordially extend a welcome to all to be present on Wednesday evening, January 11. Also all members are expected to be present at the business meeting held on the same evening at 7 o'clock sharp. All communications should be addressed to H. Messenger, corresponding secretary, 93 Bowen avenue, Chicago, Ill."

Mrs. Cooley, pastor of the First Spiritual Church, writes: "The watch meeting held at the First Spiritual Church, 77 Thirty-first street, New York's event was a grand success. The hall was filled with Spiritualists, and greetings were extended from many states. Among those who participated in the good work were Dr. N. F. Ravlin, of Cal.; Dr. Freedman, of Australia; Dr. P. S. George, of Nebraska; Dr. Geo. B. Warner, Dr. Emma N. Warner, Dr. Temple, Will C. Hodge, Mrs. Georgia Gladys Cooley, Miss Jeanette Frazier, the energetic little manager of the 'Progressive Thinker,' were also present, and many others. At the conclusion of the entertainment and seance, a beautiful feast was enjoyed, and the young folks adjourned to the auditorium hall, where dancing was in order. The entertainments given by the people of 77 have become very popular and through the request of the people, the 'Spiritual Church' has decided to hold them monthly. The next one will be a Valentine party and dance, Saturday evening, Feb. 11, 1920."

Mrs. Marian Carpenter writes from Lewiston, Mich.: "I have been forced to cancel South Bend and other engagements on account of ill health since December 20. Shall rest through January, and then return to Grand Rapids for treatment through February and March. I expect to fill my engagement at the Philadelphia, Pa., in April. As it is impossible for me to attend, my friends by personal letters, please say to them I have improved during the past few weeks. If I continue to gain, I will be ready for spring and camp work. I find your valuable paper wherever I go, and only words of praise for the fearless manner in which it attacks error. The world is asking for truth; we have been waiting for you years, will return about the first of the new year, and will be with our society for 1890, as we believe in having a resident lecturer, as they become known and can better build up a permanent society. During Mrs. Prior's previous stars with us she has made a number of friends and they, as well as the members of the society, will be very glad to welcome her back."

W. W. Abner writes: "My wife and I will make 515 Van Buren street, Topeka, Kansas, our headquarters for the remainder of the winter, and will be pleased to enter into correspondence with Spiritualists who desire the services of a materializing medium or platform test medium."

C. M. E. Ridge, secretary, makes the following report for the year ending January 2, 1920, to the Washington Union Association of Spiritualists of Minneapolis, Minn.: "Dear president, officers and fellow members—I have much pleasure in presenting to you this report of work accomplished by our association during the fourth year of its incorporation, and the tenth year of its birth into a Spiritualistic body under the State Spiritualist Association of Minnesota. It is a great joy and pleasing duty to congratulate the president, officers and members of this association on one more year of steady improvement in every branch of our work. Our progress compares very favorably with that of any other Spiritual association. We have added another service to our association—the Sunday Healing and Developing Circle. The Lyceum (the children's training school) has progressed beyond our most sanguine expectations, under the able directorship of our pastor, Mrs. C. D. Pruden, and her beautiful band of spirit guides, and not least amongst them is our dear little baby. The children are attentive and regular in attendance; very intelligent and much above the average children of the same ages. During the last year we have lost two members by death, and four by withdrawal—total six members; but we have received twenty-four new members, making an increase of eighteen members. There have been twenty-three public meetings and six business meetings besides socials during the past year."

Mrs. S. Augusta Armstrong, of Buffalo, N. Y., whose voice has gladdened the hearts of many, will give one of her grand lectures on "The Shadow and the Light" at the First Spiritual Church, 77 Thirty-first street, Sunday evening, January 15. Mrs. Cooley follows with spirit messages.

Mr. Schmidt, of Indianapolis, Ind., writes: "The First Spiritual Church of Indianapolis, Ind., is wide awake, and continues to stand before the people as a true example of what may and can be done for the truths of Spiritualism. The past eight years we have had upon our rostrum many of the popular speakers and test mediums of the country. We hold for a high ideal, and none other will go in Indianapolis, and as a result of united action we own our own church building, situated in the very heart of the city. The past month we have had with us Will C. Hodge, who gave us some very practical and useful messages. Mr. Hodge is a good, practical philosopher, dealing with such subjects as most people can readily understand. During January we have with us that talented lady of Port Huron, Mich., Anna L. Robinson. Let the good work go on."

(Continued on page 3.)

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

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

#### MENTAL ATMOSPHERE AND DIS-EASE.

In general terms human mind is (1) the agent which transforms for us the phenomena of nature and makes conscious of them; (2) the organism of thought; and (3) the instrument of our wills, through which we accomplish changes in the external world. The ideas which regulate our mentality everywhere depend upon the voluntary attention which we give them. If an impulse arises, if painful sensations intrude upon our consciousness, it rests with us to yield or to turn away. Yet this must be done in time, for ideas have a dynamic power; they grow like seeds in the ground until they form fixed habits; they work in subconsciousness, attuning their vibrations to our moods, and color the world in accordance with their own peculiar character. Self-control, then, means not only to know the real self, the larger or more deeply reflective self, which is capable of drawing upon spiritual resources, but also the power of turning the attention, of inhibiting the impulses of the senses, of controlling the beliefs, dogmas and opinions of others, and become the slaves of fear. If, then, it is clear that consciousness in some form is fundamental to all our experiences in life, let us consider the very subtle mental influence known as thought atmospheres. Every one knows from experience more or less about the subtle effects of mind on mind. Yet although we suffer the consequences, we are often unconscious of the cause until our attention is called specially to them; for if people in general were acquainted with these influences many diseases would be avoided, unhappy marriages would be far less frequent, to say nothing of the legal and immoral proceedings that would be stopped in the business and social worlds.

### BORDERLAND, LONDON, ENG.

#### THE TYPEWRITER AS AN AID TO CLAIRVOYANCE.

One of my stenographers can use the typewriter automatically as I use my pen, but Mr. Maitland found the typewriter a distinct aid to clairvoyance. "Although it was not only when I was writing that I found myself exercising the faculty of introversion or clairvoyance, I reckoned among the means which might aid the development of this faculty my recent adoption of a typewriter for my literary work; the effect of which was, by concealing from view the words written, to leave the mind free to follow the idea which was seeking expression, wholly unoccupied by aught else. I came to learn later that the state thus induced by the use of the typewriter was no other than that state of trance or ecstasy which constitutes the Yoga of the Hindus, and consists in such abstraction of the mind from the outer and lower ranges of the consciousness as enables it to enter its inner and higher ranges." He maintains that he was perfectly convinced as to the objective reality of the appearance which occurred when he was quite alone, content of being in perfect health, physical and mental, and in possession of full consciousness, calm and collected; and they must make their appeal to more senses than one, and to the mind as well as to the senses.

#### PHYSICAL MANIFESTATIONS.

Mr. Maitland says: "The first physical manifestation received by me consisted in my wrist being grasped by some invisible agency, while I was using my typewriter, and forcibly guided over the keys, the words being presented simultaneously to my mind, but only as they were being written. For the first time I was conscious of a sat and watched while this continued, for yielding my hand to the influence. Not only was the grasp firm and strong, but the movement differed in character from my own, very much as does the fingering on an organ differ from that on a pianoforte. 'This,' I said to myself, 'must be what is meant by being a medium.' It was the first disclosure to me of the existence of unseen intelligences able to operate directly on the organism, and independently of the mind of the individual. There was another point of identity which I recognized as subsisting between my own experiences and those of the mystics generally. This was the suspension of the ordinary respiration during the ecstasy of the trance, and the substitution for it of an internal respiration as if by the breathing of a distinct personality within and other than the physical organism. This condition would continue for an hour or even longer, according to the period of abstraction and the degree of its intensity."

### HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

#### ORACLES OF NOSTRADAMUS.

Father Moore is too well-read a man not to be familiar with the Oracles of Nostradamus, who lived between 1503 and 1566. He was a French physician of considerable eminence, and a powerful medium, who, while under control, committed to paper a series of prophetic foretelling events which have been fulfilled, one after another, during the last three centuries; and he became so famous on account of his wonderful gift, that his society was coveted by Henry the Second of France, and by the reigning Duke and Duchess of Savoy, who coveted him with honors. Theophile de Garandieres, who translated his prophecies into English in the year 1675, being a devout man, endeavored to prove that he was inspired by the Holy Ghost; but there can be no doubt that he was one of the greatest seers of modern times; and every Spiritualist will understand the source of his illumination, upon reading what one of his biographers tells us; namely, that "his vision would come to him as verses do to a great poet, and when written down and the affluents fled, he would drop back into the ordinary condition of humanity." In other words, he was a highly gifted impressionable medium. Nostradamus predicted the accidental death, in a tournament, of Henry the Second of France; the regency of Catherine de Medici; the murder of Henry the Third; the assassination of the Duke of Guise; the marriage of Francis the Second to Mary Stuart; the massacre of St. Bartholomew; the accession of Henry the Fourth and his abjuration of the Protestant religion; the conspiracy of Cinq-Mars; the com-

ing to the throne of Louis the 14th; the expedition to Ireland, in support of James the Second; the war of the Spanish Succession; the long minority of Louis the 15th; seven changes of government in England in the course of 200 years; the deposition and execution of Charles the First; the execution of Cromwell; the execution of Mary Tudor; the reign of Elizabeth; the union of England and Scotland; the revolution of 1688; the coming of the House of Hanover; the French Revolution; the beheading of Louis the 16th; the formation of the National Convention; the rise and rule of Napoleon; the restoration of the Bourbons; their suppression by Louis Philippe; the Republic of 1848; the usurpation of Napoleon the Third; and the liberation of Italy by Garibaldi. And there he stopped.

### LIGHT, LONDON, ENG.

#### TELEPATHY—A SCIENTIFIC FACT.

The interesting article on "Telepathy a Scientific Fact," in "Light" of the 22d ult., calls to mind an incident which may interest your readers. I was returning with my wife from South Africa in 1887, and amongst the passengers was a German lady, Mrs. M. She occupied a cabin to herself. Soon after leaving Cape Town she complained very much of being unable to obtain any sleep or rest at night, so much so that it seemed to be quite affecting her health. She used sometimes to go to some other berth in the afternoon, where she seemed to be able to obtain sleep without difficulty, and ultimately managed to get her cabin changed, when the trouble ceased. Owing to my wife having contracted a friendship during the voyage with a lady returning to England, the wife of one of the officers of the ship, the former confided to her what was to be kept quite a secret from any of the passengers, namely, that a gentleman had committed suicide on the previous voyage on the very cabin Mrs. M. had occupied. It might be only coincidence, but if so, it is a very remarkable one.

#### A GHOSTLY SHEPHERD.

Here (on the Baunegg Alp), in the local legend, is the home of the Nuschennann—a ghostly shepherd who wanders about, bearing a bag of salt, and tapping the rocks with a stick. The story goes that, some time in the last century, a couple of men who had been to Milan, cattle-selling, and were returning with a flock of sheep. The sheep were robbed and murdered by the Nuschennann shepherd. He died unconvicted of his crime, but his ghost is doomed to walk forever. Peasants and their dogs have often seen it. Sometimes it haunts the spring, sometimes it comes tapping at the door of the hut. It is not, however, a vicious ghost. One cowman relates that he often found it useful. If he chanced to meet it he used to put his cattle under its charge for the time, and when he wanted to go down to the valley for a day's holiday he used to summon the Nuschennann to take his place, and he always came and did his work well.—Sir Martin Conway.

### THE TWO WORLDS, MANCHESTER, ENG.

#### THE OLD THEORY.

has taught that after death there can be no change in condition, and has been called a gospel. The spiritual messages continue to assert, and the evidence is readily gained, that after death there can be progress, that the Soul of God dwells in things evil, and that the depraved continually awake to the desire for amendment, and that repentance is not confined to this side of existence, but that the good have missed their opportunity to make even the lowest ascend by gradual steps to heights of grandeur. New powers, which were hid amid the environments of earth, buried in the flesh, spring forth into bud and blossom and flower. Few old Spiritualists but know those who on the other side have slowly but surely risen in mental integrity, in spiritual high-mindedness. Men even of the spiritual state their naked selves. What men thought of them, good or evil, is nothing; what their daily life has built up is there, and hypocrisy is of no service. "The dead shall look me through and through," as Tenneyson said with knowledge. Our views of sinners, and the theology one, however, are not measured by the same standard. The old theory takes no account of circumstances and the truth of heredity. The God of Spiritualism is a God of justice, and all circumstances which have played a part in his life's history are part of the spirit. What fears will flow away from many minds when the world becomes awake to the fact that over there is given the chance to those who have missed their opportunity here. The blinded theologian will say this gives an impetus to sin, but few can believe this when they recognize that even here the swift and sure feet of justice follow the evil doer. It is in our human nature, called so often depraved, to get tired of vengeance, and the spiritual messages only come in clear lines that the master soul is larger, grander, tenderer than his offspring.

The author of evil, the tempter of men, the great power of preachers of a ruler sort, has no place in spiritual states, dark or light; evil is only undeveloped good. The idea of a devil as a human fancy born of the undeveloped heart, and is even now in Christian preaching being ignored. Whatever suffering there is after death is not because a devil wills it, or that God punishes for his own glory. God's justice, as Theodore Parker says, is not vengeance but mercy, not poison but medicine, and so, as Jesus said the penitent will never share heaven, so from dens of infamy there arises awakened to a new life, men clean and beautiful before God, who have had the better nature awakened. The All-wise wishes the welfare of his child, and it is the brightest part of the spiritual revelations, the clearly established fact of penitence and growth beyond that the progress becomes more and more easy, and the desire for knowledge and lovingness is not hampered on any plane.

"Poems of Progress." By Lizzie Dotten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1.

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What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Swedenborg, with the latest scientific theories. Relation of Psychology to Physical Education. A Study of the Human Will. The Psychology of the Future. Memory: Have We Two Memories? Intellect, Reason and Intuition. The Psychology of the Future. Mental and Moral Training in the Light of Certain New Discoveries. The Power of Thought; How to Develop and Create. Concentration of Thought, and what it can Accomplish. A Study of Hypnotism. The New Psychology as Applied to Education and the Psychology of the Future. The Psychology of the Future. Mental and Moral Training in the Light of Certain New Discoveries. The Power of Thought; How to Develop and Create. Concentration of Thought, and what it can Accomplish. A Study of Hypnotism. The New Psychology as Applied to Education and the Psychology of the Future. The Psychology of the Future. 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# QUESTIONS AND ANSWERS.

This department is under the management of

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

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

"Julian": Q. I am puzzled as to a great many others have been over the clear fact, that the communications bearing the names of great men and women—while in life, are far below their efforts while here, and often are below mediocrity. Thus messages accredited to Napoleon, Washington, Dickens, etc., are like school-boy efforts. Why is this humiliating fact?

A. Great minds are great, first because of their own powers, and second, because they are intensely susceptible to the influence of spirits. They are centers—vortices—of spiritual force.

Tennyson, according to his own words, wrote in a state of trance; to other words, he intended to write, but the thoughts of the spirit world. Were he to attempt to write through a medium, he would rise to his own unaided capabilities. If that medium was like himself when on earth, capable of becoming, by wonderful susceptibility a center of spiritual thought and power, then even a greater and more potent would pour forth a capturing song. Edison is a center for the expression of the inventive skill of a spirit host. Were he a spirit and should attempt to communicate some great invention, he might search the nations over to find a single sensitive sufficiently like himself to receive it.

D. Brusie: Q. I am deeply interested in the answers you gave in regard to communicating with "serum." The Educational Board of Portland have tried to force or bulldoze people to vacate their children, and went so far as to call a meeting attended by the state physicians to compel this to be done. But they found out that there was no law by which they could do this; yet they have turned my girl from the school, as the law of the state says they can, thus depriving her of educational advantage.

I procured a physician's certificate saying that it would be unwise and unsafe to vaccinate my daughter, but the board would not receive it. Can you give me the address of the Liberty League of Chicago?

A. Until it is demonstrated that vaccination is a protection against small-pox, and that it carries with it no danger of contamination of blood-poisoning and other diseases, people ought to have the right to choose whether their children be operated on or not. The opposition to compulsory vaccination, where there has been so long legally enforced, has become so overwhelming that the law has been repealed. Not to bring the question of the advisability of vaccination in the issue, and granting that it is a valuable protective measure, it strikes us that to enforce it, by law, would be met by a similar measure in regard to typhoid fever, diphtheria, whooping-cough, measles, etc., requiring all children to be inoculated with the same.

The address required is United States Medical Liberty League, People's Institute Building, Chicago, Ill. Write, and all necessary documents for information will be sent.

C. Peterson: Q. We've had a desperate dispute here over the question whether the earth has more inhabitants now than say a thousand or ten thousand years ago; and refer the subject to your department.

A. The population of the earth is probably many times more to-day than at any time in the past. As this will be disputed, and have no weight unless proved, the grounds on which it rests must be considered. Ancient history speaks of enormous populations, and cities with vast populations; but it must be remembered that it deals with a very small part of the earth's surface. A savage population often reaching a certain maximum, determined by the quantity of food furnished by the chase, must remain stationary. This limit in America was from five to six hundred acres of forest, and the land was cleared except along the sea coast, furnishing a supply of fish, was never exceeded. In Africa, perhaps the abundance of food allowed of denser population. The number of people directly depends on the food supply, and until man became a tiller of the soil, with grain and fruits for food, dense population was not possible. With the increase of food production population has increased, all ways keeping pace, often exceeding and then decimated with plague and famine. With improved sanitary conditions the average length of life has greatly increased—probably more than doubled since the medieval ages.

In Australia the average of the savage population was one to the square mile. The population of America before its discovery by Columbus was as a whole certainly no more. Vast regions were practically without inhabitants. Mexico and Peru had more concentrated populations but were narrow countries. In Asia, the most ancient seat of civilization, history chronicles that there were cities with vast numbers of people. Allowing for the admitted exaggeration of early writers, portions of the empire of Assyria, Egypt, Greece, and the African borders of the Mediterranean were well populated, yet even in these comparatively restricted territories, beyond the cities, the country was crowded.

There was no means of even approximately knowing that the population of the world was at any of the ancient epochs, as there was no means of taking a census, nor was one attempted. We know, however, the limits of the savage state which cannot be exceeded until man becomes a tiller of the soil.

The population of the United States has increased in 36 years from not over 2,000,000 savages to 75,000,000 Europeans. The population of England and Wales in 1801 was 8,800,000. In 1871 it was 22,700,000. In round numbers it may be stated as being 40,000,000. Yet when Julius Caesar landed on the shores of Britain, he was met by tribes of skin-clad savages, drawn together for mutual defense from wide areas of sparsely populated territory. The increase has been from half a million to 40,000,000. The American continent now had in 1870 to the square mile; the United States, 11, (now probably 15). The possibilities of support is

shown by the fact that China has 420 to the square mile, Belgium 430. The present population of the earth is estimated at 1,400,000,000. Two thousand years ago, the evidence shows that the vast continents of North and South America were uninhabited by man. Europe, Northern Asia and Africa (except a small northern portion) were inhabited by savages. The truly historic regions were comparatively narrow bounds. The further back we go the more savage and less dense the population. Beyond this, in the unknown ages of savagery there is no evidence of a civilization sufficiently extensive to affect the average of population.

It may be brought in opposition that there was the "Lost Atlantis," teeming with people. As this continent now supposed to be beneath the Atlantic, is entirely a myth, without a shadow of evidence of its existence, with absolute proof that that ocean had occupied its present limits from geological ages preceding the advent of man, the objection has no value.

Wm. R. F.: Q. If, according to your answer to a preceding question, our bodies constantly change, why don't tattoo marks become obliterated? Do you know whether spiritual unfoldment would cause the flesh to change more rapidly and eradicate India ink marks, or whether it would require some mild external application?

A. That the body is constantly changing there can be no reasonable doubt, and this change is even more rapid than is usually claimed. It has been stated as occurring once in seven years, in two years, and by some authorities, in one. As every movement of a muscle requires first the breaking down of nerve cells to gain impelling force, as every muscular effort breaks down muscular fibre, as every thought wastes nerve tissue, as the heat of the body is maintained by the consumption of material, it is probable that at least once every month, every part of the body is replaced except a portion of the teeth, bones and hair.

Why there is so slight change in form for the simple reason that the old molecule is replaced exactly by the new, each distinctly, and surrounded by molecules that for the time are not affected.

Foreign bodies—as tattoo marks, are surrounded by peculiar growth—they are encysted—and there is no resistance further offered against their presence.

Should such particles cause irritation there would be suppuration, and they would be expelled by the breaking down of the tissues around them. Such marks if deeply imprinted are only removable by removing the skin itself. If only slightly beneath the scarf skin, careful blistering that would remove the scarf skin would result favorably. But the process is necessarily painful and inapplicable to large areas.

Texas: Q. Will you please give me the names of the poets who were and are Spiritualists, and how do we know that they were Spiritualists? Please answer in The Progressive Thinker.

A. Tennyson, Gerald Massey, Hiram Powers, Sir Edward Bulwer Lytton, Elizabeth Barrett Browning, and many others of lesser fame. These are known to have been Spiritualists by their writings, conversations, and the testimony of authentic witnesses.

Allen M. Blanchard, National Military Hall, Q. Will you kindly give the correct pronunciation of "Agass," used on page 245 of Ghostland?

A. Following the rules for the pronunciation of Sanskrit words, all of the letter "a" have the sound of "a" in far, and the accent falls on the second syllable.

## WHAT IS HOME WITHOUT A MOTHER.

"Dear father," quoth a little maid, Just home from school one day, "See what a pretty motto Teacher gave to me, I pray."

"She told me I could make a frame Like mamma would for you, And then we'll hang it on the wall, Dear father, will that do?"

The lonely father with his thoughts On the past to him so dear, When the dear wife was at his side, His pathway's course to cheer,

Looked up and viewed the motto Which had pleased the child so much, But when he read, the cardboard fell, Dropped from his nerveless touch.

"What is Home Without a Mother?" Read the motto on the floor, "God of Heaven," cried the father, "Will this bitterness ne'er be o'er?"

"Child," he cried, with mighty effort, "Bring the motto here to me, While I answer you that question, Sit you here upon my knee."

"What is home without a mother? 'Tis a place, my darling child, Where you and little brothers Ne'er'll be wholly reconciled."

"Where dear ones may administer To all your little wants, But where the lack of mother's love, Your memory ever haunts."

"A place where you may live and learn, And sometimes happy be, But where from yearning for that love You'll ne'er be wholly free."

"A home, my child, where father oft Its loneliness dreads to see, And where sorrow grim and deep, Till death he'll ne'er be free."

"What is home without a mother? 'Tis a home where pleasures pall, 'Tis a home where joy is anguish, And for me, no home at all."

These, his words in sorrow spoken, Caused the child to share his grief, Soon the little voice said softly, "Papa, what is your belief?"

"Does our mamma live in heaven? She and little sister, too? And if so, is not that our home? Don't they wait for me and you?"

"And afterwards, when it is time For you and me to die, Will not our mamma have a home For us up in the sky?"

"And don't you know how mamma worked, For us and home to care, And don't you think God took her away To fix our home up there?"

"And if that's home, you and I Had gone there first, you know, We'd been without a mother While she stayed here below."

"So why not frame the motto, And hang it good and high? For home has got a mother; And home is in the sky."

"Child," he cried, "thy mother liveth, And she waits for us up there, Thou hast shown most wondrous logic And a wisdom that is rare."

"Believe it not, it others tell you That your mother lives not there, In that land where is no sorrow And where all is bright and fair."

"What is home without a mother? Blessed be the thought divine, Waits for us an angel mother And a home that's yours and mine."

E. G. MORGAN.

## PROF. C. D. HERRON.

(Continued from page 1.)

economic problem; it is not a problem of more churches and church members. It is a problem of how to make human life more sacred, valuable and respectable than the abundance of things the individual of the nation may possess. And the social problem is a problem of how to so organize the world that all men may be equally secure in the material means and social resources needful for a complete life.

He illustrates the compulsory participation of the individual in the organized world. "For instance," he says, "I cannot come from Iowa College to this city to speak to you of Chicago against the existing order of things, without riding upon a railway system, the capitalization of which is largely watered stock. Now, watered stock is a method of high treason, by which corporations forcibly tax the nation for private profit, and by which they annually extort millions from American tollers and producers. It is as essentially a system of violence, spoliation, and robbery, as would be the overrunning of the nation by Tartar hordes, laying hands on whatever they chose to take for their own."

To those who have waited years to see an awakened thought and conscience concerning the robbing systems of our commercial feudalism, these words are an inspiration of hope. That hundreds of people crowded Willard Hall and by hearty applause and still more significant silent listening, evidenced the deep interest of thoughtful study and earnest human sympathy, is a hopeful sign that the world's great social crisis comes to souls who will seek a right solution of its problems.

Quoting the possibilities of its character, Mr. Herron stated that the great steel trust, capitalized at \$200,000,000, could wipe private industry and ownership off the face of the earth, and the significant fact is that the \$200,000,000 of capital organized in combinations is in open defiance of its problems.

If we have any spiritual life and growth; if we are anything more than an aggregation of self-seeking, these social conditions must be held as the supreme consideration. Both the safety idea of the church religionist, of getting into a heaven in another world, and the comfort of a life of ease and idleness, and reunion with loved ones gone before, are trivial matters compared with the spoliation, enslavement, poverty and wretchedness of a social state here and now, that is destroying soul and body and perpetuating iniquity and crime.

LUCINDA B. CHANDLER.

## MRS. HELEN E. HILL.

(Continued from page 1.)

winged angel of Life Eternal. I bring light and comfort to all. I softly kiss the eyelids to sleep to awaken in the life beyond."

It fell to the lot of W. J. Colville to give the closing address and poem and as he had known Mrs. Hill well for several years, and been privileged to enjoy close friendship with her, he could and did speak not only as the lecturer for the First Association of Spiritualists, but as a conversant with her, and the testimony of authentic witnesses.

The poem which concluded the exercises, made mention of the varied flowers and what they symbolized; it ended with this stanza:

"Farewell, thou fairest well indeed, Good-bye! God is with you to-day; Your earthly life has borne good seed; Thou art a victor from life's fray. Yet flowers and sunny days bespeak Thy rest, the beauty of the soul, And this our benediction be:

To press with thee toward life's goal." W. J. COLVILLE.

## MIND, LIFE, MATTER.

(Continued from page 1.)

Matter and life are distinctive factors. Each is composed of character. Matter per se produces, however, finite and wondrous phenomena without the aid of life; whereas life, including mind, is impotent to produce any phenomena without the aid of matter. Herein we again find matter the dominant factor. We have little patience with those who tell us "all is mind; that gross matter is mind; that matter is the first of the invisible forces, and yet we are repeatedly told that mind and matter are the same, differing only in conditions."

The unquenchable love and persistent effort of all animates to abide in flesh (matter) is so strong, if matter did not dominate no animates would ever quit their loved abode.

A phenomena show progress from the crude to finer forms; from the uncell to complexity of cells as in man. Geology teaches that aeons of ages rolled away ere the simple uncell manifested; that matter—all alone—had been producing differentiated phenomena thousands, possibly millions of years, ere it evolved to a condition in which life could make known its existence.

Herein we learn that matter was the primal actor; thence how silly to assert the priority of mind.

When we contemplate the transcendent grandeur of mountains and vales; the matchless beauty of fleecy clouds; the gentle, gentle sunshine; the terrific storms of earth and oceans; the volcano's three of molten rivers; the lightning's flash and thunder, we are never by the armament trembles, we may realize how small a factor mind has ever been compared with matter.

The glory and cheer of man, however, consist in his continuity; that while the cosmic forces of matter are not cumulative, never increasing in quantity or power, the inherent forces of life manifested in mind are ever accumulating, are ever gaining more and better control of matter, and in time—as eternity rolls on—mind will become master of matter; then the universe will be ruled by mind instead of matter; then floods, famines, pestilence and tornadoes will cease to fret and destroy; then harmony, peace and happiness will possess the universe.

GEO. M. RAMSEY, Clokey, Pa.

## MY SYMPHONY.

To live content with small means, to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, and bees and sages with a open heart; to be ever accurately, do all things bravely, and with a smile; in a word, to let the spiritual, unbidden and unconscious, grow up through the common. This is to my symphony.

—William Henry Channing.

## THE CRUCIFIXION.

When Was Jesus Crucified?

"In what year was Jesus Christ killed?" is one of the questions answered in "The Times of Last Sunday under the head of 'Notes and Queries,' and the answer is 'In 30 A. D.' Did the date? I have preserved the Judge's opinion on that theological question in my scrapbook.

Before me is a table of conjectural dates of the crucifixion and other events up to the sojourn of Paul in Rome, prepared by the late Canon Farrar and printed in an appendix to his 'Life and Works of St. Paul,' 1889. I have myself added twelve authorities to his twenty-six. Five of the thirty-eight give no date, of the crucifixion, but of later events in the lifetime of Paul. Of the thirty-three who undertake to date the crucifixion twelve say A. D. 33, seven A. D. 30, (not including Bradley), six A. D. 29, four A. D. 31, three A. D. 32, one A. D. 35, and none A. D. 34.

Three of the six who say A. D. 29 are Clement of Alexandria, Tertullian, and Eusebius the first church historian. Another, and the very earliest authority, is the recently discovered Syriac Documents, which give the sequel to the story of Agabus and Jesus Christ's visit to Jerusalem in 30 A. D. The date is A. D. 29. Nor is there any ancient authority for another date, save that of Jerome, which says A. D. 32, and the 'Chronicon Pascale,' which says A. D. 31. Canon Farrar credits Eusebius with the date A. D. 33, but this contradicts his ecclesiastical history, which fixes the year 30, by the death of Abner and Jesus Christ. And I find that Farrar's year 33 is taken from the 'Chronological Canons,' attributed to Eusebius, but doubtless a later monkish forgery. The other two authorities for the year 29 are Davidson, and McClintock and Strong's 'Cyclopedia of Religious Knowledge.'

Now let me show how very uncertain is any of these dates. The crucifixion is described as occurring on the sixth day of the week, that is to say, on the day before the Sabbath of the Jews, which began at evening on the day we now call Friday. The first three gospels describe that day of the crucifixion as the great passover day. I herewith submit an accurate astronomical table of the dates of the great lunar moon, which fixes the date of the passover for the years 29 to 35, inclusive:

A. D. 29—Sunday, April 17, 1:34 a. m.  
A. D. 30—Thursday, April 6, 10:22 a. m.  
A. D. 31—Monday, April 12, 12:44 p. m.  
A. D. 32—Saturday, April 19, 4:44 p. m.  
A. D. 33—Thursday, April 2, 1:32 a. m.  
A. D. 34—Monday, March 22, 1:21 a. m.  
A. D. 35—Sunday, April 10, 7:53 a. m.

It will be seen that if none of these seven years did the passover fall on Friday.

Furthermore, to fix the date of the passover on Friday is a violation of the established principles of the Jewish calendar, which forbids the celebration on the day before the Sabbath. (See Rabbi Yussuf's 'Origin of Christianity,' page 30.)

Still further, the Jews allowed no trial or execution on the great passover day. (Ibid.)

The Moslems have their ancient scriptures, giving a history of the world from Adam down through their great prophet, Ibrahim, to Isat, the son of Mary, begotten by Gabriel in the garb of her cousin Yusuf; 'thence carpenter of the Temple, whose custodian was their uncle, Zachariah, the priest. The mother and child fled to Egypt, escorted by Yusuf, to escape the wrath of Herod the king. At twelve years of age Isa began to work miracles in Egypt. After thirty years mother and son returned to Ailla (called Aelia Capitolina by the Romans, and now known as Jerusalem). Zachariah had been slain by Herod; his son Yahya (John the Baptist) had been hidden, but now came forth after the death of Herod, proclaiming the coming of the prophet Isa, who would work miracles and bring from heaven a book and a law. The first who believed in Isa was his cousin Yahya.

Isa's ministry after his return did not exceed three years. He was forsaken by Simeon (not Peter) and betrayed by another disciple, not named, for a reward of thirty dirhems. The mob led Isa head and feet, and dragged him to a place where they had ready a stake on which to hang him. By magic their leader Isa was transformed into the likeness of Isa, and by the same power Isa disappeared. The bewildered mob, after a little time, killed their leader and bound him to the stake.

As for Isa, Allah raised him to heaven, as it is written in the Koran—"They have not slain and have not hanged him, but some one who resembled him." For seven days Isa's body remained on the stake. Each night Mariam came to the stake and wept until morning. On the eighth day Allah caused Isa to come down from heaven to his mother. Then she knew he was not dead, and her heart was consoled. The same night Isa met seven or eight of his disciples at his mother's house. The one who had betrayed him had slain him, and Simeon, who had forsaken him, was now his disciple. To Greco-Rome he sent Paul and Peter (not Simon or Simeon Peter), to Babylon he sent Thomas; to Kairoum, Philip; to Ephesus, John; to the Hedjaz, Bartholomew. James and Yahya were to remain at Ailla. Then Isa reascended to heaven. His mother died six months after his ascension; James and Yahya were killed by the Jews; John, Peter, and under the influence of his mistress Herodias, and her mother he beheaded the prophet Yahya. The Arabian chronicle knows no Pontius Pilate.

I believe that our ancient Scriptures are borrowed from the Arabian records, which know no Jesus, much less Christ, nor Jerusalem, but always, as in the Koran, have Isa and Allah.

—W. H. Burr in Washington Times.

"From Night to Morning, or An Appeal to the Reason," by Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

Why I Am a Vegetarian. An address delivered before the Chicago Vegetarian Society. By George Moore. Price 25 cents. Published by Frances L. Duzenberg. For sale at this office.

"After Her Death, The Story of a Summer," by Lillian Whiting. A mind that loves spiritual thought can feel to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book of the highest value for sale at this office. Price, cloth \$1.

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

Poems and Songs. By James G. Clark. It seems almost superfluous to write in praise of the poems and songs of that sweet singer, recently passed on to higher spheres, whose exquisite words and music have thrilled the hearts of so many thousands throughout our broad land—James G. Clark. Many who have been privileged to listen to his songs as rendered by his own beautiful sweet voice, and many others who have read his touching and earnest poems, written always with the full flavor of genuine humanitarianism, will be glad of the opportunity to secure a neat and tasty volume containing the choicest and best of his work.

Many of his poems and songs breathe an atmosphere of elevated spirituality, pure and refining in influences, leaving an impress for good, that cannot wear away.

It seems no wonder that one living in his spiritual attitude should sing, as he did in "Yeona."

"And I wondered why spirits should climb To their clay with a struggle and sigh, When life's purple curtain is better than spring, And the soul flies away like a sparrow, to sing."

In a climate where leaves never die, The price of the book is \$1.25, and orders should be sent to Jennie Clark Jacobson, 1268 S. Road, St. Paul, Minn., or Mrs. M. R. Harris, 830 Bellevue avenue, Los Angeles, Cal.

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

## PASSED TO SPIRIT-LIFE.

[Obituaries to the extent of ten lines only will be inserted free.]

From his home in Hamilton township, Michigan, December 15, 1898, G. W. Walt passed "with the boatman pale, to the better shores of the spirit land." He was a firm believer in the truths of Spiritualism for many years. COR.

Voltaire Knott departed this life at his residence, Caydon, O., at the age of 42 years, on the 11th inst., and four children. The funeral occurred on New Year's day, Hudson Tuttle officiating. B.

Passed to the higher life, January 5, 1899, Miss Mary Paulson, at the age of 26 years, after three days of sickness. Many beside her immediate friends and co-workers will miss her patient and genial presence in the office of The Progressive Thinker, where she has been employed for several years past. She was esteemed for her good qualities, and respected and beloved by her associates. Her passing on was unexpected, but to her gentle spirit, now safely on the other side, we can say, Hall—but not farewell. U.

Dr. Fannie D. C. Miller passed to spirit life, December 21, 1898, at the age of 72 years, 9 months and 21 days. She has been a public medium since 1897, giving tests and healing the sick. She was in Boston from 1870 to 1881, when she played game out and she moved to Alstead, N. H., her early home, where she closed her earthly career, and truly it can be said of her, "She has done well her part." Mrs. S. A. Wiley of Rutland, attended the funeral. X.

Passed to spirit life, January 3, 1899, at his residence in Chicago, Mr. Martin Murphy, aged 77 years. He was born in Ireland, and emigrated to this country in early youth. Was a sailor for many years, and afterward a railway porter for twenty years. Was a Spiritualist for forty years. Was married in 1862 to Hannah Gregory. Funeral services, Jan. 5, by Dr. G. A. Bishop.

Passed to the higher life, Stephen Whitney, at Coldwater, Mich., in the 55th year of his earth life. He leaves a wife and daughter to mourn his departure. He was a firm believer in the return of the loved ones. The spirits spoke words of comfort unto the friends, through the organism of Dr. P. T. Johnson, of Battle Creek, Mich.

Passed to a higher sphere, Mrs. Mary Cleveland Rice, from her home in Oberlin, Ohio, December 20, 1898, in the 84th year of her age. She was born in Vermont and at 22 married James Madison Hall and they came in a wagon all the way to Ohio, taking up a tract of wilderness in Pittsburg, and removing to another tract occupied by the town of Oberlin. They had one child, a daughter, now Mrs. Julia E. Graves. Mrs. Hall was active to the last, and the day following the accident which caused her death was to have been received into the Pittsburg Grange, the Oberlin Grange to which she belonged having ceased to exist. She was the oldest member in the state. She was a pioneer also in Spiritualism, and only by circumstances was diverted from largely helping to build a hall in the center of the theological town. Hudson Tuttle officiated at the funeral on the 31st. To the many Spiritualists in the audience was added a large number who had not before heard the philosophy of Spiritualism, and the speaker had the difficult task of presenting its principles without offending cherished beliefs. COR.

Mrs. E. E. Mills, daughter of Thomas E. Gilmore, was born near Durham, Illinois, Jan. 13, 1842. She was united in marriage to B. W. Mills, of Carthage, Ill., Sept. 1860, and after a long and painful illness she died in the morning of Dec. 25, 1898, for Sister Mills to come up higher. She bore her suffering with patience and fortitude, and appreciated every act of kindness bestowed by her many friends in Tangent, Oregon, and elsewhere. She was a faithful and devoted wife, a loving mother and good neighbor, and a true friend. She was too pure and good to hold malice or hatred towards any one. She wanted her friends to know that she believed in spirit return, and was ready to go when the summons came. Services were held at the family residence in Tangent, by Rev. Anna B. Reed, of Lebanon, Oregon, pastor of the Spiritualist society of that place. B. S. MILLS.

Passed to spirit life, on Sunday, January 1, 1899, Geo. M. Woodward, aged 78 years. He has long been a believer in and an advocate of Spiritualism. His sickness continued for 8 months, during which time he suffered much. He died strong in the faith that death is not the end of the mortal coil. His funeral discourse by Brother B. J. Morrison, which was highly complimented by many who were present, and strangers to the beautiful doctrine that we advocate. Brother Woodward has been a long-time subscriber to The Progressive Thinker, and an earnest worker in the cause. G. H. MOBLEY.

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Passed to spirit life, on Sunday, January 1, 189



