

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. Kater, Mr. and Mrs. F. W. Sprague,

engaged for continuous missionary work for the year. Mrs. Carrie Twine 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 receipts for books of the N. S. A., except those here mentioned, are requested to return the same to this office as their time of

commission has expired. No certificates of missionary or state agent prior to present fiscal year is valid.

Lyceums and the public generally are notified that the National Spiritual Lyceum is disbanded; but this does not mean a cessation of work for and interest in the Lyceum 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 lesson work for

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 finest psychics of the world, whose duty it will be to meet the criticism or mis-

'The Mediums' Home project does not strengthen as we desire. Spiritualists 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 used. That sum, it is told, 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 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., 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 Michigan would not seem needed, the N. S. A. will not open one at Reed City,

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. Slade, attended to at the sanitarium of Dr. Spinney, in Reed City, for the pres-

We hope yet to receive many contributions to the Mediums' Relief 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.

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

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.

MARY T. LONGLEY

N. S. A. Secretary.

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**The Progressive Thinker**

The winter season is here. There should 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 intellectual feast for an insignificant sum!

Every one of his opinions appears to himself to be written with sunbeams.—  
Watts.

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

Learning is pleasurable, but doing is the height of enjoyment.—Novallis.





## OGGULT MYSTERIES.

## PSYCHIC STORIES.

Remarkable Tales of Spirit Influence and Astral Forms, as Related by the Detroit Tribune.

Dreams and hallucinations are often set down for facts, so vividly do they impress themselves on the mind of those who experience them. Still, there are occasionally happenings of this kind which do not seem explainable by these means; when the mind seems to pass out of its objective state and, controlled by the sub-conscious, to witness strange sights and scenes, strange scenes, sometimes amounting to prophecy.

The story of "A Vision of Death," which follows may be counted as prophetic, though it was written to the eyes of two children to witness it. The instance of automatic writing given by Mrs. Chappel, though wonderful in its evident psychic trend, may be accounted for on the grounds of telepathy, which of itself is a most marvelous phenomenon; while the story of the form which appeared to Holmes was apparently—if not a dream—the astral form, or dual personality of someone perceiving seeking to warn the one visited of coming trouble. The writer of this instance says: "It could not have been my spirit, for at the time she was going about as she had been for a year past." But some investigators along these lines aver that the dual personality of a living person may appear to others, especially if the person appearing be sleeping, or in a sub-conscious state, as witness the story told by James W. Riley, the well-known Spiritualistic medium, of Marcellus, Mich., of the apparition of his son appearing to a circle of friends gathered in his parlor one evening while the boy slept peacefully upstairs in the same house. The astral, if such it was, is said to have been recognized by all present.

## Wrote Under Spirit Influence.

In 1852, when Modern Spiritualism began to attract considerable attention, I was a resident with my family of the township of Canton, Wayne county, Mich. One evening my husband and myself attended a circle in the neighborhood in which we lived. We were skeptical and did not see or hear anything at the circle that tended, in any way, to lessen our skepticism. On our way home my husband and I agreed that we would not attend any more circles until others had investigated the so-called phenomena and found something more worthy of attention than anything we had yet seen or heard. On the following evening Mr. and Mrs. B. from the township of Redford, called on us, Mrs. B. being a cousin of mine. Mr. B. did not get out of the buggy and Mrs. B. came in the house for only a few minutes. Upon coming into the house Mrs. B. seemed to be influenced by some mysterious power and made motions as though desiring to write. When writing the following:

"Well may I come, for there is need to learn of spiritual things. The darkness of earth's overshadowing errors are great and there is need of light from heaven to clear the mind of the clouds which continue to pour their contents on the heads of earth's benighted sons. Let the morning of eternal truth dawn and send forth its radiating darts beams until there shall be no corner in which it may not come. Help it on, my son, and we will come to you with the beauties of spirit life and breathe to you of never-ending love. Farewell children; in truthful truth seek to know the origin of these things, nor be disturbed by tales of fear, and let not ridicule deter you. Your mother, LUCRETIA H. CHAPPEL."

Mrs. B. knew nothing of my husband's parents. My husband's mother died in Osego county, N. Y., in 1830, when my husband was 11 years of age. He had thought his mother's name was Emma and he at once declared that the name signed was wrong, but the influence insisted that "Amy" was right. He afterward wrote to his elder sister, in Ingham county, Michigan, and inquired, without telling her of the communication, what their mother's name was and he replied that it was Amy, Mrs. B.—is a widow and resides in California. My husband passed to spirit life nine years ago and is now 82 years of age; it is probable I shall soon be with him.

LUCRETIA H. CHAPPEL, Plymouth, Mich.

A Vision of Death.

The instance I am about to relate happened 15 years ago this last summer, and I only being 12 years of age. At the time my parents and brothers only thought lightly of what I said (although my mother worried over it, as she told me later), but as there were two of us behind the phenomenon, or went through the same experience at the same time, and this party is alive to-day this vision may be vouched for from beginning to end.

My home at that time was in the county of Kent, Ontario, and within two miles of a little village called Port Alma. My father was a very strict Methodist and an upright man. He held the position of councillor in our township and was also a trustee of the school I attended, which, by the way, was only separated from our house by a pasture field.

Up to the time I have mentioned in my story my father had never been sick, and I only being 12 years of age, day, being the day of the afternoon, the schoolmate and myself were in the pasture field, about 100 yards from the school (which was separated from the field by an open barbed fence), gathering four-leaved clovers, when simultaneously my gaze was directed toward the school when, behold! we saw what appeared to a white sheet or pall covered a whole window, and while we were still looking in astonishment the white disappeared and in the same place, lying on his back, was my father, and by his looks something seemed to say he was dead. Neither one of us said a word but stood spellbound until it vanished completely, when we went to my home and told what we had seen.

My father was working in the field at the time, hearty as ever and one of my brothers went to the school house and found it locked and the windows were all fastened down. They questioned the janitor and he said no one had the key to the schoolroom Saturday afternoon.

Within three weeks from the time this incident happened my father was in his grave, dying from a severe attack of typhoid fever, and near the last words he said before he became unconscious were:

conscious was that he would never get better.

Now, I am neither nervous, nor superstitious, but here lies something that I cannot explain. RAND ASBOW, 68 Fourth street, Walkerville, Ont.

## Was It an Astral Form?

There comes to each of us an experience sometimes in our life which is veiled in more or less of a mystic cloud. The one which has come to me, and which may cause remarks of various kinds by those of a skeptical mind, was as much of a reality as the rising and setting of the sun.

In August, 1897, I was visiting my aunt, a relation avenue Mt. Vernon, N. Y., having just returned from visiting my grandmother in Pennsylvania. She was in poor health and was contemplating having an operation on a cancer at the time I left her, but so far as we knew was in no danger.

On the particular night to which I refer, aunt and I had retired to our separate rooms, which were connected by a door which we always left ajar. I had not yet fallen asleep when I supposed, for an instant only, that I saw her coming to my bed. "Aunt Sally," I said, "what do you want?" No answer.

I thought she must be walking in her sleep and said nothing more, but as she came extended as though laying a blessing upon me, I saw that it was not Aunt Sally, but could not distinguish the features clearly enough to say who it might be. It was no hallucination. As the form turned from my bedside to a door leading into a hall I arose from the bed and followed it to the door, when it was as though I had never seen her.

I roused my aunt, told her what I had seen and waited for her verdict. I was greatly surprised when she related two similar cases which had happened in our family before this, and wondered at her assurance in the belief that "some one in the family would have something to explain it."

One week from that day, and nearly at that time of night, my beloved grandmother lay a corpse.

This could not have been her spirit, for at that time she was going about as she had been for a year past. What I explain it?

UNA HOWELL-HOLMES, Marine City, Mich.

## HYPNOTISM A SCIENCE.

Argument of H. J. Parker That It Should Be Classed Among the Modern Deceptions Is Refuted by Experiments.

In reply to H. J. Parker's Battle Ground article on hypnotism I wish to point out that it has been the fate of all science in the infancy of their existence to be sternly opposed by those who cannot comprehend natural laws. When, however, we see a science so firmly established as hypnotism put in doubt it provokes astonishment.

One can be hypnotized and made so insensible to pain that all manner of surgical operations can be safely performed. A fake subject can be easily exposed by the prick of a pin or an unexpected slap in the face.

An exposition of a few plain physiological truths will prove to any rational mind how hypnotism is possible. At each inspiration our blood receives a charge of oxygen and electricity or vital nerve force. Along the arteries are laid nerves of involuntary action which take up the charge of electricity and convey it to the brain, where it is stored for future use.

Forces of Electricity.

There is a positive and negative force in electricity. The positive is carried to the cerebrum, or large brain, and the negative is carried to the cerebellum, or little brain. The positive force is the agent through which we produce all voluntary action, while the negative force carries on all the involuntary functions of the body without the exercising of a single thought.

Electricity being the only agent that mind can act upon directly we can easily perceive the philosophy of motion. For instance, if we wish to move our arm we first exert the mind, which comes in contact with the positive electricity stored in our brain and urges it to act. Through this impulse received from the mind it moves along the nerves, volitionally acting to the muscles of the arm, causing the molecular fibres of the muscles to contract through pure magnetic action. The contracting muscles draw the bones of the arm in the desired direction and thus voluntary motion is produced.

About one person in twenty-five is deficient in positive electricity—that is, the negative exceeds the positive in their brain, thereby throwing the two forces out of balance.

Subjects of Hypnotism.

Those who are deficient in positive electricity are easily hypnotized, while those of such force who are not so rapidly. Now, if we can find one who is deficient in positive electricity we can easily project our own electricity into their brain by connecting with certain compound nerves radiating near the surface of the head and head, thereby charging the subject's brain with a volatile agent that has become subject to our mind by direct contact.

It is evident from the foregoing philosophy of motion that we can send that agent to the tips of our fingers and make it do our bidding at will.

The electric charge retains its own individuality after transmission, and is subject to the will of the operator. Hence the operator may, by suggestion and will power, start this subjective agent from the subject's brain along the proper nerves to produce motion in the subject's body on the same principle that he produces motion in his own arm. Any other phenomena may be produced on the same principle, and the subject's mind receives them as realities, because they come from the outside. They originate outside the subject's mind, consequently appear real the same as all other impressions conveyed to the mind from the outside through the fine senses.

Secret of Sight.

If we see an object, the impression or image it makes on the retina of the eye must be conveyed to the mind by that same volatile agent, electricity, through the optic nerve to the brain, which receives the impression of the image and holds it up to the mind.

The operator may convey similar im-

pressions to the mind of the subject by suggestion and the influence of this same volatile agent.

A hypnotic subject is not asleep. He is awake and struggles against the will of the operator, and does things that he cannot help, and knows it. The members what transpired afterward. A mesmerized subject is asleep; is in perfect sympathy with the operator. It is entirely different from natural sleep. Man is capable of receiving external impressions in his sleep, natural or mesmeric. The somnambulist walks over dangerous places safely in his sleep, performs difficult feats and frequently carries on rational conversation with those who are awake and hear him, but remembers nothing about it after being awakened.

If "a live man is either always asleep or awake," how is it we sometimes see a man unconscious from injuries received, yet not dead? If the mind could never receive external impressions while asleep until they are directly strong to arouse one it would be impossible to awaken anyone from sleep. You cannot awaken a deaf man with noise. The impression must come first, the awakening afterward.—J. R. Porter in Chicago Record-Herald.

## "CAUGHT IN THE ACT."

Wants Deception Removed From Our Ranks.

To the Editor:—The article, "Caught in the Act," published in your issue of Nov. 22, is most timely, and I think it is the correct way of dealing with the "fakes" who are going about deceiving the people. The giving of "descriptions" will be better than giving the names, for names can be changed, whereas, descriptions, if correctly given, will be better, and they will be more careful in carrying on their nefarious designs. If this plan is carried out, we will soon have them "corralled," and I trust have less of their work in the future. It is pretty hard on one who is investigating to have such experiences, and I hope that "descriptions" may be sent in promptly, where individuals are known to be frauds, so that deception may be wiped off of our beautiful cause. W. E. T.

## A PLEA FOR HONESTY.

Some Bad Features Connected With Camp-meetings.

To the Editor:—Your inquiry No. 7, of Open Court and its many answers is peculiarly interesting to me, but there is still one phase of the subject that should be brought from the "dark corner" into the light of day. The employment and encouragement by camp-meeting officers and managers, generally, of a class of mediums whose methods of manifestations are of a questionable character, if not wholly fraudulent. These exhibitions of spirit power are of the "physical" class, sensational in character and are supposed to "draw" as a special feature of the camp program. The medium's credentials are generally her "established reputation," and the approval of the camp managers, and all her manifestations are given under conditions which are favorable to honest investigation—namely, in semi-darkness. These mediums almost invariably travel on their "established reputation" and strenuously object to test trials before a committee previous to being installed on the camp grounds. The above statement is of principle only, to materialization exhibitions as usually given by public mediums.

For the good of the cause and for the upholding of honest mediumship, such medium should be required to submit to some simple test as this: Dispense with all "sensational" mediums as far as the medium of cabinet is concerned; also dispense as far as possible with services of medium's manager and promoters. Let the medium retire to the cabinet, and close and secure the curtain in place by use of tacks and string, so that no physical contact can be made with the cabinet undetected, pass out a simple test as this would furnish positive evidence. The objection to the kindred tests is that the materialized form becomes a physical body inside the cabinet and could not pass out; yet it is a part of the program in nearly all the dark seances for forms to appear as rising through and out of the floor of the audience room, and again sinking out of sight down through the same. I have in mind now a medium of this class who was vouched for through the columns of this paper by a secretary of a state association, a part of which was the above statement of principle only, to phenomena of passing a tin cup through the closed curtains without disturbing warp or woof. Such mediums could not consistently object to a closed curtain test. The sewed-in-the-chair, flour-and-meat test is evidently a "stock" test, the conditions of which are easily overcome by the false medium, and his expert manager; especially so if the manager makes all the preparations for the exhibition; yet this test is usually considered sufficient and conclusive by managers of camps, generally.

Again these mediums give the protection and support of a number of influential spirits on the grounds who do not hesitate to receive "comps" and lend their assistance at all the seances. These persons are given seats near the cabinet, and usually do most of the talking with the spirit forms, and if such manifestations are fraudulent, these persons are to be blamed, it is the medium, and should be held responsible for the conspiracy to deceive honest investigators. If Spiritualism and camp-meetings could be sustained only on the basis of such a plan, they would go to the wall, the "sooner the quicker."

B. W. BRAINARD, Grinnell, Iowa.

## WINTER EVENINGS.

Then is the Time to Devote to Spiritualistic and Occult Subjects.

During the long evenings of the coming winter, while sitting by the fire thinking, dreaming of children far away in the busy marts of life and of those arisen in some former land, you will grow sad and weary with life without some one to come to remind you of the future. The Progressive Thinker is your home will come like a weekly messenger from the Spirit Land, bringing peace and soul comfort.

Now is the time to send in your subscription, and begin promptly with the soul-feasts, the intellectual harvest of the high-class scientific, literary and occult readings. Induce your neighbors to subscribe also, and form your reading circles for the coming season and join us in this good work. Build up the national side of the cause and perform a lasting deed for our fellow-man. See our special inducements elsewhere in this paper. Remember, the cause you love so well needs your most hearty support and co-operation here and now, and let us hear from you at once.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

## EARTHQUAKE PROPHESED FOR NEW YORK CITY.

You ask in this day's edition of the Sunday World, "Where Will the Sky Line of New York Be One Hundred Years Hence?" This question promotes suggestive reflection. For instance, about the year 1845 a Prussian architect was officially sent to New York to investigate her public buildings. While waiting for a man with whom he had an appointment he went into one of his habitual clairvoyant conditions and said to one of the office boys: "Get your pencil and paper—I want you to write! You may say that, instead of four stories, now being agitated by the city authorities as the proper limit for the height of buildings in this city, before the close of the nineteenth century New York City, following the example of the construction in Western cities of lofty buildings, will have constructed numerous buildings fifteen to thirty-five stories high."

"You may say that there will be a large park in the central part of the city; also a park in the city of Brooklyn, while numerous other large properties will be acquired for park purposes."

"There will be several bridges spanning the East River. There will be a political agitation of the slavery question which will result in warfare."

"About the close of the century there will also be a war with a foreign power."

"During the nineteenth century there will be two pres-

## APPROACHING PANTHEISM.

The Relation of the Controlling Cosmic Life to the World.

There is certainly an age of "new departures" and re-statements in many directions. Notably so in the direction of speculative belief.

All sorts of "isms" are springing up, thick as underbrush in the forest. Christianity or churchly still presents an aspect of soundness, and no doubt will present a brave front for many generations to come. It has great antiquity in its favor; it is rich, famous, thoroughly organized and with its machinery in the best of condition. It draws the people by the seductions of personal interest and fashion, by the attractions of wealth and historic renown, also by questionable views of social distinction.

It is certainly flourishing in the branches; the question arises, is it not decaying at the roots?

The crude notion that one man or three men, however glorified, can ever have been the cause of time, space, the universe, the light and the heat, is fast fading away, even with the classes that do little or no thinking for themselves. Its mere statement refutes it.

The problem of problems is, Whence came the cosmos? What upholds it? What is its life, its noumenon? The mind of man indicates that which is groping after the definition of existence which the uncultivated speak of with so much scorn, are shown by men of science to be the more marvelous in their attributes the more they are investigated, and are also proved to be in their ultimate nature, absolutely inconceivable—something (spirit?) which perceives its truth, who ever clearly recognizes this truth, will see that the course proposed does not imply a degradation of the so-called higher, but an elevation of the so-called lower. Perceiving as he will, that the Materialist and the Spiritualist controversy is a mere war of words, in which the disputants are equally absurd, each thinking that he understands that which he cannot understand, he will perceive how utterly groundless are the theories referred to. Being fully convinced that no matter what nomenclature is used, the ultimate mystery must remain the same, he will be ready to formulate all phenomena in terms of matter, motion, and force as in any other terms, and will, indeed, anticipate, that only in a doctrine which recognizes the existence of unknown cause as co-extensive with all orders of phenomena, can there be a consistent religion, or a consistent philosophy.

The sun that shines on in majestic strength and calmness, far above the capricious and changeable forms of the lower world, undimmed and undecaying through the long ages; the silent stars that pursue their mystic courses; never halting, never resting, shedding their pure light on the graves of thousands of generations, the solid earth, the ever in unceasing continuity while one generation after another comes and goes; in the half-conscious definition of these objects and of that mighty power of which each seems to be a part, the vivid type and manifestation, the obscure longing for an infinite and eternal object of trust is expressed.

But the inner spiritual consciousness, being dissatisfied with the effort to reach God by the mediation either of the grander objects of nature, or of nature in its totality, now attempts to reach God by the mediation of the natural phenomena and to grasp the idea of an unseen but not unfelt essence or substance of nature lying beneath or behind or centered within all finite and sensible things.

The conception of the inner life which dominates the whole course of spiritual thought is that by which at a certain stage of development, the mind seeks to represent to itself the unity that underlies all the diversities of the world, the hidden life of all things, the conception of an unseen or spacial substance beneath all the ever-changing appearances and accidents of things.

For instance: When we speak of any object, a plant, an animal, a human being, which has many different qualities, we say, "this is a rose," "this is a dog," "this is a man," and so on. The qualities of the object are many and various. It was the same plant yesterday as to-day and as it will be to-morrow, and so on, while its life lasts, though outwardly the atoms or matter composing it and its appearances are for no two days or hours the same. When I say, it exists, it is the same thing, it is the same plant, etc., etc., what is it? Of which I speak? Not what I perceive by the senses, for that is not the same. All created things exist only through the aid of such a thing, it is the same, for that is not the same. The mind perceives that behind or beyond all the varying qualities, forms or aspects of the thing there is a hidden "something," that remains constant amid all the changes, all the vanishing appearances, and that that is the true and permanent reality of the thing. The organizer of the life principle, is the conscious life in which pantheistic thought seems to have found the key to the riddle of the universe.

With the Oriental mystics this underlying reality is often called Brahma, the Great Cosmic Soul. They did not do so in just the same forms that we do, but the perception of the truth is the same. We are trying to express this Supreme Soul by declaring "I am the Light in the sun and moon, I am the brilliancy in the flame, the radiance in all shining things, the light in all light, the sound in all sound, the fragrance in earth, the eternal seed of all things that exist, the inner life in all; I am the goodness of the good, I am the beginning, middle, end, the eternal running through death, the constant 'now,' the birth and death of all. When they represent the visible material world and the life and actions of men as the illusory phantoms which a conjurer or magician calls up and then the gaping crowd sees or events of a troubled dream, when they declare that a wise man should banish all objects of sense and contemplate continually the One, the eternal, Brahma, in these and many other modes of expression the Oriental pantheists are only registering the changes on-

idents assassinated, and in the early part of the twentieth century another president will be assassinated.

"Finally, between the years 1900 and 1950 there will be an earthquake, which will demolish everything below this large and beautiful park, which will be in the centre of New York City, and there will be nothing left of all her lofty buildings. All will be covered by sixty feet of water below this park, which will be located in the central part of New York City."

"New York is founded on a rock bed, but all beneath is subject to a molten condition so intense that this rock is being burned and continually broken away and dropped below. Opposite Blackwell's Island this intense heat is continuously eating its way up, and at a certain time when the North and East rivers pour their contents into this enormous molten cavern, what is to become of the lower part of the beautiful city?"

According to the above specified prediction this earthquake is due now at any moment, and it is peculiarly suggestive and significant that when nature would display the power of her enormous majesty in the upheaval of earthquake she selects the location of large and populous cities for that purpose.

Now, if that earthquake occurs within the time prescribed by that Prussian clairvoyant, the sky-line of what was New York City will be a surface of a large area of water below Central Park, and that is an answer to your question as to the sky-line of New York City one hundred years hence.

Brooklyn, N. Y.

DAVID G. DOANE.

## HYPNOTISM.

## VALUABLE WORKS ON SUGGESTION.

HYPNOTISM AND SUGGESTION, WHEN RIGHTLY APPLIED BECOME POTENT AGENTS FOR GOOD.

## Mental and Moral Culture.

Hypnotism in Mental and Moral Culture. By John D. Dunbar, Quaker, Fellow of the New York Academy of Medicine, Member of the New York Academy of Science, Fellow of the New York Academy of Medicine, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price, \$1.25.

## A Complete System.

Hypnotism, A Complete System of Method, Application and Use, including all that is known in the art and practice of mesmerism and mental healing, prepared for the use of the advanced student and practitioner. By L. W. D. Laurence. A new work for anyone to read. Price \$1. Paper, 60 cents.

## The Field of Hypnotism.

Hypnotism, by Albert Moll. The author says: "Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of 'Hypnotism.' This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

## Hypnotism—Its Uses and Dangers.

Hypnotism, How It is Done; Its Uses and Dangers. By J. P. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater part of these were Americans, some negroes, quite a number of French, a few Germans, and a few others. He has been his purpose to illustrate the differences in the hypnotic states as they occur in the various nationalities, and in that respect the work is very valuable. Price \$1.50.

## Its History and Present Development.

Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D., Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

## Mind and Body, Hypnotism and Suggestion.

Mind and Body, Hypnotism and Suggestion. Applied in Therapeutics and Education. By Dr. J. P. Cooke, M. D., Professor of the Theory and Practice of Medicine in Hahnemann Medical College, Illustrated. This work treats of the Antecedents of Hypnotism; the Development of Hypnotism; the Methods of Hypnotizing; the Phenomena of Hypnotism; the Theory of Suggestion; Suggestion in the Waking State; Treatment in the Sleep; Clinical Hypnotism; Natural and Education; Danger in the use of Suggestion; Suggestion in the use of Really, the work is very valuable. Price \$1.00.

## Rationale of Mesmerism.

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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 main 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 Cramer'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.

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

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 if 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.

The opinion of the Supreme Court puts a long-needed curb on the arbitrary methods of the postoffice department. Perhaps sometime the officials of that department may learn that Russian autocratic censorship is not adapted to American institutions.

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 realm 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 affection 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. His 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 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,



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

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

—a well-known technical term for the men at a certain stage of initiation? Again and again he uses terms of the

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

## VOICES OF THE PAST.

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 r

They are the weakest-minded and the hardest-hearted men that most love change.—**Ruskin.**

The Progressive Thinker. The Philosophy and the Spiritualistic and Occult phenomena it contains each week, is the marvel of the age. No one can afford to be without the paper. Its price is within the reach of all.

11-11-68



After Her Death, New Edition.  
From Dreamland Sent, And Other  
Poems. \$1. These books are for sale  
at this office.



# 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 what 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" in any sense. 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 for whom 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 cacti,

With the rich sweet lemon tint there.

Serene and scarlet in glory,

Sometimes our 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 skies and wintry cold 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.

## 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," 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 people are thinking, and soon or late people are thinking, and soon or late the time must come when the truth will be made manifest to all eyes and ears.

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 Meats 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.

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

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## 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, in 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 scorja, 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, not sight are bent in one gray shroud of 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 unreasoning, 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 maturity so blest With delicious uncertainty, Causing unrest; A trouble unquiet, A healthy sweet, Forms drawing near, Your touches d'er meet?

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

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## 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 scorja, 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, not sight are bent in one gray shroud of 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 unreasoning, 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.

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