

NO. 679.

## IMPORTANT NOTICE.

From N. S. A. Headquarters.

To the Editor and Friends at Large:—The N. S. A. through its board of officers sends its fraternal greetings and assurances of good fellowship to you all. The cause of Spiritualism is dear to its heart, and the work for humanity, which that cause designs and executes, is the work of the National Spiritualists Association. It is by this time well known to the public, that the late annual convention if this organization, held in Boston last month, was one of

the most interesting and useful conventions in its history, and that the work planned, as well as that accomplished by the delegates, is all practical and of much moment to the cause. As the same board of officers and trustees was re-elected, matters go on in this office as usual and no change of programme for the coming year will ensue, regarding the benevolent and missionary work commenced a year or two ago. At present writing, Mr. and Mrs. G. W. Kates, Mr. and Mrs. F. W. Strong, are

engaged for continuous missionary work for the year. Mrs. Carrie Twing will work in Florida, and Geo. H. Brooks will be recognized as an all-round worker under the sanction of the N. S. A. board. One or two more missionaries may be appointed by the board, but this matter is not definitely settled as yet.

All financial agents holding receipt books of the N. S. A., except those herein mentioned, are requested to return

the same to this once as their time of commission has expired. No certificates of missionary or state agent prior to present fiscal year is valid.

Lycums and the public generally are notified that the National Spiritual Lycum is disbanded; but this does not mean a cessation of work for and interest in the Lycum movement and of the cause of the children; according to vote

has created the office of Superintendent of Lyceums, and as negotiations are pending towards placing Mr. John W. Ring, of Galveston, president of the Texas State Association, in that position, we may practically consider that he is the man for the place. His duties will be many, all looking to building up or organizing lyceums, issuing a lyceum paper, and attending to larger work for the association.

The Young People's National Union is also an organization of the past, but the hope is expressed that it may be revived again when less apathy is shown in the matter by the Spiritualists at large. Among the good works that the N. S. A. board is about to inaugurate is the placing in position of Editor-at-Large, of one of the ablest brains and

N. S. A. board is about to inaugurate is the placing in position of Editor-at-Large, of one of the ablest brains and finest psychics of the world, whose duty it will be to meet the criticism or misrepresentation of the secular press on the subject of Spiritualism. Of this more will be told later.

The Mediums' Home project does not

at large have shown a disposition to ignore Treasurer Mayer's latest offer of a splendid house to the N. S. A., as a free gift, if fifteen thousand dollars towards the support of a mediums' home could be raised. About ten dollars all told, has been received in response to this offer; this sum has been placed in the Mediums' Relief Fund, from which we are pensioning our medium benefi-

old, has been received in response to his offer; this sum has been placed in the Mediums' Relief Fund, from which we are pensioning our medium beneficiaries. The list of these beneficiaries is being added to, we are now paying for the support of mediums in New England, in Michigan, and in California. The doing of this is practical work that appeals for Spiritualism, though it is only

for the support of mediums in New England, and in Michigan, and in California. The doing of this is practical work that tells for Spiritualism, though it is only what should be done for those who have grown aged or lost their health in the work for the spirit world. It looks as if the Spiritualists do not care to support a mediums' home. However, one is being started at Lansing, Mich., and the question, at the Michigan

as if the Spiritualists do not care to support a mediums' home. However, one is being started at Lansing, Mich., under the auspices of the Michigan State Association. The N. S. A. is in hearty sympathy with this home and its managers, and as two homes in N. S. A. would never see at Rock City.

Michigan would not seem needed, the U. S. A. will not open one at Reed City, but will for the present continue with its benevolent policy of paying pensions to as many poor mediums as its funds will allow, also having such sick mediums as need special treatment, like Dr. Glade, attended to at the sanitarium of the American Society for the Advancement of the Reed City Sanitarium.

We hope yet to receive many contributions to the Mediums' Relief Fund, and also towards a mediums' home, for a more worthy work can be done than that of taking care of our worn-out and

ductions to the mediums' Keller fund, and also towards a mediums' home, for no more worthy work can be done than that of taking care of our worn-out and aged mediums who have done their best for humanity in answer to the call of the spirit world.

We are glad to announce that the prospect for good work by the N. S. A. through the coming year, is most en-

We are glad to announce that the prospect for good work by the N. S. A. through the coming year is most encouraging, and we bespeak the sympathy and good-will of all friends. A unanimous vote of thanks is given by the N. S. A. Board to all mediums, speakers, musicians, and everyone who contributed to the success of the late convention.

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

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**The Progressive Thinker**  
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The winter season is here. There

The winter season is here. There could be a million copies of The Progressive Thinker sent out to enrich the minds of the people. Each number has something you and others should know, try and induce your neighbor to subscribe. Just think of it, the paper only costs two cents a week. What an in-

Every one of his opinions appears to  
 itself to be written with sunbeams.—  
 tatts.

By nature's laws, immutable and just,  
 Joyment stops when indolence be-  
 gins.—Pollok.

No one will dare maintain that it is  
 better to do injustice than to bear it.—  
 Clotelle.

Learning is pleasurable, but doing is  
the height of enjoyment.--Novalis,











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TAKE NOTICE.  
At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.

For further reference see "Gibbon's History of Christianity," "Draper's Conflict Between Science and Religion," "Parish Ladd's 'Hebrew and Christian Mythology,'" "Kersey Graves' 'Crucified Saviors,'" "Graves' 'Bible of Bibles,'" and all works on the mythology of the ancients.

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THE PROGRESSIVE THINKER is furnished in the United States at \$1.00 per year, the postage thereon being not nominal, but it is sent to foreign countries where it is compelled to charge 50 cents extra, making the yearly subscription \$1.50. Please bear that in mind.

SATURDAY, NOVEMBER 29, 1902.

TO FOREIGN COUNTRIES.  
The price of The Progressive Thinker per year to foreign countries, is \$1.75.

## TAKE NOTICE.

All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

### "Cards, Wine and Women."

The above quotation is from one of the big dates of this city and it occurred in large black type at the head of an article, or rather a record of the cause of a man's ruin as given by himself, when found out.

It is the same old story! "It was Eve" who tempted our first parent in the garden of Eden. It wasn't the garden of Eden in which this ruin occurred, but in a beer garden, beneath the twentieth century electric lights, over a glass of real sparkling, fermented water and a game of cards that this Adam fell.

What a manly fellow he must be who will let his own appetite and base desires control him to his ruin and lay all the guilt upon a woman.

What a noble spirit must possess a man who is ever ready to lay his mistakes at the door of someone else. It is too bad to have such a person fall from the path of duty, honor and virtue into the slums of recklessness, dishonor and vice.

Some good Christian judge should have those women arrested and heavily fined for disregarding the interest of man and ruining him, burn the cards and spill the wine.

But hold! common sense and twentieth century knowledge tell us these things would have been no temptation to this poor man if his inclinations had not been that way. If a man inclines toward cards and wine he can be tempted to ruin by a chum or a saloon-keeper, and if he is sensually inclined and controlled by his passion he will seek similar company, he will go where he can find congeniality.

How often do we read of a woman tempting a young man in the "quality circles" to his downfall. Yet, the "quality circles" stone the poor woman and condemn the young man; call him back again and try to reform him and cover up his trail of vice, and cast the woman out to the merciless human beasts without a thought of her ruin, and of her reform.

Poor, ruined man. Go look in the mirror of your soul and find a conscience if you can, and make it true and just, and cease this old Adam whine: "The woman did it."

### The Original John Slater.

He is in California. He never was at Rockford, Ill. He is a good medium—never resorts to trickery of any kind. He sends us his photograph, which we recognize. We extend to Brother Slater the right hand of fellowship and good will, and may he go on doing as good work in the future as in the past.

### Death of Dr. P. J. Barrington.

To the Editor:—Dr. P. J. Barrington, M. D., a stranger, who came to this city a few weeks ago, had a stroke of paralysis, and died on the 10th of November. Among his effects was found the enclosed packet addressed to you. It was his wish the same should be read at his funeral, which was done. A few short acquaintances in the Spiritualist faith bought a small piece of ground so that the material part of this grand old man should not lay in a pauper's grave, and kind hands laid many beautiful flowers upon his coffin.

We are now sure of this old man's nobleness, for but one week prior to his sickness he made a miraculous cure of a young lady who had swallowed lye and been given up by all other physicians. He sent medicine and gave advice to many others, but did not receive a penny, giving it with a good heart, and yet when this old man's effects were gone through, all he had in the world was \$5.30, and of this, after a small telegram was paid, the physician who was called in took all but the old two cents, and the old man was not yet dead. He lay unconscious for a week prior to his death. The only regret we have regarding the deceased doctor is that we did not know him before, so as to enjoy his knowledge and good heart. I might mention so that if any of his friends should apply to you, his few effects are at Mr. and Mrs. Milo Caine's, 322 East 12th street, Sioux Falls, S. D., who were very kind to him, sending him flowers and trying to find out his relatives. I close this letter with regrets in a selfish way that this grand old man passed beyond, for I wish that he might have lived on, and shed the glorious light of knowledge which he possessed.

R. W. DICKENSON.

Sioux Falls, S. D.

Will Give Great Satisfaction.  
Your excellent reports of Mr. Leadbeater's lectures will give great satisfaction. I congratulate you on the opportunity to do so much good.

Cleveland, O. J. H. TAYLOR.

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### A Righteous Decision.

A decision of much importance not only to magnetic, mind cure and other schools of healers has just been rendered by the United States Supreme Court. As stated by the press Washington dispatch, of Nov. 17, Justice Peckham of the United States Supreme Court delivered the opinion of that court in the case of the American School of Magnetic Healing vs. J. M. McAnulty, the latter being postmaster at the town of Nevada, Mo., where the school is located. The proceeding grew out of a fraud order issued by the postoffice prohibiting the postmaster from delivering mail addressed to the school. The original bill asked for an injunction to prohibit the postmaster from obeying this order.

On trial in the United States Circuit Court for the western district of Missouri the department's order was sustained on a demurrer. The able opinion reversed that judgment, but in delivering it Justice Peckham said that there was no intention of passing upon the various constitutional objections set out in the bill, the intention of the court being to "simply hold that the admitted facts show no violation of the statutes cited, but an erroneous order given by the postmaster general to the defendant, which the courts have the power to grant relief against."

The action of the court was accompanied with instruction to the lower court to "overrule the defendant's demurrer to the amended bill, with leave to answer and to grant a temporary injunction as applied for by complainants." The opinion added: "In overruling the demurrer we do not mean to preclude the defendant from showing on the trial that he can that the business of complainants, as in fact conducted, amounts to a violation of the statutes. Justices White and McKenna did not concur in the opinion."

In reviewing the case Justice Peckham quoted the plea of the magnetic school that one human mind may control another in treating disease and said:

"One person may believe it of greater efficacy than another, but surely it cannot be said that it is a fraud for one person to contend that the mind has an effect upon the body and its physical condition greater than even a vast majority of intelligent people might be willing to admit or believe. Even intelligent people may and do differ among themselves as to the extent of this mental effect."

Because the complainants might or did claim to be able to effect cures by reason of working upon and affecting the mental powers of the individual and directing them toward the accomplishment of a cure of the disease under which he might be suffering, who can say that it is a fraud or false pretense or promise within the meaning of the statutes? How can anyone lay down the limit and say beyond that there are fraud and false pretenses? The claim of the ability to cure may be vastly greater than most men would be ready to admit and yet those who might deny the existence or virtue of the remedy would only differ in opinion from those who assert it. There is no exact standard of absolute truth by which to prove the assertion false and a fraud.

Suppose a person should assert that by the use of electricity alone he could treat diseases as efficaciously as the same heretofore have been treated by "regular" physicians. Would these statutes justify the postmaster general, upon evidence satisfactory to him, to adjudge such claim to be without foundation and then pronounce the person claiming to be guilty of procuring by false or fraudulent pretenses the moneys of people sending him money through the mails and then to prohibit the delivery of any letters to him?

The opinion says that many people do not believe in vaccination and in homoeopathy and asks whether on this account vaccination is to be prohibited and whether homoeopathic physicians are subject to be proceeded against by the postmaster general. Justice Peckham concludes that the statutes under which the postmaster general proceeded in this case were "not intended to cover any case of what the postmaster general might think to be false opinions, but only cases of actual fraud in fact, in regard to which opinion forms no basis."

It is hoped that this opinion of the highest legal tribunal of our country may serve to curb somewhat the mettle of the lordlings of the postoffice department.

It has apparently been the custom of the postoffice department authorities to promulgate rules and orders to suit their own whims, without regard to individual rights or the equities of cases. Thus what are known as New Thought periodicals have been discriminated against and compelled to pay higher rates of postage.

Henceforth the mere opinion of a postoffice official will not suffice to operate as a valid reason for discrimination to the injury of those who use the mails for the conduct of their business. Prejudice against any class of healers will not be permitted to deprive them of their rights; there must be actual proof of fraud before they can be deprived of mail facilities.

### Nauseous.

The newspapers bring us the important intelligence that certain New York City ladies, presumably some of the upper crust of the very swell "400," have preferred themselves with very nice and expensive sets of manicure implements, etc., to use upon their pet dogs!

Doubtless it will become a fad of fashion with a class that is becoming disgustingly notorious to all outside of the claims of exclusiveness of their ilk. It would seem that persons possessing time and means might devote their attention to ways and methods to better the condition of needy human beings. They might devote their thought to some noble and humanitarian purpose, to occupy their minds and drive away their ennui.

There are thousands of poor children and suffering unfortunate, to whom they could extend help, and thus benefit society and gain the happiness of doing good. But no—they lavish their attention and their attentions upon pugs and poodles, terriers, etc.

Their works are the rage of their mentality, their morality, their spirituality.

One Helen Gould is worth more to herself and the world than a million of such poor samples of a nauseous type of human beings.

"Invisible Helpers." By G. W. Leadbeater. The noted Theosophical lecturer and writer. Very interesting. Price 65 cents. For sale at this office.

## HISTORICAL POINTERS WITH REFERENCE TO JESUS.

As Illustrated by P. J. Cooley, in the Chicago Record-Herald.

I ask in all candor of the inquirer after truth to lay aside all superstitious notions and previous religious instruction and consider a few facts concerning this all-important subject.

There are only two sides to a question—did such a being exist or not?

I am aware that since the day of Constantine millions of honest and good people have built their hopes and risked their future salvation on their crucified and risen Savior, without a fear or doubt, and lived and died believing He was still interceding at the throne of mercy in their behalf. For anyone to even express a doubt concerning His personality has been met by the slurs from the priesthood and many pious believers, and a demand for a recantation with threats of the faggots and the stake.

When we come to consider the oldest religions of antiquity that were reverently believed by millions of people we learn that the inanimate as well as the animate were deified and reverently worshiped as divinities or gods, and no doubt the ancient astrologies antedate all other systems of worship.

They built the pyramids and deified the sun, moon and stars. They also divided the year into days, weeks and months. They named the days of the week and the months after these deified stars. They gave us the twelve signs of the zodiac, now in use in all of our almanacs, which were the twelve apostles of this sun god whom they named "Great Jehovah!"

### THE GOD OF MOSES.

The Jews later on discarded all lesser gods or stars that were ruled over by the sun, and accepted Jehovah as the one God. Moses became acquainted with his Jehovah in Egypt.

This Jewish Jehovah was adopted by the Christians, who became the father of the patron saint of the Christian world.

The sun worshippers also deified gods, saviors and redeemers on earth and claimed for each of them a virgin birth. In the world's history as many as forty-five can be named. Also more than twenty saviors have been represented as crucified to redeem to world from sin.

And all the different names selected by the different races of mankind in all ages are only different names for the sun, such as Jupiter, Apollo, Venus, Pan, Castor, Apollon, Brahma, Allah, Ormazd, Elohim, Bacchus, Horus, Ra, Sol, Odin, Vishnu, Siva, Jehovah, Apollonius, Zeus, Romulus, etc.—all pure myths, only personifications of the elements, showing clearly deified gods existing only in name. But at the same time untold millions of human beings have offered sacrifices and prayer devoutly to all these mythical divinities. They have all been lauded by pious priests, and their praises sung and their merits written up in all the Bibles and sacred literature of heathen antiquity.

But, say you, we have the Holy Bible, the revealed will of God as a witness to Christ's personality, and also the miracles he performed. Who wrote the four gospels? Nobody knows. And His biographers never saw Christ nor any of His apostles. Most scholars agree the four gospels were written in the second century, all from tradition, and the mythology of other oriental gods were dictated by editors and theologians.

### CHRIST NOT MENTIONED.

Outside of the four gospels we have no authentic history of Christ. Josephus makes no mention of Him. But the English edition makes mention of a man, "if he may be called a man," a doer of wonderful works, then relates wonderful events in Jewish history.

This account is classed as an interpolation by all scholars, but is pronounced as genuine by "Eusebius," who is universally accused of scriptural forgeries. He says in his writings he was justifiable in lying so long as the interests of the church were advanced.

"Cyclopedia Britannica" also states that the writings of Josephus are considered as spurious. No doubt Eusebius was the author. Eusebius occupied a seat at the right hand of Constantine at the council of Nice.

Bacchus, the god of wine, like the Roman Hercules, had a virgin for a mother and a god for a father. After his death and resurrection, like Christ, he descended into hell and preached to the saints in confinement. He also turned water into wine "that cheereth both God and man." He cast out devils and raised the dead.

Christina, the incarnate god of the Hindus, did the same. Rev. George Wadington, of England, fellow of the Trinity College, seventy years ago wrote the history of the Christian Church, in which he says: "It is a wonderful coincidence that just at the time of the crucifixion of Christ the mountain should be rent, the dead arise and walk with the living in the streets of Jerusalem; that such an eruption of so stupendous a character should happen at that moment; that the sun should be darkened for the space of three hours in the middle of the day."

### SAGA OF HEATHENS.

But similar events are related regarding the deaths of all oriental gods; for instance, in the cases of Alexander the Great and Julius Caesar. But in all the writings through all the ages no mention is made of the convulsions of nature at the death of the hero of Christianity. The conception and birth of Christ also correspond with the virgin birth of Plato, who was worshiped as a god for 400 years, and whose statue was placed in the Pantheon with other oriental gods.

Philo, a contemporary of Christ, an Alexandrian Jew and a learned historian, wrote the lives and doings of all important personages of his time and never mentioned such a person as Jesus Christ.

Seneca, Pliny, Plutarch, Celsus, Origen, Manicheus and Coterius, all authentic historians of the first and second centuries, fail to mention Christ or any of His apostles.

"Rennan" asks how it is that the Christian fathers have never been able to fix the date of the birth of their hero, or to fix the time any nearer than 130 years?

Is it fair or reasonable to assert that all oriental gods of antiquity were all pure myths and Christ the only personality? I leave the reader to judge.

All oriental gods appointed twelve apostles to teach their doctrine. The Jews had their twelve tribes of Israel. There are twelve labors of Hercules. There are twelve celestial gods on Mount Olympus. The twelve foundations for the walls of the new Jerusalem were garnished with twelve precious stones.

I show in my book, "Evolution," that the church borrowed every iota of their doctrines, rites and ceremonies from the Jews and pagans, as also the death, burial and resurrection of their hero, including the three days in the tomb.

### STORY OF THE SUN.

The pagan astronomers at an early day learned the cause of the sun in his journey to the south in the winter and his return in the spring.

They saw on March 21 the sun had reached his greatest distance to the south of the equinoctial line; where, so far as time can be counted, that body remained at a standstill for three days. Then it started on its return journey.

This was recognized by pagan nations as the death, burial and resurrection of their sun god, rising from his grave to give life, light and heat to a lost world, to restore and animate all animal and vegetable life alike, to give food, comfort and happiness to man. So to both pagan

and Christian it was a great day of rejoicing. The god has arisen! The new-born god has atoned for the sins of the world, has conquered the cold and dreary winter and brought the beautiful spring. The harvest, the fig and the spring lamb (the emblem of Christianity)—all joined in the festival of the sun god.

Here is where we get the conception of all oriental gods, dying on March 21 and rising on March 25. All oriental gods, including the Christians' hero, were all born on Dec. 25. See Chambers' "Book of Days," Vol. II; also the Encyclopedia Britannica.

The day was arbitrarily fixed since pagans had celebrated this day for centuries as the anniversary of all pagan sun gods. It is purely a pagan festival.

This Christian festival was instituted by Constantine, the father of state Christianity, who murdered his whole family, killed his wife by boiling her in a vat of hot water and established Christianity by suppressing paganism by arbitrary law.

For further reference see "Gibbon's History of Christianity," "Draper's Conflict Between Science and Religion," "Parish Ladd's 'Hebrew and Christian Mythology,'" "Kersey Graves' 'Crucified Saviors,'" "Graves' 'Bible of Bibles,'" and all works on the mythology of the ancients.

Religions are opinions; prove but one.

And all men mingle in a common faith.—P. J. Cooley, Author of "Evolution."

## WHAT THE FOX SISTERS DID FOR SPIRITUALISM

Their Exploits Recalled by the Recent Death of the Last of the Famous Sisterhood.

The death of Mrs. Maria Fox Smith, the last survivor of the famous Fox Sisters, who gave Spiritualism its great impetus in this country, is of more cursory interest to the millions of persons who have accepted the belief of communication between the living and the dead.

Mrs. Smith was not a medium, and she played but a small part in the movement which brought such fame to the Fox Sisters. She passed her life near where she was born, dying at Newark, N. Y., on Nov. 4, at the age of eighty-five.

Because one of these sisters, Margaretta, afterward declared that the spirit rappings were a mere trick, going upon the public stage to show how they were made by dislocating the joints of the toe and the knee, the Modern Spiritualists no longer accord the Fox sisters the high place they once held. It is but fair to say, however, that all sincere Spiritualists believe that the spirit rappings heard by the Fox sisters were genuine, and that the trickery was in the alleged exposure. The Fox sisters afterward recanted and returned to the Spiritualistic fold.

The Fox family had lived in Rochester, N. Y., and afterward removed to the little town of Hydesville, N. Y. It was in the house they occupied there that the first rappings were heard. Three of the sisters were mediumistic—Leah, who married Daniel Underhill, the president of the New York Life Insurance Company; Margaretta, commonly called Maggie, who married Dr. Eliza Kent Kane, the famous Arctic explorer, and Kate, who married an English barrister named Jencken, and who was known in England as Mrs. Fox Jencken. Margaretta and Kate were the famous sisters. Both died in poverty, the latter in 1892 and the former in 1893.

The sisters, seated at table, heard remarkable rappings, and the evidence seemed to show that they were not physical manifestations. Repeated seances appeared to indicate that two raps meant yes and one rap meant no. Names and sentences were formed by repeating over the alphabet until a rap was sounded. In this way the Fox sisters claimed to have discovered that the spirit making the rapping was that of a peddler who had been murdered.

The alleged communication with the ghostly world made a tremendous sensation. The Fox sisters, who were mere children, were invited to go to Buffalo, where they gave seances. Then they came to New York at the invitation of Horace Greeley and they gave manifestations before him, William Cullen Bryant, the Carey sisters and ever so many other prominent people.

While many later-day Spiritualists deny that the Fox sisters were the founders of Modern Spiritualism, to them is attributed the real development of it in this country. They were certainly the first mediums, and the fundamental principle of the belief is the same now as it was in the beginning, namely, that there is communication between the living and the dead through certain individuals possessing psychic power.

The claim, apparently demonstrated by abundant experimental evidence, that loved ones who had entered the shadow of death still lived in the spirit and could communicate their wishes, their thoughts, their affection to the living, took the country by storm. It was accepted as a new revelation. Spiritualism swept through the land like an epidemic.

Within three years England was as enthusiastic over Spiritualism as was America, and it spread swiftly to other lands. Now there is not a civilized country on the face of the globe where Spiritualism has not a strong foothold.

The believers in Spiritualism frankly declare that it has suffered more from charlatans and fraud than any other movement the world has known.

The rapid development of mediums brought forth new methods of alleged communication. Rapping was very slow. It took hours to obtain a message. Slate writing was an immense improvement in this respect. The clairvoyant visions were an advance upon slate and pencil writing. These mysterious writings did more, perhaps, to gain converts to the new movement than any other manifestations.

The physical manifestations of the power of spirits were amazingly effective in public seances. These were exemplified in the moving about of furniture in the most mysterious way, causing a table to rise in the air, a sofa to shoot out in the room, the most careful examination and investigation failing to disclose any wires or apparatus of any kind to make them move about.

From these tests to the cabinet was a natural step in the evolution of Spiritualism, and the converts multiplied. In 1867 Judge Edmonds, of the Supreme Court of New York, estimated that there were 10,000,000 Spiritualists in the United States—that is, two-fifths of the population at that time. Another Spiritualist placed the number at 3,000,000. The truth is that there never was nor can there be an accurate estimate of the number of Spiritualists in this country or any other, for the reason that thousands of believers for social and business reasons do not acknowledge their belief.—New York World.

Men will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is the best for man.—Robert C. Adams.

Every generation laughs at the old fashions, but follows religiously the new.—Thoreau.

The devil has at least one good quality, that he will flee if we resist him.—Tyron Edwards.

## HUDSON TUTTLE,

Editor at Large for the National Spiritualists Association.

Mr. Tuttle will answer all attacks in the secular or religious press on Spiritualism and mediumship. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

## Now Is the Time to Subscribe.

You who are not subscribers to The Progressive Thinker miss many a rare intellectual treat; in fact, without reading it each week you cannot keep well posted in regard to the occult and Spiritualistic development of the present age. The Progressive Thinker has all the essentials of a first class spiritual paper, combining cheapness and excellence. By subscribing for it you not only keep yourself thoroughly informed in regard to Spiritualistic and occult happenings, but you also aid us and the cause of truth. Please send in your subscription at once. The paper during the coming fall and winter will be especially valuable.

### PEOPLE WILL TALK.

We may go through the world, but 'twill be very slow  
If we listen to all that is said as we go;  
We'll be worried and fretted and kept a stew,  
For meddlesome tongues must have something to do—  
For people will talk.

If quiet and modest, 'twill then be presumed  
That your humble position is only assumed;  
You're a wolf in sheep's clothing, and also you're a fool;  
Don't get excited; keep perfectly cool—  
For people will talk.

If generous and noble, they'll vent out their spleen,  
You'll hear some loud hints that you're selfish and mean.  
If upright and honest, and fair as the day,  
They'll call you a rogue, in a sly, sneaking way—  
For people will talk.

Then if you show the least boldness of heart,  
Or a slight inclination to take your own part,  
They'll call you an upstart, conceited and vain;  
But keep straight ahead—don't stop to explain—  
For people will talk.

If threadbare your coat, or old-fashioned your dress,  
Some one, of course, will take notice of this,  
And hint rather close that you can't pay your way;  
But don't get excited, whatever they say—  
For people will talk.

If you dress in the fashion, don't think to escape,  
For they criticize then in a far different shape;  
You're ahead of your means, or your bills are unpaid,  
But mind your own business, and keep straight ahead—  
For people will talk.

They'll talk like before you, but then at your back,  
Of venom and spite there is never a lack.  
How kind and polite is all that they say,  
But bitter as gall when you're out of the way—  
For people will talk.

Good friend, take my advice, and do as you please,  
For your mind (if you have one) will then be at ease.  
Through life you will meet with all sorts of abuse,  
But don't try to stop them—'twill be of no use—  
For people will talk.

Dr. P. J. Barrington passed to spirit life at Sioux Falls, S. D. November 10. He died a pauper, but was rich spiritually. He prepared his own funeral discourse which was read over his remains. It is replete with excellent thought, and will appear in The Progressive Thinker next week. Everybody should read it.

Next week we will give another interesting spirit message from Carlyle Petersilea.

## THE ORIGINAL JOHN SLATER

Not the One Exposed at Rockford, Ill.

To the Editor:—In the first place please to give this letter the same prominence in your paper as you did the two-column article that came from Rockford, signed by Mrs. Cramer. My reasons are, first, it has been the means of injuring a innocent person who is and has been for twenty years known as John Slater, platform test medium.

Secondly, I never was in Rockford nor any other city, town or village in Illinois excepting one month in Chicago and one week in Canton, and that was almost eighteen years ago.

Third, I do not want any of my friends, Spiritualistic or otherwise, to think that I had stooped to such means to make a living.

Fourth, I have never held a dark seance for physical or any other phenomena, and what is more, in all the twenty years of my public life and travels I have only attended four dark seances, and what I witnessed at them, with one exception, "the least said soonest mended."

Fifth, I know absolutely nothing regarding palmistry, and therefore can not read palms.

Sixth, I have had the very unpleasant experience (to me) of some of my Spiritualistic friends looking at me askance and while talking to me, making me go to the "demonstration box-works" by that unfortunate article. I think, knowing that I, John Slater, have sat and talked to you and your wife in your office in Chicago, and that you personally have escorted me to the cars, you should know although years have rolled on since then, that John Slater is a man of 41, with hair sprinkled with gray, and also with a wife, and boy ten years old. Now I will send you two photos of myself taken fourteen years ago; one to you and the other please send to Mrs. Cramer of Rockford, asking her if that is the photo of the John Slater who "worked" Rockford. I only wish my friends and the public at large to know that the original John Slater,

who was given his name at his birth, and has never changed it since then, is not the fakir who operated in the city of Rockford under the name of John Slater.

He has had this sort of thing happen to me before, so Mr. Editor, before you publish an article wherein the name of John Slater may be used, please investigate first and then if it is not the original you can publish all you wish. Mr. Newman has endorsed my photos on the back. Please return the photos.

JOHN SLATER.

317 Lombard street, San Francisco, Cal.

## C. W. LEADBEATER,

The Lectures of the Great English Psychic.

Our Winter Campaign will be especially valuable to every thinking mind. The Progressive Thinker never becomes sluggish or stale in any respect. It is a constant incentive to every reflective mind. In order to maintain the interest in Occult and Spiritual subjects we have made arrangements to have several of the lectures by the great English psychic, C. W. Leadbeater, now in this city, reported especially for The Progressive Thinker. Mr. Leadbeater's trend of thought in the domain of the Occult and Spiritual, is of such a character that one is led to think along new lines as they peruse his lucid presentations of his subject. He reasons logically; his ideas are clearly expressed; he speaks from actual experience as a psychic, and he will deeply interest you. His list of lectures is as follows:

"Man and His Bodies," "The Necessity of Reincarnation," "Karma—the Law of Cause and Effect," "Life After Death—Purgatory," "Life After Death—The 'Demonstration Box-works,'" "The Heaven World," "Crucifixion—The Heavenly and Mind-Cure," "Invisible of Telepathy and Mind-Cure," "What Is It? Helpers," "Clairvoyance—What Is It? How Is It Developed," "Clairvoyance—In Space," "Clairvoyance—In Time." The above lectures are not the only attractions that The Progressive Thinker will offer. Carlyle Petersilea's communications will be resumed. They are always read with deep interest. They carry one into the Spiritual domain. There will be other special attractments from time to time and like the rest of the "demonstration box-works" which makes Slater who "worked" Rockford. I only wish my friends and the public at large to know that the original John Slater,



# Reincarnation.

A Lecture Delivered in Chicago.

By C. W. Leadbeater, of London, England.

Theosophy has many new ideas to put before those who study it—ideas which are new to many of us in the world of Western thought, at any rate, though they have in reality been before the world for thousands of years. Theosophy comes before us as the truth which lies behind all the religions, and thus it has no statements to make which contradict any one of them though it may contain and does contain very many statements which are at variance with bigotry and intolerance and narrowness of doctrine.

There is perhaps no theosophical teaching to which greater exception is taken than to this doctrine of reincarnation. People object to it very strongly, but we who lecture upon such subjects notice that whenever an address upon reincarnation is advertised, we are always sure of a good audience. Many of them object to the doctrine, but still they come to hear about it; why? Because it is a most fascinating doctrine, and they are drawn to discuss it in spite of themselves. The commonest objection that they make is that they have had so much sorrow and suffering in this life that they cannot possibly entertain the idea that they may have to go through it all again—which is obviously no argument at all. Others are appalled at the prospect of more lives, and regard it as a gloomy outlook; whereas in reality it is the most consoling idea possible. Others say that this is a strange and new doctrine.

Certainly it is not new; on the contrary it is one of the very oldest. You will find it taught by the Hindu sages thousands of years before Christianity, and it is an essential part of the religion of Buddhism, which has at the present moment a greater number of adherents than any other religion in the world. There is but little said of it in the later form of the Egyptian religion, though we find references which indicate that it had been known there also. If we come down to the time of Greece and Rome, we shall find reincarnation playing a very definite part in the philosophy of the period and having a great hold upon the people. If you look back to your school days you may remember a passage in the sixth book of the Aeneid, in which Virgil tells us how Aeneas visits his father Anchises in the after world, and how Anchises shows him the enormous crowd of souls of all nations and tribes who are crowding to the banks of the river Lethe on their way back into earthly bodies.

If you come down to even later days you will find that this idea of reincarnation has not been forgotten. In the system of Schopenhauer you will find it brought prominently forward. Also you will find that Fichte and Lessing look upon it with great respect, as the best hypothesis of life. To take the very latest instance, the great orientalist, Max Muller, who himself did not hold this doctrine of reincarnation in earlier life, admits his belief in it in a book published after his death. He says: "I can not help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in a former life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof in a former life."

Even now this doctrine is held by a majority of mankind, by the teeming millions of India, China and Japan—in fact almost everywhere except in the Western world. Since such great men have spoken of it so respectfully, it is impossible for any one who thinks to cast it aside as unworthy of consideration.

Many people seem to think that what is new to them cannot possibly be true; yet it would surely be rash to make such a statement. Think how our ancestors laughed at first at the idea of electricity, telephones and steam engines. You may remember how it was declared impossible for any vehicle to travel safely at a rate exceeding twenty miles an hour. Yet all these ideas which our fathers discredited are the commonplaces of our life to-day, so we should beware lest in regard to other new ideas we repeat our father's mistakes. For it is evident that this doctrine of reincarnation removes many difficulties and solves many problems which upon any other theory remain insoluble.

There is sometimes a misconception in the minds of some people in regard to reincarnation. It must not for a moment be confused with the old idea of the transmigration of souls—the theory that if a man exhibits during one earthly life a nature resembling that of some animal, when he next returns to physical existence he is likely to be reborn in the form of that animal. As a matter of fact that is not so. Our Theosophical theory of evolution fully recognized that man has arisen through the animal kingdom, but he has long passed the stage at which it could have been possible for him to fall back into it.

His future lives, then, will be human, and they will probably be much like this one, but always just a little better, because he is steadily evolving. He is here on the earth in order that he may learn certain lessons. Does it seem probable that he can learn all those lessons in one short life of seventy or eighty years? No, it is certainly impossible. So if the man is to survive death at all, surely he is to go on learning. It may be suggested that he may progress in some other world, but why should this be so? If this world is good enough for him to live in once, why is it not good enough for him to live in a hundred times? Why should he not come back and learn all the lessons that this wonderful and beautiful old world has to teach him? It would seem a wise and natural economy in the Divine scheme that man should continue to evolve on this earth until he has exhausted its possibilities, and no man can claim to have achieved that yet.

Consider, too, the problems which this theory solves. Think of the terrible inequality in the world. Look round you in any great city and you will see some living in luxury and others starving, some who have all kinds of advantages in the way of higher teaching, of art and music and philosophy to develop the moral side of their natures, and others who are living in the midst of criminality, who have practically no chance whatever of moral progress in this incarnation. Take the case of a child who is born in one of the slums of a great city, born in an atmosphere of crime, from a father who is a drunkard and a mother who is a thief. That child from the very day of his birth has never seen anything but crime and sin; he has never seen the bright side of life in the least, and he knows nothing at all of any religion. What chance of progress has he that is in any way equal to the chance that we ourselves have had? What is the advantage to that child of all our music, our art, our literature or philosophy? If you could suddenly snatch him out of those surroundings, and put him among us, he would not in the least understand our life, because he has not been brought up to it. His opportunity is assuredly not in any sense equal to ours. If you go outside the pale of civilization you will still find savage races existing in various parts of the world; what of their opportunities? It is not conceivable that those men can develop as fully as we. How is this to be accounted for?

There are three possible hypotheses—three possible theories of life. First of all there is the materialistic hypothesis that there is no scheme of life at all, that we are simply ruled by blind chance. We are born by chance and we die by chance, and when we die that is the end of us. That is not a particularly satisfactory theory, not one which we should desire to accept unless we found ourselves forced to it. But are we so forced? I think not; in fact, all the evidence tells distinctly in the opposite direction. What is the use of all the progress that we see taking place around us if it is not working towards a definite end?

The second hypothesis is that of Divine caprice, the theory that God puts one man here and another there be-

cause He chooses to do so, and that, although their opportunities of progress are utterly unequal, their eternal destiny hereafter depends upon their success in achieving a very high level of morality. This theory makes no attempt to account for the inequalities in earth-life, and offers precisely the same heavenly reward to all of the small number who are supposed to attain it at all, quite irrespective of the amount of suffering endured here. Some modification of this theory is at present suggested by most of the Occidental forms of religion, though I hope to show later that it is by no means the true and original teaching of Christianity.

Certainly it would seem to a thinking man that a God who has put us in a position amid respectable surroundings in which we could not easily go very far wrong, and at the same time has put another man in a position such as we have described where it is almost impossible for him to do right, can hardly be a just deity. Indeed some of the most deeply religious of men have felt themselves sorrowfully forced to admit that either God is not all-powerful, and cannot help all the misery and sin which we see in the world about us, or else that he is not all-good, and does not care about the sufferings of His creatures. In Theosophy we hold most firmly that He is both all-loving and all-powerful, and we reconcile this belief with the facts of life around us by means of this doctrine of reincarnation. I know of no other theory through which such reconciliation is possible; and surely the only hypothesis which allows us rationally to hold the belief that God is an all-powerful and all-loving Father is at least worthy of careful examination, before we cast it contemptuously aside in order to blazon forth our conviction that He does not possess those qualities. Observe that there is absolutely no other alternative; either reincarnation is true, or the idea of Divine justice is nothing but a dream.

How does orthodoxy deal with so weighty a consideration as this? Usually it scarcely attempts to deal with it at all, but contents itself with vaguely suggesting that God's justice is not as man's justice. That is probably perfectly true; but at least Divine justice must be greater than ours, and not less; it must be an extension of ours, including considerations which are beyond our reach—not something falling so far short of ours as to involve atrocities which even we who are only men would never think of committing.

But what is our third hypothesis? What does the theory of reincarnation suggest to us? That the life of man is a far longer life than we have supposed; that man is a soul and has a body, and that what we have called his life is but one day in the true and greater life of that soul. This idea may seem strange to many of us in the Occident, for we appear to consider the soul as merely an appendage of the body, a sort of balloon floating above him, instead of, as it really is, the man himself. Far away in India they know more about it than that; you will constantly hear the Hindu say, "My body is hungry, my body is tired," instead of, as we should, "I am hungry, I am tired." Of course that sounds strange to us, and it would be stilted and pedantic for us to use such a form of words, and yet it shows that for man whom we impudently designate a heathen understands the human constitution, and that we ourselves do not. The parable which symbolized a single incarnation as a day in the true life is an attractive one. Man rises in the morning, and learns the lesson of his day, and when he is tired he lies down to sleep; and the next day he comes back again like a child at school, and learns another lesson. Again and again he revisits this earth to learn more and more of these lessons, to acquire new and higher qualities, and so evolution proceeds.

Thus we realize that less evolved souls are simply children in a lower class, and that they are not to be regarded as wicked or backward, but only as younger brothers. Think of the child at the kindergarten; he practically plays most of the time. They do not set him at once to the higher school-work; because at that stage he could not understand it, and such teaching would be useless and injurious to him. Just the same thing is true with regard to a soul; it could not receive the higher teaching at first. It must begin with the stronger, coarser impulses from without, which reach it in savage life; it must be stirred by those vigorous and insistent shakings before it can learn to respond to the far finer vibrations at higher levels which in advanced civilization will afford it such varied opportunities of rapid development. So by slow degrees and through many lives that soul will reach our own level; but it does not stop there. There have been men in the world who have stood head and shoulders above their fellows; they show us what we shall be, and they are in themselves a proof of reincarnation, for there is no conceivable single life that could evolve the savage into an Emerson, a Plato or a Shakespeare. If we accept reincarnation we can account rationally for the existence side by side in the world of the criminal and the philosopher—but on no other hypothesis can this be done.

To understand it fully we must take along with it the other great theosophical doctrine of Karma, the law of Cause and Effect, and realize that if a man disturbs the equilibrium of Nature it will press back upon him with exactly the same force that he himself employed. It is under this law that he is being reborn; if he finds himself in a certain place or in certain surroundings, it is because he has so acted in a former life as to bring himself under those conditions. This great intrinsic part of the theosophical doctrine must never be forgotten. Though the man does not bring over with him in his memory the details of his previous life, his soul does bear within it the qualities developed in that life, so that he is precisely what he has made himself, and no effort is ever lost. Thus the whole of the world is one mighty graded course of evolution. When the savage has had as many lives and as much experience as we have had, he will probably stand where we do; for thousands of years ago we stood exactly where he now is. It is simply that he is younger, and we should no more blame him for that than we blame a child of five because he is not yet ten.

Observe also how blessed is the consolation of realizing that we have all eternity before us in which to develop. Christ's command to His disciples was: "Be ye perfect as your Father in heaven is perfect," but if we face the facts we must admit that we cannot possibly become perfect in one life. Only in this doctrine of many lives is there any possibility that this command can ever be obeyed. But with the infinite opportunity which reincarnation gives us, surely we also shall grow onward and upward, till we reach the level of the saints and the sages, the philosophers and the saviors of mankind. But it is only in the knowledge of the wide life that we see this to be possible—nay, not possible only, but certain.

It may perhaps be asked: "How is it that these doctrines of reincarnation and perfect justice are not taught in the churches to-day?" It is because Christianity has forgotten much of its original teaching, because it is now satisfied with only part (and a very small part) of what it originally knew. "They have still the same scriptures," you will say. Yes, but those very scriptures themselves tell you often of something more, which is now lost. What is meant by Christ's constant references to the mysteries of the Kingdom of God, by His frequent statements to His disciples that the full and true interpretation could be given only to them, and that to the others He must speak in parables? Why does He perpetually use the technical terms connected with the well-known mystery-teaching of antiquity? What does St. Paul mean when he says, "We speak wisdom among them that are perfect"—a well-known technical term for the men at a certain stage of initiation? Again and again he uses terms of the

same sort; he speaks of "the wisdom of God in a mystery," the hidden wisdom which God ordained before the world began, and which none even of the princes of this world know—a statement which could not be by any possibility have been truthfully made if he had been referring merely to ordinary Christian teaching, which is openly preached before all men.

His immediate followers, the Fathers of the Church, knew perfectly well what he meant, for they all use precisely the same phraseology. Clement of Alexandria, one of the earliest and greatest of them all, tells us that "it is not lawful to reveal to profane persons the mysteries of the Word." In another place he writes that "the Greater Mysteries include the Gnosis, the scientific knowledge of God"—a very remarkable expression, which could certainly not be employed with reference to any modern ecclesiastical teaching. His pupil Origen writes of "the popular, irrational faith" which leads to what he calls somatic or physical Christianity, based upon the gospel narrative, and he contrasts this with the spiritual Christianity conferred by the Gnosis or Wisdom. There are very many similar passages, which make it absolutely certain that in the beginning Christianity, like all other religions, had its outer ethical system for the unlearned, and its inner philosophical teaching which was given only to those who had proved themselves worthy of it. This is not a question of opinion or sentiment; it is a question of fact, and the facts cannot be disputed. This inner teaching was lost to the church when an ignorant majority voted out the great Gnostic Doctors, but it has not been lost to the world, for it still survives in Theosophy, and reincarnation is part of it.

Very few references to this doctrine now remain in the gospels, but there are one or two which are unmistakable. There is one clear, definite statement by Christ himself which of course must settle the question once for all for any one who believes in the gospel history. When he has been speaking of John the Baptist, and inquiring what opinions were generally held about him, He terminates the conversation by the emphatic pronouncement, "If ye will receive it, this is Elias, which was for to come." I am quite aware that the orthodox theologian thinks that Christ did not mean what He said in this case, and wishes us to believe that He was endeavoring to explain that Elijah had been a type of John the Baptist; but in reply to such a disingenuous plea, it will be sufficient to ask what would be thought of any one who, in ordinary life, tried to explain away a plain statement in so clumsy a fashion. Either Christ said this or He did not say it; if He did not say it there is a mistake in the gospel; if He did say it, reincarnation is a fact. The passage will be found in Matthew xi:14.

Another reference occurs in the story of the man who was born blind, and was brought to the Christ to be cured. The disciples inquired "Lord, who did sin, this man or his fathers, that he was born blind?" Beyond all question this shows that they believed it to be possible for a man to sin before he was born—that is, in a previous birth. Evidently the idea of reincarnation was at all strange or unfamiliar to their minds, and it is noteworthy that Christ in His answer in no way rebukes them or denounces their suggestion as foolish, but accepts it quite as a matter of course. Yet on other occasions He was by no means backward in commenting vigorously upon inaccurate doctrine or practice.

Years ago an English clergyman wrote a remarkable book called "From Death to the Judgment Day," in which he showed that reincarnation was the great secret teaching of the Christian religion, which cleared up all its difficulties and made it into a coherent and rational system. Quite lately an American Methodist minister has published a book called "Birth of a New Chance," in which he argues the same question, though along very different lines. His theory of rebirth only very partially agrees with ours, since he denies that the soul has at present any intelligent existence apart from its successive physical bodies; but it is at least interesting to find that, along such different lines of thought, men of various shades of opinion are beginning to see the necessity of this fundamental doctrine.

There are other of life's problems, beside that great one of inequality, which seem explicable only on the hypothesis of reincarnation. Take, for example, the question of genius. It sometimes happens that a man is born like Mozart, who at the age of four was able not only to play difficult pieces of music, but to compose the most elaborate and beautiful pieces, violating none of the complicated laws of harmony, to learn which costs the ordinary musician so much time and pains. How does this happen? We all know the ordinary scientific answer, that his genius is hereditary, that he is reverting to some musical ancestor. Yet we have no trace of this musical ancestor. The family was musical, I believe, but surely not at all musical enough to account for the development of such transcendent genius in their son. Take the case of Shakespeare, another transcendent genius. Look back at his forefathers, give him if you will the whole Anglo-Saxon nation for ancestry and let him have the combined intelligence of the entire race; even then whence comes such an eminent tragedian? We know something of the Anglo-Saxon race, and we know that its strength did not lie in that direction; they were brave men, mighty drinkers, gargantuan eaters, but hardly likely to produce a poet of delicate fancy and of far-reaching knowledge of human nature. The whole nation presents no ancestor of Shakespeare's calibre, no one to whom he could have reverted. So there seems a certain incompleteness about the explanation by heredity alone. But if we regard Shakespeare and Mozart as souls, and understand that they have had many lives before in which to develop their genius, the matter at once becomes more comprehensible. If we may look back into other races for their intellectual ancestry, we do see other men comparable with them—men who may well have been themselves in other forms. We can imagine that Shakespeare might have been Virgil or Homer or Aeschylus, that Mozart might have been a reincarnation of Orpheus; and we feel at once that we are in the presence of a more satisfactory theory.

People often seem to think that the doctrine of reincarnation contradicts that of heredity, but it is not so. It is quite true that a man inherits physical and mental characteristics from his parents; he is born into their family because he is a soul that has deserved just such a body as they can give him, or because the limitations which they impose upon him are needed in his development. If the average man were put in a family from which he would receive a perfect body it would not be a fit expression of him, and would be in no way suited to the requirements of his evolution. Theosophy in no way condemns the doctrine of heredity; in fact that doctrine is a necessary part of its scheme. With relation to this, and indeed to all this most prolific subject, Mrs. Besant's manual upon Reincarnation should be consulted. It deals with the question at much greater length than is possible in an evening's lecture, and treats it with an ability and thoroughness which would in any case be beyond my power. The chapters on the subject in her Ancient Wisdom, and in Mr. Sinnett's Esoteric Buddhism and Growth of the Soul should also be studied by those who wish to gain a comprehensive grasp of this fundamental truth.

It may be well for me before closing to refer briefly to one or two of the objections which have sometimes been brought against this doctrine of reincarnation. One is that the population of the earth is stated to be increasing, and people say, "If the number of souls is constant, and the same people are returning over and over again how can the population increase?" First of all, there is no

certainly that the population of the world is increasing. It is certainly doing so here, in the countries in which we take statistics, but think of the vast populations of the interior of China, of the Malay archipelago, and of Central Africa. The population in all these places may be, and probably is, decreasing, for souls are gradually rising out of the lower races into the higher. But whether that is so or not, it makes no difference to the theory of reincarnation. We hold that the number of souls connected with this cycle of evolution is definite, but that only a very small proportion of this total is in physical incarnation. The interval between incarnations is so much longer than the incarnation itself that a very slight shortening of it would very largely increase the physical population without in the least affecting the total number.

But the grand objection which occurs to most people when they first encounter this theory is, "Why do we not remember our past births? If we have had so many wonderful and interesting experiences; if we formed part of that great Aryan immigration across the Himalayas, if we chanted Sanskrit Vedas in that prehistoric world; if we were among the multitudes who sat entranced in Indian palm-groves, listening amid all the glory of the tropical moonlight to the golden words which flowed from the mouth of the grandest of earth's teachers, Siddhartha Gautama, whom men call the Buddha; if we bowed before the orb of day or venerated the sacred fire in ancient Persia, or read the star-lore of Chaldea; if we helped to build the pyramids, or to raise the stupendous temples whose ruins tower tremendous above the land of Khem; if we had our part in the free, splendid open-air life of Greece, with all its keen delight in beauty and in liberty; if we marched in the serried ranks of Roman armies, with that magnificent reserve-force of order and discipline which made us easily the masters of the world; if, later still, we fought in armor in the Crusades, or sang vespers in medieval monasteries; if all this, or any of this, be true—if we have all this priceless wealth of experience behind us, where is the memory of it all, and why do we know nothing of it now?"

Now the answer to this question is twofold. First, many men do remember. Among our own theosophical students many have succeeded in bringing through such recollection. It may be asked, how do such students know that they are not simply dreaming, or under a delusion? To them the proof is perfect, and has been many times multiplied, for again and again one has verified the discoveries of another, and they have described accurately landscapes and even statues which they have afterwards visited in physical consciousness. They themselves know very well that it is no delusion, though they would never attempt to prove this to others. For the outsider this is of course a mere assertion, but at least it is a piece of evidence to be taken into account along with other testimony.

You will find this teaching of reincarnation also given by the French school of Spiritists of Allan Kardec, and one of its members, Monsieur Gabriel Delanne, recently published an article giving many new examples of persons who remembered past births, and had proved it to his satisfaction. There is plenty of evidence if you only seek for it. In Burma, for example, it is quite a common thing for a child to remember his past life, and I have read a similar story not long ago in the newspaper with regard to a boy in America. Many people therefore do remember, but it still remains true that the majority do not. Why is that? Because in each incarnation the man takes upon himself not only a new physical body, but also new astral and mental bodies. At the present stage of our evolution our memories are centered in the mental body, we remember with the mind; and our mind cannot remember a past incarnation because it has not had one, since it is part of the new furniture which we have acquired for this present birth. But the soul, the true man, has had many births, and remembers them perfectly; and as soon as we can learn to focus our consciousness at that level, to raise it from the mind into the soul, and to remember by means of that, we shall find the whole long story of these previous lives spread before us like an unrolled scroll.

To us who hold this belief has been valuable. It has given us hope and comfort, it has explained life to us, it has enabled us to live it better than before. We believe that it will do the same for you if you are able to accept it. I have done no more than outline it, for it needs full examination and deep study. There is far more to be said for it than I have said; there are many weighty arguments which I have not adduced. But if I have succeeded in awakening your interest, in stimulating you to read some of the literature of the subject, then my address to-night has not failed in its object.

## VOICES OF THE PAST.

A moan of anguish, as a requiem solemn,  
Rolls thro' the lapse of centuries dimmed and gone,  
Telling, by ruined wall and fallen column,  
The wreck of empires since Time's earliest dawn.  
From old Assyrian scattered piles and temples,  
From tombs of kings on Egypt's river shore,  
Engraved with names of conquerors, examples  
Of the vile tyranny and waste of war;  
From Africa's torrid realms, Numidian mountains,  
Arabia's desert, trackless as the sea,  
Or India's jungles and her sunny fountains,  
Comes up a fearful cry of agony.  
That sound is ringing down successive ages  
From western lands, by plain and rock and flood,  
As History weeps upon the blood-stained pages  
She fain would fill with records pure and good.  
Hear the deep groans, the burning imprecations,  
Of spirits torn from tenements of clay,  
The chorused voices of the murdered nations,  
Like forest leaves by whirlwinds swept away.  
The myriads cry in wakening tones of thunder,  
"O Man! the direst foe of humankind!  
How long wilt thou the bonds of nations sunder,  
Deaf to all mercy and to pity blind?  
"Cursed be the greed of wealth—the lust of glory,  
The thirst insatiate for extended sway  
Of tyrants, known in fading ancient story,  
Or warring rulers of a later day!  
"How long shall man defile, with blood fraternal,  
This fair home where Peace alone should dwell?  
How long shall demons greet with joy infernal  
The clash of arms and the fierce battle yell?  
"Heed the past lesson! Say to future ages  
A nation's glory is in arts of peace!  
Let poets, statesmen, orators, and sages  
Their adulation of the warrior cease.  
Pass onward in your high and holy mission,  
Friends of a cause that shall not know defeat;  
There must be toil, but there shall be fruition  
When armies lay their war drums at your feet."  
—John Collins.

The whole philosophy of life consists in knowing what is true in order to do what is right.—G. W. Foote.  
I hate to see things done by halves. If it be right, do it boldly; if it be wrong, leave it undone.—Gipin.  
They are the weakest-minded and the hardest-hearted men that most love change.—Ruskin.

## DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Many are now cured of all cases of deafness brought to our attention. In the result of a careful study of the anatomy of the ear, the cause of deafness has been discovered by probing or spraying, hence the liability of ear-aches or physicians to cure. That there is a cure for deafness and that it is a cure for deafness and that it is a cure for deafness is demonstrated by the use of Actina. Actina also cures asthma, bronchitis, sore throat, whooping cough, and all other ailments of the throat, nose, and ears; all of which are directly due to catarrh. We are receiving hundreds of letters like the following:

Deafness Cured.  
Syracuse, N.Y., Mar. 30, 1900.  
Gentlemen:—Received the Actina all right, and would say it has done wonders for me. I have been deaf for me five years so that for me it has been the ticking of a clock, neither could I engage in conversation, as it was very difficult to make me understand even with a speaking tube. After treating with several other remedies and receiving no help or encouragement from them, I expected never to hear again. By the use of Actina, however, at first, but after having it about a month, I am saying that it had cured me. Not having much faith in it I did not use it according to directions at first, but after having it about a month, I noticed an improvement, and in five or six weeks after was able to understand people and converse with anyone without any trouble. Quite a number of my friends called on me and were greatly surprised by my experience.  
—F. W. HAWOOD, 188 Walnut St.

Actina is Sent on Trial, Postpaid.

Call or write us about your case. We give you a free trial of our Actina. It is a simple, safe, and effective cure for deafness, catarrh of the throat, nose, and ears. Write to us for our New Catalogue.

Write for our New Catalogue. It contains a full description of our Actina, and a list of our agents in all parts of the world. It is a valuable book for all who are interested in the cure of deafness.

World Mfg Co., 626 World Bldg., Cincinnati, O.

679

The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number on the tag of your wrapper.

## THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning," "Clods of Earth." This new book in these lines from "Aurora Leigh."

"If a man could feel Not one, but every day, feast, fast, and working-day, The spiritual significance burn through The hieroglyphic of material shows, Hereafter he would paint the globe with wings."

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

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

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A Mine of Valuable Reflections and Suggestions. This work was automatically transcribed by George A. Fuller, M. D., a gentleman who stands high as a lecturer and medium. It is a mine of valuable reflections and suggestions. The paragraphs are short, suggestive and inspiring. Every one of them leads to something higher, grander, nobler. Price \$1.00.

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The Story of a Summer, by Lillian Whiting. Pervaded with pure and beautiful ideas of thought. Instructive and helpful to all who love and seek the higher and nobler ways of spiritual experience. Price \$1.00.

THE DIAKKA. The Diakka and Their Earthly Victims. By the author of "The World Beautiful." It is an explanation of much during a most important spiritualism, and contains a most interesting account of an interview with James Victor Wilson, a resident of Summer Land. Price 50 cents.

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## KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week The Progressive Thinker, The Philosopher and The Spiritualist, and Occult News. It contains each week the most up-to-date and the most interesting of the age. No one can afford to be without the paper. Its price is within the reach of all.







# QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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 excessive courtesy of correspondents is pained.

Lizzie Howell: Q. How shall I understand the drawings I enclose? I have success in healing, but the spirits controlling absolutely forbid making changes.

A. (1) These drawings, composed of complex lines and conventional figures, are made as the result of an attempt to gain control of the hand, and have no further significance. Scores of such drawings from widely remote localities have been sent to this department, some by uneducated mediums, others by highly educated, having a common similarity as though drawn by the same hand. They have resemblance because the object in each case was the same.

(2) They who would deal must do so for love; pure, disinterested, absorbing love; their hearts filled with kindness and sympathy. That is the only service angel can give, and it can not be "Christian" with money. Its price is an awakened sympathy. That this correspondent is thus advised indicates the truthful character of his advisers.

Chas. Thessmann: Q. (1) Do animals materialize?

A. (1) There can be no doubt that animals have been seen as materialized, but the facts are explainable most clearly on the theory of all such appearances being subjective and not objective. To make plain, when a recipient, under hypnotic influence sees objects suggested by the controlling operator, the reality of such objects is conservative as though they had material existence.

Yet they have recognition only as a thought. Thus an idea may be suggested, as of a horse, a dog, and become so distinct that it will be mistaken for the reality. In many forms of mania, and delirium tremens, the impress on the mind becomes of the same nature. A sensitive to a sensitive the appearance of a favorite dog or horse, with such vividness that the idea will be mistaken for the object.

There may be moments, perhaps only once in a lifetime when this is possible. It will be inferred, and correctly, that spirits may in a similar manner, suggest the appearance of themselves, and thus "materialize." The blending of these two distinct forms of manifestation, the difficulty which a clairvoyant experiences to distinguish between the suggestion of ideas and the real objective existence, leads to great confusion of thought, and the more because the sources of this confusion are not understood.

(2) The belief of a sensitive has little influence with the character of the control. There has been from the beginning of the movement a persistent effort on the part of the Catholics of the spirit world to propagate their doctrines and destroy the cause, by bringing confusion and disgrace.

It is necessary for the success of a cause that there should be a solidarity of belief and purpose among its adherents, an esprit de corps, and in no way can a cause be weakened more effectively than by weakening and disturbing this unity.

For an agnostic to be controlled by a Catholic priest; to be led along paths he would otherwise scorn to tread; to be liable at some unguarded moment to be pushed into some fatal act, is a perilous position for an agnostic, and one which must be exceedingly agreeable to a Catholic priest.

Student: Q. What is meant by Rhodan Law?

A. The Rhodians, dwelling as they did on an island in the midst of the Grecian civilization, and by disposition and position a maritime people, were among the first to perceive the necessity of laws governing the intercourse of trading nations. As early as 900 B. C. they compiled a code of maritime laws, which is the earliest known to history, and has since been known by their name.

H. G. Purinton, Va.: Q. (1) What relation does psychometry bear to phrenology?

A. (1) Why are there so many weak-kneed Spiritualists, afraid to defend their knowledge?

A. (1) Dr. Buchanan applied psychometry to locate the "organs" in the brain, by which the faculties of the mind are manifested. The success of most phrenologists in reading character depends on their sensitiveness. There is a difference between psychometry and sensitiveness only in name. Phrenology, which claims to read character by the "organs" and their combinations, has not the least thing in common with psychometry.

(2) Because there are so many weak-kneed people, and many of them, their backbone is only a cotton string, with a few rags tied to it. A perfect acceptance of the doctrines of Spiritualism ought to so ennoble the purposes of

life, as to give a dignity and poise of character, and a noble pride in its grand inheritance. I think those who accept Spiritualism understandingly are not weak in its support, or ashamed of its acknowledgment. When asked they do not say, "While I believe there are remarkable manifestations, I am not a Spiritualist, I am an occultist," or a "Theosophist," or a "Christian Scientist," or claiming the Unitarianism, or the Spiritualism, join that church. They think they blind others to their position, but they deceive only themselves. Instead of gaining approbation of those they court, they awaken only pity for their subservient weakness.

Oh, for the zeal, the strength of purpose of those who have sealed their high purpose with their lives, though the purpose has been only a belief! Like the spirit of Polycarp, Bishop of Carthage who when told by the Roman emperor, that if he did not recant and worship the old gods of Rome he would be thrown to the wild beasts in the arena, replied, "Throw me as you will, and let the savage tigers tear my body to shreds, I will never renounce my faith!"

I do not reverence that faith. To me the old beliefs were preferable, but I admire the spirit of the martyr not the less, and I feel assured that a cause can not lead unless its leaders are thus devoted.

Moses Whisler: Q. In The Progressive Thinker, No. 674, I notice an item from Dr. E. A. Palmer, of Blair, Neb., asking to correct a mistake in The Progressive Thinker that Dr. Daniel Freeman is an atheist, whereas he is a Spiritualist. Now does Aethism, Pantheism, Deism, or even Christian Trinitarianism cut any figure whatever as to a person's being a thoroughly confirmed Spiritualist, any more than would the color of the hair or eyes, or any special number of pounds in avoirdupois?

A. If simply believing in the possibility of spirits communicating with mortals makes the believer a Spiritualist, Christians, Mohammedans, Deists, Pantheists, and Atheists may have this common bond. The correction was made by Dr. Palmer not because there was anything disreputable in atheism, but because in justice the truth should be stated.

There are many church members who are fully convinced that they communicate with their departed friends. Many ministers have attended circles and have difficulty in holding back from their congregation the knowledge of spirit life they have received. I have met excellent "Christian Trinitarians" who were true believers in spirit communion, and those who were baptized into the Episcopal church in infancy and for long years remained zealous. Why? How could they reconcile the diverse doctrines? Why? They did not attempt to do so. They just believed in one they did in the other. The first had taught blind faith, and they did not compare or question.

While this plane of belief there are no misgivings, and the Pantheist, the Trinitarian and Unitarian may joyfully accept the messages from their departed friends. It is on the higher plane of questioning of the old, the comparison of beliefs, the determination to have knowledge for belief, that the trouble begins, and here the true Spiritualist leaves his atheism, deism, Pantheism; his Unitarianism, his Trinitarianism as outworn and outgrown garments.

## TO THE WILD PINK ROSE OF THE SACRAMENTO VALLEY.

Rock-ribbed and hard are the mountains,

The ridges are bleak and bare;

But the glow of the picturesque cañon,

With the rich sweet lemon tint there.

Serene and scarlet in glory,

Sometimes my eyes may see

But here where the verdure beginneth,

We find the sweet rose tree.

Not like its pale pink sister,

Down in the valley below,

Not like the old, old blossoms

Of Cape Cod sands long ago;

Not like the wild white roses

Nor the yellow Texas bloom;

But here with the brightest of colors,

Here with the sweet perfume.

So I hail thee, mountain flower,

Thou rose so sweet and mild,

Thou who hath never been cultured,

Thou who art Nature's child.

And methinks that cultivation

Might spoil thy fragrant soul,

Or take a bit of thy fragrance,

Within thy cup-shaped bowl.

Thou blossom so sweet and tender,

We leave thee as we find,

Growing in bright, fair splendor,

Here in thy mountain clime.

JENNIE HAGAN BROWN.

WE LIVE.

Life is a riddle whose solution lies

So far beyond our reach, we can but

say,

"We live." When first our childish

mind can grasp

The thought of being, we can know but

little.

"We live," and after many years of toll

And trial, when our minds, grown more

mature,

Are wise in worldly things, the cooling

labe

In mother's arms is just as wise as we

As to the why, the whither and the

whence

Of our existence.

"Ah!" you say, "we die!"

But, hold you. What is this, that you

call death?

Flesh is a garment of immortal souls;

And when this worn, by sickness or by

age,

Or when from any cause it is unfit

For further use, the spirit casts it off,

And (glorious resurrection!) cries

"Behold! I live! and those I loved on

earth

Better than life itself, they also live!—

O! tell the dear ones I have left behind

To dry their tears, for death is but a

change

In this great scheme of life!"

Such messages

Come to us every day; then say no

more

"we die;" but let your grateful heart

go out

In the truth for this great, joyful

truth:

That after death, we live.

S. HAYFORD.

Turtle Bayou, Texas.

## THE LAND OF FLOWERS.

Lake Helen Camp, Florida, and Its Attractions.

As winter is near, with all of its discomforts, am inspired to write a word to Spiritualists in general on behalf of the Southern Cassadaga Camp and Florida as to climate in which one may rejuvenate both physical and spiritual powers.

Perhaps some time pipe lines will be used to transport tropical air into our homes in the cold regions of the North; then the ozone of the pine will cool our rooms in the morning of a hot summer's day, and in the afternoon we will enjoy the salt breeze from the ocean, and in the winter the balmy breath of spring will come to us in pipelines from some southern clime. Until science with its ceaseless march provides us with all the conditions conducive to health and comfort, the human family will be compelled to follow their nomadic instincts to obtain health and comfort.

In writing to friends during my winter stays in the South, I have often tried to find language to express the soul's thought of the charm and mystery that overwhelms one after leaving gray cities and wintry roads and making the transition to this land of sunshine and flowers, and every time I make the attempt language ceases to vibrate; I can only say, in proportion to the size of your soul and your love of the beautiful you will enjoy it.

Florida is the most picturesque state in the Union. Here is externalized in expression the perpetuity of all life. Florida is the healthiest state in the Union, for two reasons: First, the state is new. Old Ocean has not yet completed the job of making the state, although no doubt she has been millions of years in making the sand ridges and valleys that comprise the vast territory of Florida, and yet there has not been sufficient time for decayed vegetation, and the carbon from the sun's rays to form a stratum of soil upon the surface. Hence there are no malarial nor germinal diseases there. Second, the entire state is covered with a rich growth of pine that gives off a rich resinous odor, which with the salt breeze that sweep in all over the state from the Gulf coast as well as the east coast, which adds health and vigor to the atmosphere.

To Spiritualists wishing to enjoy a spiritual feast as well as climatic benefits, there is no spiritual camp anywhere equal to Lake Helen. There is here you will meet the most intelligent class of our people, the few who would be glad to take her before the public, but neither she nor her husband desire them to do so for a time at least. It is also a significant fact that this band of controls is of a high order, men and women of education, respected and loved by the people in the communities in which they lived when on earth, and who guard their instrument as carefully as a mother guards her young and innocent babe, thereby saving them from the charge of the medium; therefore truth and truth alone is given, through which, together with wisdom and counsel of bright and learned spirits valuable knowledge is obtained, and those who attend Mrs. Pennock's seances return to their homes wiser and certainly better men or women.

Mrs. Pennock's main seance control is Hon. William DeFord, a well-known and highly respected man when on earth, and a relative of Mr. Pennock. Fully as a mother guards her young and innocent babe, thereby saving them from the charge of the medium; therefore truth and truth alone is given, through which, together with wisdom and counsel of bright and learned spirits valuable knowledge is obtained, and those who attend Mrs. Pennock's seances return to their homes wiser and certainly better men or women.

Our public or professional mediums are doing their work, therefore let us encourage the home circle which will result in bringing out and developing the gifts and powers of many that are now dormant.

E. R. KIDD.

Canton, Ohio.

## BIRDS OF PASSAGE.

Notes of a Visit to Youngstown, Ohio.

I find myself one of them, stopping for the present in the pleasant city of Youngstown, Ohio, where I am, in my simple way, dropping some seeds of spiritual truth.

I find many intelligent people who are seeking after this truth, earnest investigators who want not the froth and foam, but the deep, abiding truth.

There are many old-time Spiritualists here, among them I may mention Mrs. M. K. Grute, the talented author of "Crooked Sticks," a very interesting book of poems which contains many exquisite gems of spiritual truth.

Mr. and Mrs. J. H. White are also staunch supporters of the spiritual cause, and ever ready to give a helping hand to all honest mediums whom they meet. For the present I am stopping at their most hospitable home, holding parlor meetings and giving private readings. These meetings have been well attended, many listening for the first time to the utterances of a medium, and many manifesting a desire to learn more.

This city, like many others, has been unfortunate in having too many adventurers, calling themselves mediums, and advertising their wares under the guise of Spiritualism, thus imposing upon the people and making the way hard for an honest medium.

A Mr. French, of Cleveland, is now here holding materializing seances. Though laboring under difficulties, we hope he will succeed in his work and convince the investigators of the truth of this phase of manifestation, which will do much toward clearing away the suspicions and unfavorable opinions caused by the tricks of the impostors.

However the lesson is working and truth will win, and soon or late people are thinking, what this and all the time must be counted. Until then let us all do the little of good as it is given us to do, and wait time to do the rest.

MARY WEBB-BAKER.

## NOW IS THE TIME

To Get Up an Interest in Spiritualism. Spiritualism is booming! Never before so many first-class mediums who bring heaven to earth. The Progressive Thinker is the organ of that class. Extend its circulation. The Investigator needs it; the skeptic needs it; every Spiritualist in the land needs it, in order to keep posted on the latest events, and to get a dollar for it, send 25 cents for three months.

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

"The Spiritualism of Nature." By Prof. W. M. Lockwood. Price 15 cents. For sale at this office.

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

## GOOD RESULTS.

The Home Circle in Ohio.

That spirit return and communion with loved ones of earth is a fact, notwithstanding the strong opposition of the average clergyman and ignorant bigot, to the minds of those who have investigated this God-given truth which at this progressive age is daily being proved both at public seances and in the private home circle throughout the land. I have a word to say concerning the same state with the same capacities and the same power of possibility. While the latitude of each is very nearly the same, their longitude differs widely. Ashes and scorra, fire melted lava and water: the cry is as monotonous as that of our childhood, "Bean soup hot, bean soup cold, bean soup in the pot nine days old."

The warning cry sounds again and again, after this fashion: The mountain for ages inactive, shows signs of activity. Smoke is seen issuing from a crater long extinct. There were rumblings, noises, then a shock of earthquake, more or less noticeable. Then a column of fire, smoke and steam shoots up from the mountain, to an immense height, followed by a shower of ashes covering everything in sight, animate and inanimate, over the tops of the houses. The crops are killed in this tropical climate. Frost kills in the northern climates. Not only are the vegetables thus swiftly gathered, but man, animals and all possessions, but sight are blent in one grayish death. Will a hundred thousand cover the mortality for 1902, from volcanic action? Well, hardly.

Did not these people have warning of the awful events coming. Yes, plenty of it and time enough for all to be saved. But the old story of the Flood and the Ark is simply a statement of how man is always likely to act, by acting and allowing himself to blunder into the path of the unreasonable, meretricious forces. He trusts without any evidence whatever, at least he alone may escape.

But there is another view. Who has given us more distinct prophetic visions of the on-coming than our trained psychics and sensitives? But they are scoffed and sneered at. The disputants say, why do not the scientists tell us what we may expect? For once they are right, why don't they? Dear old comrades to the rules and deductions of a thousand years ago. The axiom then used as the base of reasoning was something after this manner: "When an extinct volcano becomes active, that will be a big thing. Nobody can do nothing. Let her act." So far as I have been able to investigate, we have had no volcano sharp, who could tell us when, how or why, the pangs of Mother Earth could be relieved in no other way.

Are we too far from the sun, or too near Saturn the Malign? Is it the nearness to the surface, or the depths of the immeasurable, that causes these spots of commotion in our lovely, tear-washed planet? Why don't our wise ones build a block-house that will not fall over with the first gentle zephyr that takes the liberty to breathe upon it. Since Atlantis went down 40,000 years ago, they have not used nothing new of the cyclic habits of volcanoes. Rise up! grandfather dear, and let us partake of some scientific theories. If they are well cooked, they may save off our hunger for knowledge on this particular subject. What do you think about it, self-styled Christian? A god, who in his providence demands the holocaust by roasting, of the hundred thousand human beings? Tell us! What is the matter, Nanny?

Perhaps Nanny is about to dig a canal from sea to sea, before she goes to sleep again. If the ancient philosophers were right, one could easily imagine all the Salamanders, Sylphs and Undines not on duty elsewhere had been assembled at the point of most intense activity.

Dr. Tyndall, the mind-reader, has been successfully demonstrating his psychic abilities to the wonder-seekers of San Francisco. His experiments prove, not only that thoughts are transferred, but they can be transferred, when the physical make-up will permit. We notice that the Santa Fe officials have been in our city. They are hinting of higher rates. This is the natural consequence of the advance of labor and raw material. Of course, there must be an average raise all around. In the end the people pay the bills, even when labor wins. A part of the increased price, labor will be forced to pay in any event. As society becomes more and more involved in its numerous ramifications, no matter how even the humblest, can act or be acted upon alone. While talking of railroads, there is a story passing from lip to lip, of the "working" of the Pacific railroad. They wanted laborers for their new cut-off now building in Utah, and advertised for men. They offered free transportation to the applicants, who in turn signed a contract, paid two dollars for board and a dollar for blankets, etc. They had plenty of applicants who agreed to terms and were given transportation. Suddenly it dawned upon the company's tab-keepers the shipments and the arrivals of the men did not tally. A little investigation revealed the fact that about five hundred men had taken their free transportation to the appointed rendezvous, and then failed to report for duty, or to turn in their bedding. All tricks in the game are not taken by the railroad companies.

The pioneer Knight Templars' Commandery of this state has been celebrating its fiftieth birthday since I last wrote you. Only one word describes it, immense!

The most conclusive proof of present spiritual activity here, is the increasing willingness of secular papers to note the movements and the work of our lecturers and writers. Has the day of jubilee come?

W. P. PHELON, M. D., San Francisco, Cal.

## WHAT IS A DREAM?

What is a dream? But waking regret, A lingering sweetness, You cannot forget; A happiness steaming Thro' slumbering thought, A burdening anguish Of pleasant sought?

What is a dream? When a man is so blest With delicious uncertainty, Causing unrest; A trouble unquiet, A trouble sweet, Forms drawing near, Your touches d'er meet?

What is a dream? 'Tis a fallacy rare, 'Tis an exquisite living, The hope that you feel; 'Tis being un hindered, The wish of your heart; 'Tis living a moment, Reality—apart!

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

## DR. PHELON'S LETTER.

Notes and News From the Pacific Coast.

It is a long stride from Martinique to Guatemala, but the giant with the seven-league boots has made it. Mr. Pelee, named for the demon of destruction, and Santa Maria, the Mother of God, have shown they both were born under the same star with the same capacities and the same power of possibility. While the latitude of each is very nearly the same, their longitude differs widely. Ashes and scorra, fire melted lava and water: the cry is as monotonous as that of our childhood, "Bean soup hot, bean soup cold, bean soup in the pot nine days old."

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Are we too far from the sun, or too near Saturn the Malign? Is it the nearness to the surface, or the depths of the immeasurable, that causes these spots of commotion in our lovely, tear-washed planet? Why don't our wise ones build a block-house that will not fall over with the first gentle zephyr that takes the liberty to breathe upon it. Since Atlantis went down 40,000 years ago, they have not used nothing new of the cyclic habits of volcanoes. Rise up! grandfather dear, and let us partake of some scientific theories. If they are well cooked, they may save off our hunger for knowledge on this particular subject. What do you think about it, self-styled Christian? A god, who in his providence demands the holocaust by roasting, of the hundred thousand human beings? Tell us! What is the matter, Nanny?

Perhaps Nanny is about to dig a canal from sea to sea, before she goes to sleep again. If the ancient philosophers were right, one could easily imagine all the Salamanders, Sylphs and Undines not on duty elsewhere had been assembled at the point of most intense activity.

Dr. Tyndall, the mind-reader, has been successfully demonstrating his psychic abilities to the wonder-seekers of San Francisco. His experiments prove, not only that thoughts are transferred, but they can be transferred, when the physical make-up will permit. We notice that the Santa Fe officials have been in our city. They are hinting of higher rates. This is the natural consequence of the advance of labor and raw material. Of course, there must be an average raise all around. In the end the people pay the bills, even when labor wins. A part of the increased price, labor will be forced to pay in any event. As society becomes more and more involved in its numerous ramifications, no matter how even the humblest, can act or be acted upon alone. While talking of railroads, there is a story passing from lip to lip, of the "working" of the Pacific railroad. They wanted laborers for their new cut-off now building in Utah, and advertised for men. They offered free transportation to the applicants, who in turn signed a contract, paid two dollars for board and a dollar for blankets, etc. They had plenty of applicants who agreed to terms and were given transportation. Suddenly it dawned upon the company's tab-keepers the shipments and the arrivals of the men did not tally. A little investigation revealed the fact that about five hundred men had taken their free transportation to the appointed rendezvous, and then failed to report for duty, or to turn in their bedding. All tricks in the game are not taken by the railroad companies.

The pioneer Knight Templars' Commandery of this state has been celebrating its fiftieth birthday since I last wrote you. Only one word describes it, immense!

The most conclusive proof of present spiritual activity here, is the increasing willingness of secular papers to note the movements and the work of our lecturers and writers. Has the day of jubilee come?

W. P. PHELON, M. D., San Francisco, Cal.

## WHAT IS A DREAM?

What is a dream? But waking regret, A lingering sweetness, You cannot forget; A happiness steaming Thro' slumbering thought, A burdening anguish Of pleasant sought?

What is a dream? When a man is so blest With delicious uncertainty, Causing unrest; A trouble unquiet, A trouble sweet, Forms drawing near, Your touches d'er meet?

What is a dream? 'Tis a fallacy rare, 'Tis an exquisite living, The hope that you feel; 'Tis being un hindered, The wish of your heart; 'Tis living a moment, Reality—apart!



