

# THE PROGRESSIVE THINKER

One number of The Progressive Thinker is often worth one dollar. It is sent one year for that amount.

The Progressive Thinker is the great Educator of the Present Age. Induce your neighbor to subscribe for it.

SPIRITUALISM—Progress, the Universal Law of Nature;

Thought, the Solvent of Her Problems.

SPIRITUALISM

VOL. 27.

CHICAGO, ILL., MARCH 28, 1903.

NO. 696.

## Sargis to the Front.

This Eminent Thinker Has Something to Say of Theosophy and Kindred Matters.

To the Editor:—The Progressive Thinker is an exceptional publication. Devoted, distinctively, to a particular department of knowledge, yet it is so diversified in the character of its contributions and contents as to be really eclectic in interest. Particularly is this conspicuous in the last few weeks.

The letters of Beecher through Prof. Lytle Petersilia, the lectures of Prof. Leadbeater, of Mrs. Richmond, the weird statement of Baba Bharati, the "holy man" Hindoo, the interview with Dr. Peebles, together with other matters make a variety of reading that provokes the admiration of those free to think.

It is not the purpose here to be even critical much less censorious on the one hand or to go into conniptions on the other of any of them. It would be a very stale world if everybody agreed with everybody. It might be the best state of the universal brotherhood, but an invertebrate existence to the ordinary vulgar.

The object of this talk is to comment on some of the things suggested by Baba Bharati on the one hand and Leadbeater on the other. It is a blessed peculiarity of the Progressive Thinker that it seriously discusses things that do not and cannot know. The callow call this mental exercise religion, and the learned style it metaphysics, while some even assume it to be philosophy. But the best book savant insists that we require it as scientific. But when the iconoclastic outlaw comes along the show begins to exhibit its real lines and the posturer before the shrine of the occult becomes simply an actor before the painted scenery. But when we read the well-constructed sentences of the Theosophist and the forest wanderings of the holy Hindoo after the divine influx, efflux, or the confux of the two, we are at a loss to decide whether the rudimentary state of our intelligence or egotistically to thank our stars that we live in a practical age, in which the conditions that most contribute to human happiness and content are basically dependent on the ease and abundance with which the necessary three meals a day are obtained by the average man, woman and child. For after all, human progress and happiness rest upon the possession of these essentials.

**HINDOO IDEALS.**  
Now, nobody, no scholar, no thinker for a moment seeks to undervalue the knowledge that comes from the past through Hindoo ideals and literature. But when we essay to adapt them to modern or what we call western civilization, their impracticability becomes at once overwhelming. If they are the true way, they are simply nonsense to us. For thousands of years these dreamers have taught and held these same things—and yet they have been the prey of every spoiler from Alexander to Clive. Its people instead of following the attained divine wisdom, and then his assurance that they "are the same to-day as thousands of years ago."

**TRAMP ENTHUSIASTS.**  
But what seems so strange is that modern men, schooled by heredity and environment in the condition of modern civilization should go to these tramp enthusiasts for the wisdom divine. The prisoners of the middle ages confined in filth and fed on bread and water are by common consent by our civilization canonized as martyrs, but when such are voluntarily assumed in India the ecstasy of communion with the divine is the reward. The human mind is a curious thing after all.

**A HIT AT REINCARNATION.**  
To read Prof. Leadbeater's lectures one is attracted by his clearness of style, the seeming spirit of fairness, liberality and charity that pervades his assurances and the courtesy toward all other forms of opinion. But when you come to his defense of his own views or the argument by which he seeks to support them, you can plead astonishment at their character. It matters not that there is not a scrap of evidence to support the dogma, you are simply told that when you know more you will understand. Here are a series of postulates, many of them as familiar in ethics as the multiplication table in mathematics, and from these a theory proceeds. If you cannot agree, it is concluded that you are not yet enlightened and to be assured that as you grow wiser you will be able to see the truth, even though it is veiled in a mere hypothesis. This assumed superiority is, in the discussion of ethical questions, insupportable and in face to face discussion, would be insulting.

Again, they tell you that such and such things are so, that what a man gains by experience in one life, like deposits in a savings bank, is available in another, and so on indefinitely. And when you ask them for a reason they tell you it must be so, because they cannot think it out any other way—that this life is too short for one to acquire everything, that it is a reproach to Divine economics to deny a farther chance or opportunity and so to get graduating equipment. Then, if you tell them that you cannot think their reincarnation theory either, it is then the great consolation you are given, when you know as much as we do, you can think of thoughts—but until then become a

chela and accept a goroo as a pilot—a sort of ascetic trainer who prepares you to live on charity and sleep on the bare ground. This may not be a reverent form of speech as to our theosophic friends, but in essence there is no exaggeration. The man who reasons, who requires with a postulate a fact or two thrown in to give it character, becomes impatient of this ever assumption with an always absent coat of fact, and to be turned down as ignorant, or waiting for that illumination of mind that accepts hypothesis without a single fact to work with.

These theosophic brethren are very considerate of Spiritualists as long as they can get access to our platforms and newspapers. But when it comes to neighborly returns they are as close as close-communion baptists. And when the skin of diplomacy is scratched the dogmatism of uncharitableness is disclosed, full armed as that of the fretful orthodox porcupine. It is refreshing once-in-a-while to hear from a robust mentality like Brother Peebles, on these things.

Theosophy, aside from its incoherent terminology, its quackery in Hinduism, is the perpetuation in western civilization of all the vagaries about mental phenomena, "astrals," "shells," etc., that have been the stock in trade of these navel-gazers from time beyond tradition. Every healthy, intelligent brain knows that abnormal physical training and practice will promote abnormal nervous and consequent mental activity, and the observer of hysteria needs no theorizing about Samchita, Parashada, or Krlomana Karma to understand the situation.

The trouble about Spiritualism is that it is too simple and matter of fact to breed a sacerdotal class.

Without too much preliminary writing it may be well to refer to views coming through mediumship. What is said is the thing, important rather than who says it.

**ETERNITY OF MATTER.**

The great lack of Theosophists is that they fail to conceive of the eternity of matter as well as spirit, and fall to conceive of the eternity of the cosmos. Science tells us that the planet is not in the same condition as in its earlier stages. It shows to-day that life-forms are controlled by the varied conditions of planetary localities—the repulsion and attraction of the elements in the tropical while the mild, grass-eating fauna are found on the elevated habitats of the temperate zone. And so in degree of man. If so in this age what of that time when the normal life temperature of planetary forms was higher than now. The men and animals—the cave man and the saurians of that age are now extinct—because the planet is unsuited to their existence.

Human forms, animal forms, vegetable forms, mineral formations are all products of planetary forces, and that they subsist from planetary substance ought of itself to settle the fact to thinking minds. And all life-forms are from planetary relations—they are embryonic. To assume then, that this embryonic life, evolved by the chemical relations of the planet—the original or mother form—can be ousted by a vagrant with a bad karma is to let go reason, science and clear thinking. And when our theosophist friends "get to know more," they can understand it as we do. Planetary life is the beginning of form-life—the planet being the first form. Even evolution has no standing at the bar of intellect until it presents this as its credential.

The oriental mind has ever reasoned in the apriori manner. It begins with a spirit in control of everything, from which grew the mythologic gods of the western nations, who were not equal to the subtleties of the Hindoo mind. But our modern theosophists while plagiarists in some respects carefully eschew that which even to them is inadmissible. They do not tell you that one of the most effective ways to escape a bad karma is to pass out of this life in infancy. And they don't tell you that growing out of this idea infantile has had to be suppressed by the civil power.

**MODERN BRAHMINISM.**

Modern Brahminism, with its reincarnation, is not the original teaching of the vedic religion. That teaching was essentially in accord with the Spiritualist phenomena of to-day. It taught of eternal life, its nature and the methods by which spiritual happiness was to be secured. One of which was the return of the spirit to earth to manifest to mortals—thus demonstrating immortality—and that such return would be determined by the mental bias of the individual. It is the key to all rational thinking in things spiritual. But in the hands of a caste priesthood this return was in time made to embrace reincarnation, as the great mass of mind could not comprehend how this could be without a body to manifest through—hence reincarnation was devised, and taught by the priests as it formed a strong influence in the perpetuation of caste.

**EFFECT OF REINCARNATION DOCTRINES.**

One effect of this doctrine, as we learn through mediumship, is its influence upon the spirit world of India, where myriads of spirits hover over mortals seeking for opportunity to become re-embodied in order to realize their promised relief from their imperfect development in earth life. So deplorable is this condition that it infects the mental atmosphere of India. The effect of this condition on the sex impulse may account for much that is otherwise a mystery regarding the relations of that in many respects wonderful people.

Instead of the profound thought that

once characterized the Brahmin in the days of long ago, when the great minds of the world sought wisdom in India as to the science of the soul, it has degenerated in spirituality to a cunning and sophistical subtlety, and closed its eyes to the higher light of Brahmin.

**OBJECT OF VEDIC RELIGION.**

The object of the Vedic religion and its early teachers was to open to the mind of man all knowledge. Its cosmogony was evolutionary, idealized, and symbolized by the egg that floated in the vast waters, over which Brahmin brooded and from which was born the earth. It is thus easy to see the sequence that for their cosmogony all life-forms, all souls are the offspring of planetary conditions and originate in the concentration of forces which enter into planetary construction in individualization. Here really is the oriental form of the doctrine of evolution.

But not to be too tedious: What has this life to teach? Simply the development of form powers, and when this is secured what call on the further form-life—for all that earth can teach is what is embraced in the perception of the five senses. Spiritual unfoldment belongs to the spirit and can be achieved in the spirit world after the planet has done its preliminary work.

**KARMA CRITICALLY EXAMINED.**

It is not the purpose here to enter into an argument on an admitted hypothesis, for that is treading a circle, but more as a form of protest against the assumption of superior wisdom, if not the last word in knowing. Suffice it to that direction to say: That conceding what has the support of scientific demonstration and of spirit endorsement both—that life-forms are from the planet and embryonic, there is but one logical conclusion—that to destroy this embryonic life is to destroy an individual life-form. The common law recognizes infanticide as murder. Nature is only a synonym for eternal law. There is no haphazard or caprice in her working. Therefore all human beings in the body must be reincarnations and have destroyed an embryonic life in order to get a new body—what human law punishes as infanticide. Or, put in parliamentary terms—the planet on motion of a bad karma suspends its rules and allows an embryo soul to be ousted or obliterated at the instigation of a selfishness that wasted its own opportunity. Or to sum it up: A spirit with a bad karma is to kill a soul without a karma that may work out the consequences of its own imperfections. But there is no end to the stultifications the working out of this reincarnation hypothesis involves.

But to return: After carefully reading over the lecture by Prof. Leadbeater in The Progressive Thinker of December 27, its statements and its data, and then its assumptions, the feeling was simply one of amazement. Aside from his notice of Spiritualism, which with all due respect is not worthy a public teacher, there is not a single experience in it that is not obtainable and has been obtained through mediumship and Spiritualism. And the same may be said of his propositions. He tells us that certain great names of modern men are to be quoted in favor of a continuous life—but why not tell us that every name is that of a Spiritualist, who obtained their proof through mediums, and why does he sell the otherwise good taste of his lecture by the fling at Spiritualism, that "many people think there is nothing to be found along that line but fraud and deception," when he has to admit that himself did find otherwise? It is time Spiritualists resented this Pharisaical superiority in those who stand before an audience only to abuse their hospitality. The task is not an agreeable one to so criticize a gentleman so sincerely esteemed as Prof. Leadbeater, but his very eminence in the courtesy of opinion makes the exception the more notable.

He tells us it has taken him some twenty years to study what he teaches. Well, for this writer, that is about the time elapsed since the study of Spiritualism began. That study was undertaken with the idea that if its postulate was correct the fact was eternal and universal. A village philosopher once said that "it takes all kinds of people to make a world." So of the spirit world—for all those people go from this world to that. So the investigation was not confined to the 400 of either world. But all manifestations were sought and welcomed. And all mediums as well—intelligent or ignorant—of the highest personal character, and without reference to reputation—white, black and red—the story was always told and proved—it was a spirit returned to confer and convince that life was continuous, and that man is immortal simply because he is. And not one of them ever announced that they were reincarnations—though some mediums like "the masters" or Dowie, so declare they are. But while theosophy was not in the study yet the information and lessons of those twenty years of Spiritualism are better told in the Professor's lecture than had the task fallen to the undersigned. He calls the facts recited as theosophical, on the other hand the same experiences and lessons are those of Spiritualism. While it may illustrate the different view different mediums may take, the result is for the illustration that a common truth is, not affected.

And so it comes at last in this instance that Theosophy has no message that has not been anticipated by mediumship—save its specialty which is theosophic only. Why, controls have advocated reincarnation, but never has one said that they had ever known one who could experimentally testify in its favor. And it may not be out of order here to say, that in every such careful observation would reveal the in-

spiration of a spirit from the Aryan or India heavens. Reincarnation came into the western realm of mentality coincident with the contact of European scholarship and scholars with the traditions and philosophy of India. Any student of Spiritualism can understand this without entering on the exposition of the topic, which to all such would be but a recitation of accepted teachings.

**REINCARNATION.**

**ITS NECESSITY VIVIDLY POINTED OUT.**

The Views of a Prominent Spiritualist.

Men have been born in late centuries, who by common consent are acknowledged as born ahead of the age in which they lived, while many whose names never appeared in politics and print were likewise great, and a power for good in the land. Let us consider these men passing into spirit life with some lessons they had learned from their own and past ages, and with their own self and pre-eminently cultivated to the noblest and highest status of true manhood, they naturally would step in upon a bright and elevated stratum in spirit life, and there onward learn still higher lessons.

**Necessity for Reincarnation.**

Three thousand years prior to the lives of these noble men, others were born, through the same law, and each working out his own destiny. To them this little world was flat, and the majority of them born into servility. They might have been as honest as the majority of men in these times, but of the three thousand years' progress following this they COULD NOT KNOW. They also passed to the spirit world, but unless following close to the earth-plane, they would to this day be ignorant of this progress.

**Still Further Evidence of its Necessity.**

Three thousand years still farther back among the ancients others were born, probably as herders of their flocks like the Laplanders, whom by a hundred years of modern training could not be enlightened; nor would they know of our six thousand years' progress, and the blessings and conveniences we enjoy to-day. As this was prior to the Age of Conquest, their food and scant raiments were all they cared for. These also fulfilled their destiny. They were born by the same law, and by reason was in its infancy, and but by instinct they complied with nature's demands. They also passed over to the Styx to a stratum according to their understanding—shorn of the grand earth lessons of future ages.

**Evidence Cumulative.**

Merging into earlier antiquity, retrospectively, another ten thousand years, men were born as they are now; their animal propensities predominating; their weapons for defense against mammals were crude; their language a jargon only understood by their associates; their lives but little above the fierce brutes surrounding them; their food fish and what animals they could by chance destroy. These crude men also at death went into the spirit land and half animal in instinct. They were born by the same law of propagation of the species, but, alas, what opportunities had they compared to the present; and would it be decreed for them to follow the workings of earth's progress for sixteen thousand years to the present in order to become enlightened? IT WOULD SEEM AN EXTREME INJUSTICE FOR THEM TO BE CHAINED TO EARTH AS A PUNISHMENT FOR A LIFE THEY HAD NOT CHOSEN.

Another Argument in Favor of Reincarnation.

Still another ten thousand years farther back in the age of this planet, men were also born by the same law, but they burrowed in the ground like the fox and the bear, fearing their enemies, the wild brutes—the tiger, lion, cave bear, and others. These organs were so limited that nature, by a spirit or a shriek was capable for them to utter. They had no weapons but the rocks and stones to defend themselves with, and their food the same as their enemies—the brutes. These also were mortal beings, and at death went to the spirit land. Now, is it possible or probable that these children of humanity who were only taught this first lesson of mortal existence, and debarr'd from knowledge of its later possibilities, or is reincarnation a probable fact?

**Pointed Questions.**

IF, ON THE OTHER HAND, IMMORTALITY IS SHUT OFF FROM THESE MORTALS, WHERE IS THE DIVIDING LINE? IF IMMORTAL, WHERE WILL THEY LEARN THE LESSONS OF THE LAST AND PRESENT WHICH BLESSES US TO-DAY? IF THERE IS NO MORE EARTH EXPERIENCE FOR THEM? A PUPIL TAKING BUT ONE SHORT LESSON IN MUSIC WILL NEVER THRILL; THE HEARTS OF MEN WITH MELODY, NOR WOULD UNIVERSAL LAW BE JUST IN GIVING ONE ALL OF THIS WORLD'S ADVANTAGES WHILE DEPRIVING OTHERS OF SIXTY-SIX ROUNDINGS, OPPORTUNITIES, FACILITIES AND EXPERIENCES. A SPECIAL LAW FOR A CERTAIN FEW IS A LAWFUL LAW, AND EVERY REASONING LEADS ON TO A RECOMPENSE SOMEWHERE IN THIS BROAD UNIVERSE FOR EVERYONE WHO HAS BEEN UNEQUALLY DEALT WITH.

Another Important Point Considered in Favor of Reincarnation.

If soul life commenced at conception it must of necessity end at death, which we have had proof of through all historic ages, and more particularly this last half century, that it does not; that man's individuality is fully retained; hence he must have been in possession of full individuality at conception, prior to conception. Also, that the spirit does not take possession of the mortal body at birth, but at conception; as a child will be active in demand for garments prior to birth, which proves

its individuality. Again, children of the same parents never look exactly alike, nor have the same voice, tendency, desires, aptness, etc., even with the same environments and training; only inherent ailments of either parent may be transmitted to the tiny bodies, but the spirits or real "selves" differ.

About thirty-five years ago when the question of reincarnation was first actively discussed, some men shrunk in holy horror away from the idea, while others reasoned on its possibility; and it was made apparent then that mostly those of our brothers who had made this life a failure were the ones decrying it. This is a grand old world with its everyday lessons, its beauties, its advantages and its commodities over the age a century ago. It is a world of grand opportunities for the unfoldment of self-hood; and by studying what life is, and how to make the best use of it, man will bless his destiny for the guidance, BE IT THROUGH OTHER EARTH EXPERIENCES OR THROUGH OTHER PROGRESSIVE CYCLES, AS HE INTUITIVELY KNOWS THAT WHATEVER IS NEEDED FOR HIS HIGHER DEVELOPMENTS, HE WILL HAVE TO PASS THROUGH IF HE LIKES IT OR NOT.

Pocatello, Idaho. C. J. JOHNSON.

**A Few Words by the Editor.**

We have received many articles in reference to reincarnation—some favoring it, others opposing it. We select one article, by Sargis, one of the foremost thinkers of the present age, and spread that before our readers. It contains, nicely elaborated, all the essential thoughts contained in the shorter articles we have received against reincarnation. We follow his article by one from C. J. Johnson, an Idaho medium and philosopher, and there we will let the matter rest for the present; nothing can be gained by continuing the discussion at the present time.

Next week we shall publish an admirable lecture from Mr. Leadbeater, on THEOSOPHY AND SPIRITUALISM. It is chockful of thoughts sustaining every phase of Modern Spiritualism, and he gives some excellent advice. It will be read with deep interest. All of Mr. Leadbeater's lectures have been read with deep care by the students of the occult. They constitute a veritable mine of valuable information, and have done Spiritualism good and helped the cause of Truth, and given a healthy tone to thought. He is entitled to the thanks of every one in our ranks.

**ABOUT REINCARNATION.**

Some Advice by a Consistent Spiritualist.

To the Editor:—We have been delighted with the lectures of Mr. Leadbeater, the English psychic, and we desire to express our appreciation of the grand work he is doing. He teaches reincarnation, as one of the Theosophical tenets, and he gives cogent reasons for his belief. Mrs. Cora L. V. Richmond, brilliant and versatile—one of the best mediums that ever stepped on the Spiritualist rostrum, and an author of wide repute, also teaches reincarnation, or rather, as she terms it, RE-EMBODIMENT. She receives the information she imparts, from the spirit spheres. She talks eloquently on the subject, and has a large and enthusiastic following.

W. J. Colville, a wonderfully brilliant speaker, and a medium known the world over, also claims that reincarnation is a fixed fact in the spiritual and material universe. He has a large following. In a body the Spiritualists of France are staunch believers in reincarnation, having adopted the views of the medium, Allan Kardec. Scattered all through Europe are devotees of this doctrine. The proper way to do is let each one quietly believe as he desires on this subject, and avoid acrimonious jars or vibrations. There can be no particular harm in believing, or NOT BELIEVING, in the doctrine of reincarnation. If true, all will come under the law, whether believers or not; if false, then, too, each one will remain undisturbed.

We have found after a great deal of investigation, that there exists a very wide DIVERGENCE OF OPINION among Spiritualist teachers—one flatly contradicting the others—hence we should be exceptionally mild before we commence to criticize Theosophists, who are doing a grand work in liberalizing and advancing the world to a higher plane. Before spending our time in bitterly criticizing them it would be well for us Spiritualists to try and harmonize some of our many flat contradictions.

**CONSISTENT SPIRITUALIST.**

**THE PILGRIMS.**

Their path you shall unravel,  
Their purpose who unravel,  
From out the past they travel,  
The future is their goal.

Theirs are the forward faces,  
The spring's Arcadian airs;  
The old eternal graces  
Of youngling Time are theirs.

Or gold the sky or ashen  
They broode with in their breast  
The sleepless pilgrim passion,  
The sweet divine unrest.

They neither flag nor falter,  
They tarry not nor tire;  
Their aim they will not alter  
Although a king desire.

They fear not frost nor fever,  
Nor fire nor famine they;  
They follow fate, the weaver,  
Forever and a day.

Now tell their eyes the story  
Of more than mortal tears,  
Now gleam with starry glory  
The passing pilgrim years.

—Lippincott's Magazine.

**THE TRIALS OF LANDAHL.**

Translated From "Voices and Visions From the Hidden World."

A student at the University of Upsala, Sweden, of the nation of Westgotha, by the name of Landahl, roomed during the fall term of 1821 together with two of my friends, Q and T, with the former of whom I had for several years been connected by the bonds of a close friendship. The house was located at the Dragarbrunnas-street and belonged to a blacksmith. As is the habit of students they had crowded themselves together in two rooms. The outer one was perfectly dark and could only be used as a store-room for trunks, clothes and other things. In the inner one Q and Landahl slept in the same bed, while T had his resting-place on a sofa at the opposite wall.

October 14, Landahl intended to leave Upsala in a couple of days, and towards the evening he called the attention of his friends to the fact that he never slept for the last night at a place where he had lived for some length of time, but the rooms were haunted.

"Why," as he expressed himself, "it also might happen that something would be heard this or the next night." This, however, was only said "en passant," and they paid little attention to it.

Meanwhile after Q and Landahl for a while had been lying in their bed reading, and T already had fallen asleep, the candles were extinguished at a quarter of 11. About two minutes thereafter Landahl's matchbox fell down from the mantelpiece shelf, together with sundry other trinkets. They could not discern what it was. The matchbox, in which the steel was movable, and could be turned around, commenced to move to and fro on the floor, approach the bed, jumped up and rolled around on the quilt.

"Well, now it is here," Landahl exclaimed, and pulled the quilt over his face. Q kicked off the quilt with his feet so it fell on the floor. For a while there was a silence. Soon, however, it commenced to rap in the wall, and straightway there was heard a hard knock at the door to the dark room. After the candle was lit we found it was Moller's Church History, which before had been lying in the window, but now from the floor had rebounded so far as to be found lying at the center of the floor. After a little while the chair on which Landahl's clothes were lying, commenced to rock to and fro, to creak and scratch the floor and move forward. The two bedmates then became rather scared and Q exclaimed: "No, now I get up and tip the table myself to make an end to this." In the same moment the chair was overturned and the matchbox, together with certain other things and trinkets jumped up towards the bedstead, so that Q again retired to the chair. While this was going on T awoke, and upon hearing Q and Landahl talking aloud he asked what was the matter, and they told him what had happened.

In the same moment the water decanter, which they had standing near the bed, turned around, and after a little while it tumbled and rapped at the door to the outer room. This increased their fear so much the more as Landahl, on being asked what this might mean, said he believed the door would fly open, and his trunk, which was standing in the outer room, come marching in to be opened and receive his belongings for the intended departure, as they once before of themselves had been thrown into it. For such an occurrence they were not willing to wait but with one voice asked Landahl to rise and light the candle. After some hesitation, from fear not to find the matchbox, he was prevailed upon to do it on condition that his chums should keep up a constant conversation thus to deaden the noise made by the unruly furniture.

At last fire was struck from another matchbox from the one which had moved around. Two candles were placed on the table, which was put between the two beds. It was then about 12 o'clock.

After it had been quiet for rather a long while some trinkets again commenced to move. The flint flew from the chair to the wall, the prop flew from Landahl's instand and hit the wall, his seal dropped down from the mantelpiece shelf, and at last the chair on which his clothes were lying was seen to move, scratch to and fro, tip over and in its fall take with it another chair. Moller's Church History, which had been taken up from the floor and put in different places, was not willing to lie still anywhere. Now the chums feared that the table also would like to shake off the candles, so much the likelier as T had uttered that he had noticed some suspicious motions. Then Q grasped one of the candles and sooner had he got it in his hand than the table was turned over. After they had put it up again and replaced books and other things, which had followed in the fall, Q and Landahl held one candle each, and the table was shaken again and fell upside down with such force that the floor trembled. They helped it to its place again and under an uncanny silence waited for what was going to happen next.

After a while one of Landahl's rubbers approached the bed, and when he with one of his hands shoved the spittoon closer to the bed, the rubber followed, touched Landahl's hand slightly, and raised itself up towards the brim of the spittoon. The water decanter now also showed great signs of unrest and rocked so the water splashed in all directions. About the same time Landahl's seal, which was lying beside or in Q's pipe, jumped high in the air and fell down on the floor. The table now lifted one of its sides as if it intended to throw itself over the bed where Landahl was lying.

But Q, who had moved over to the sofa at the opposite wall, got hold of the table, and said: "I protect Landahl!" and as he uttered this it turned in the opposite direction, threatening to visit Q. But it quickly sunk down again. Landahl rose, produced the New Testament and placed it on the table. Nothing further occurred that night. It was

past 1 o'clock when all the noise ceased.

The following day Q and T called on E. to tell him what had happened, and he at once went home with them. The noise was continued in full daylight upon their return.

The door between the two rooms was open, and to the outer room, where Landahl's trunk was standing, came a flying from the inner one (one at a time) his pocket-knife, candle-snuffer, matchbox, flute, shaving set, razor stop, and seal. Landahl was absent when this happened and no man except the above-mentioned three persons was present. About 1 o'clock they went out to eat their dinner, and on returning, met a countryman, O., who joined company with them in order to also witness something wonderful in the rooms where they lived. Neither was it very long until his curiosity was satisfied, for diverse trinkets hurried of themselves right before his and his friends' eyes, from the inner chamber to Landahl's trunk in the dark closet. At two o'clock, and after O. had left, a book jumped from a corner in the dark room and was slung upwards over the door. Thereupon everything was quiet for that day.

For the next night two countrymen, O. and D., were invited to be present. The light was put out at a quarter to 11. The table which was standing in the center of the floor soon made certain meaning motions, advanced a few steps and with a loud noise threw off two pairs of paper scissors, which were lying on the top of it. After a while T's eyes flew across the room with a clinking sound, D. (as he afterwards confessed) opened his mouth for a solemn exorcism, when suddenly a slipper comes flying from the floor and hits him on the mouth. But not allowing himself to get scared, he exclaims with a loud voice: "In the name of the trine God, the Father, the Son and the Holy Ghost, I conjure and ask thee, for what purpose does this happen?"—to which, however, there was no other answer than that the table swiftly fell over and dragged a chair with it.

The candles were lit and after the New Testament had been placed on the table, which was put on its legs again, the light was put out for the second time. The candle-stick now seemed very dissatisfied with its position and the candle-snuffer fell to the floor. Then O. lit the candle again. It was not put out any more. All remained quiet. It had struck 12.

The previous day towards the evening Q and T had gone out, D. and Landahl were home alone. The latter one opens the door to the closet, saying, "Now I will conjure the spirit," but he rushes back into the room again pale and haggard, and grasping D's arm, exclaims, "Come with me and you shall see him!" But when D. resisted him, Landahl dropped down on the bed—apparently fainted.

Landahl left Upsala, became a minister in the diocese he belonged to, and died not long time thereafter. As the causes for the trials he suffered, he has given several explanations. At one time he said that an artisan in the city of B., on his deathbed had accused him; at another time that he himself at a certain occasion and without his own fault and guilt had committed a grave crime, which here on earth only in that way could be punished. So the story goes! What is to be believed is true.

REV. A. LUNDBERG, Translator.

**CONSOLATION TO MOURNERS.**

Naught e'er is lost in death, so-called,  
Though loved ones pass from view,  
And we look on the corpse appalled,  
Death only makes them new.

In death all earthly fetters fall  
And spirit is set free;  
Ah! this great change must come to all,  
Though worm or man it be.

We look upon the form in death  
And sorrow dark and deep  
Seems grasping for our heart and breath,  
Yet peaceful is that sleep.

The pulse is gone, the life is gone,  
The life to us so dear,  
The liberated soul goes on  
To seek a higher sphere.

We, left behind to weep and mourn,  
So lonely every day,  
Try hard to look beyond that bourne  
For those we laid away.

We seem to know that they are there,  
For love looks through space  
And smiles and beckons us somewhere,  
To meet them face to face.

Man shuts his mortal eyes in death  
And gasps, and all is o'er;  
A sigh, and with the sighing breath  
Flits to the other shore.

Lay off the old, put on the new;  
Thus rise we from the low  
Of earth, and pass from mortal view  
To scenes we do not know.

He glides about from place to place  
And meets old friends in awe;  
They never look into his face,  
But silently withdraw.

There hangs about the earth a screen  
Through which but few can see,  
A kind of curtain drawn between  
Earth-souls and souls set free.

Could all perceive with spirit eye,  
Disjoined from mortal clay,  
They might discern that those who die  
Are not so far away.

We find the earth a lonely spot  
When loving ones pass on;  
They may be nearer than we know;  
The soul may not be gone.

We wonder why we see no more  
A sister's smiling face;  
No doubt she wanders from that shore  
If we her form can trace.

No doubt she oft stands very near  
And looks into our eyes  
And wonders why she can't appear  
And bring a sweet surprise.

Some day, some time, we shall behold  
The loved ones free above,  
Where none grow weary, weak and old,  
Where none renew our love.

DR. T. WILKINS.



LETTER NUMBER TWO.

Why are homes constructed? That they may cover and shelter women and children; and the woman is the heart and core of the home. Around her all home life revolves. She is the magnetic center, the true flame that reaches out and draws all these things to herself. She is the queen of home—the spiritual creator—in other words, the God of home.

Now what do I mean by the queen of many other men? I will tell you. A woman goes into what is called fashionable society. What for? To be admired, principally. Admired by her husband? No; he is generally the last one thought of. To be admired by other men. Many fashionable women will now cry out, "O, not That is not true," but in the face of it, I repeat my assertion—to be admired by other men. She does not care particularly, for the admiration of other women, for she well understands that other fashionable women are, as a rule, jealous of her. They do not admire her. They usually despise her in their hearts, especially if she be very handsome and exceedingly charming. No; she seeks the admiration of other men, and does all in her power to obtain it, and when obtained, of what value is it to her? Can she be the queen and heart's core of more than one man? Certainly not; for to be other than this is to be a courtesan—thought if not in deed—and as no thinketh so is one.

(To be continued.)

Now to look the matter carefully over, we find the continuity of life has been demonstrated, in all ages, by spirit messages and manifestations; not usually assisted, by man's efforts, but generally and wherever they could, but we find these phenomena could only be produced when proper conditions occur.

We have also found that by studying these conditions, we have learned how to make conditions such that said phenomena can occur more frequently and successfully. It is found that natural

No woman meet any longer dread the pains of  
child-birth, or remain childless. Dr. J. H. Dyer  
has devoted his life to relieving the sorrows of  
women. He has proved that all pain at child-birth  
may be entirely banished, and he will gladly tell  
you how it may be done absolutely free of charge.  
Send your name and address to Dr. J. H. Dyer, Box 10,  
Sturtevant, Wis., and he will send you, postpaid, a  
little book which tells how to be free of all birth  
pains. Healthy children, absolutely without delay, and  
happy, healthy cure stories. Do not delay, but  
write to-day.

**The Science of Spirit Return.**  
By Charles Darwin. A scientific revelation  
which is truly interesting. Price, 10 cents.

**POEMS OF PROGRESS.**  
 By Lizard Doton. They are really valuable.  
 Price, \$1.00.

**Man the Microcosm.**  
 His Inmate and Divine Relations. Intuition.  
 The Light Within. By Alice B. Stebbins.  
 Price, 10 cents.

**WOMAN: A RECONSTRUCTION OF THE FUTURE.**  
 Four Centuries of Progress.  
 The thinker's International Congress, Chicago, Ill.

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



100

power which charms and  
 thoughts, controls their desires  
 "Life is full of alluring pos-  
 hypnotic influence; for those who  
 alone, carelessness and  
 love of others, increase your  
 and trouble from your mind, im-  
 mentalities, give the most thrilling ex-  
 that will enable you to overcome  
 sh,—put yourself or anyone else to  
 see book tells you the secrets of  
 to better your condition in life. It  
 business men and society leaders  
 college. Write for it to-day,  
 Street, Philadelphia, Penn. ).

---

**World Celestial.**  
 R. T. A. BLAND.  
 "Mostly delightful."—Hon. C. A.

...y interesting."—Rev. Minot J.

every still ablation of a future  
B. O. Flower. In the arena  
courage to pass through the  
death to the sunlit clime of  
the East. —Rev. H. Thomas  
will be marked with it, for it is  
the spiritual book, but a most  
one of two worlds. —Banner of  
in elegant style and bound in  
Price 4.00.

---


**Historic Thesaurus,**  
the Theoretical and Practical  
Truth and Occult Art. By  
FRANK, Editor. This is a  
book treatise of the Symbol of  
the Great, Inspirational Con-  
struction, The Exposition, The  
of the Brotherhood, The Magic  
Sister Companionship. It is a  
or a study of the Mystic, and  
said, in paper, for \$1.00.

---

**Books**

## Markable Books

of Man, or the Testimony  
 Psychology to the Fatherhood  
 of Jesus  
 by J. Hudson, LL. D. A  
 work, demonstrating the ex-  
 istence and future life. It is scien-  
 tific. Price, \$1.50. Dr. H. H.  
 How of Psychic Phenomena "is  
 Price, \$1.50. His "Scientific  
 of the Future Life" should be  
 \$1.50

**THOMAS PAINE.** 

of the National, with Preface  
 by Peter Eckler. Illustrated with  
 Païne Homestead and Païne  
 and Rochelle; also portraits of  
 Benjamin, Joel Barstow, and  
 Mary. By H. H. How. Price, \$1.50.  
 of Roland, Concord, Bristol,  
 monument of Païne's friends in  
 the North. Cloth, 75 cents.

**THE ILLUSTRATED**  
 of the Bible, with  
 of the Bible. This work is one  
 of the Liberal Classics. No author  
 is treated with an impartial and  
 honest, that God's Word is  
 is intensely interesting. It

**HAPP** A collection of Vocal Music for the

articles. By J. M. Peebles and  
 H. Bailey, Musical Editor.  
 Edited from a wide field of litera-  
 ture with critical care, free from all  
 grobbling with the soul of in-  
 fusing the principles of the Virtues  
 philosophy, set to the most  
 rare music (nearly all original)  
 occasionally. It is doubtless the  
 work of the kind ever put-  
 ting song, duets and quartet,  
 or melody on sacred or secular  
 public meetings and the social  
 life, postage, 14 cents.

by Col. R. G. Ingersoll  
 and Rose Comstock, edit-  
 ors, and a great statesman, de-  
 New York Legislature, May 1,

and the Adventists.  
 attack upon Spiritualism re-  
 fute. Price, 10 cents.

How to Insure Success.  
 work, full of practical  
 matters pertaining to physical,  
 mental health. Worth many  
 10 cents.

**SOUL OF THINGS;**

highly concise as a text book it was a work of fiction. The reader wants to see the curious facts and support of this power of the mind will resolve a thousand difficulties, make geology plain as a child's play, and give a new slant on all subjects now obscure. Price, \$1.50. In three volumes. Postage, 10c per copy.

---

**CAMLAND SENT.**  
By Lillian Whiting. Cloth.

---

**Starch Degrade Woman.**  
By Helen M. Chapman. Comprises three facts of Woman Suffrage, Sex and Religion. Price, 10c.

---

**Is a Vegetarian**  
the Best Food?  
Edited by the Chicago Vegetarian Society.  
By J. Howard Moore. Price, 10c.

---

**AND BEAUTIFUL.**  
By Lillian Whiting.  
Price, three. By Lillian Whiting.

...es, each complete in itself,  
...y is related to everyday life  
...make the world beautiful.

and how to mesmerize to  
Assist Development. By  
25 cents; cloth 50 cents.

# DUCE

to Subscribe for The  
ive Thinker.

to extend the circula-  
gressive Thinker. It  
ait and Spiritualistic  
every one should be  
er paper published on  
is such a vast amount  
adapted to enrich the  
subscription now.

## ITS ATTAINMENT OF FORM AND FEATURES

the cultivation of personal  
e, based on Hygiene and  
eaters, shadefields

and therefore for the whole  
giant cloth binding, \$1.00.

**THE—**  
**Past and Present.**  
**SES HULL,**  
the Christ-work or Medium-  
slaves and the conditions  
similar manifestations in  
This is a good work to  
with which to meet the  
ex question. "Why do you  
ditions for your spiritual  
both bound, 8 cents; paper  
this office.

**Form Under a**  
**Lucky Star?**  
on of the science of Astro-  
Four Books of Ptolemy,  
art of Reading the Stars,  
By A. L. P. P.  
ogical Society of England  
comely bound in cloth with  
signs stamped on side and  
or sale at this office.

**THE LURE**

**OF LIFE**  
dy Grows. By M. Faraday.  
his office

# INGS OF JESUS

Civilization, with the True  
alone. By Geo. W. Brown,  
for sale at this office.



**TERMS OF SUBSCRIPTION.**  
 The *Progressive Thinker* will be furnished until further notice, at the following terms, in advance:  
 One year, \$1.00  
 Six months, .60  
 Three months, .35  
 Single Copies, 10c

Remit by Postal Note, Money Order, Registered Letter or draft on Chicago or New York. If sent from 10 to 15 days in advance, the paper will be sent by express, and the postage will be paid by the publisher. If sent from 15 to 30 days in advance, the postage will be paid by the publisher. If sent from 30 to 60 days in advance, the postage will be paid by the publisher. If sent from 60 to 90 days in advance, the postage will be paid by the publisher. If sent from 90 to 120 days in advance, the postage will be paid by the publisher. If sent from 120 to 150 days in advance, the postage will be paid by the publisher. If sent from 150 to 180 days in advance, the postage will be paid by the publisher. If sent from 180 to 210 days in advance, the postage will be paid by the publisher. If sent from 210 to 240 days in advance, the postage will be paid by the publisher. If sent from 240 to 270 days in advance, the postage will be paid by the publisher. If sent from 270 to 300 days in advance, the postage will be paid by the publisher.

**TAKE NOTICE.**  
 At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers.  
 If you do not receive your paper promptly write to us, and any errors in address will be promptly corrected, and missing numbers supplied gratis.  
 Whenever you desire the address of your paper changed, always give the address of the place to which it is to be sent, and the change can be made.

SATURDAY, MARCH 28, 1903.

## 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.

## HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

## ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Medium Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, will be gratefully accepted.

MARY T. LONGLEY,  
 N. S. A. Secretary,  
 600 Pennsylvania Avenue S. E., Washington, D. C.

## A Genuine Haunted House at Brainerd, Minn.

When, in broad daylight, it is told that a certain house in any community is haunted, people smile incredulously, scoff at the idea and say they would like to see the ghost; but in silence and at night, when the wind is howling, doors and windows creak and the flickering shadows come and go, things unnoticed before take on form and life. Let the story be told then; children creep closed to the paternal knee and even grown up people glance hastily around when any unusual noise is sounded. So it is in Brainerd.

The present story is not entirely new but is being related with recurring frequency as days go by, how a certain house on the north side is the scene of nightly visitations of spirit verisimilitude of her, who in the years gone by, occupied it in the flesh.

Residents of Brainerd will easily recall a memory of a distinctly odd character, Miss Agnes Gillis, odd almost to idiosyncrasy. She had never married, but had lived in Brainerd years and years; modest, retiring, well-educated, refined and ladylike. She had relatives somewhere in the east, but she never visited them nor did they visit her. She had property but in the hard times that the city has seen she became, in the vernacular, land poor, and it is told that at such times actual want stared her in the face and she must have suffered save for the kindly interference of neighbors. Yet, withal, she was proud and in that pride, assistance was oftentimes rendered in difficulty and the most marked delicacy had to be exercised. Sad little stories are still told of her, but nothing is to be gained by their repetition. Some four or five years ago she died and with her was buried a story of her earlier life that must have been stranger than anything else that was known to her here. The relation of this much is but incidental to the real purpose.

A short time ago a family moved into the house. Among the members was a young man who arose early on the first night of their stay in the house. He did not wish to go back to bed, yet it was too early to go to work, so he lay down upon the floor. Of this he seems to be certain, that the spirit of Miss Gillis appeared to him and told him of the sorrows she had experienced on earth. The next day the family moved out. Other families have since moved in, have said they had heard similar things and sought other habitations.

The above version is from the Brainerd Arena. Now comes Mrs. W. Holmes, of that city, who writes as follows:

"We were acquainted with Miss Gillis, and I attended a seance where she was present. While tests were being given she said, 'I wonder if spirit return is true. If it is, when I die the people in Brainerd will all know it. I will show myself,' and she has done so without a doubt. Two of the men who saw her were strangers in Brainerd and had never known there was such a person, and they described her perfectly. Mr. and Mrs. Ausdahl, and Mr. and Mrs. Hussey have seen the parties who left the house so suddenly, and talked to them on the subject. They say that they were not believers in spirit return, and thought people who did were crazy. They have now changed their minds, visited the house and saw the SPIRIT OF MISS GILLIS."

The evidence seems conclusive that the house above referred to is haunted, and that Miss Gillis has kept her promise and made her presence known.

## Bible in Public Schools.

We have all heard about the dear, kind-hearted old lady who found good in everybody, and was quite sure everybody must commend the devil for his virtue of perseverance.

It is very much the same with certain Christian zealots—their spirit of perseverance is commendable, even though it is exercised in a wrong cause.

Thus the Congregational Ministers' Association of Chicago, at a recent

## Glints, Gleams, and Flashes of Memories.

BY DR. JAS. M. PEEBLES.

It is richly worth something to write something concerning something that somebody will criticize. Stupidity abounds. This great throbbing world is not moved forward by merely bringing sluggish laggards up to the present mental and moral standard, but by advancing the standard itself. The advance guard is always necessarily under fire. A man who slides smoothly along, carrying and balancing water on both shoulders, creating no ripples, antagonizing no one, had better consider what a useless wart he is upon the rugged face of society. The man who thinks, reasons, has opinions and breathes them; or who bravely voices the profoundest convictions of his soul, must expect to have enemies. Briars exist where berries grow. But enemies do not seriously concern the truly conscientious man. He moves on, jealous of none, and with malice towards none. He considers that infinity stretches outward and upward before him, and so he climbs and sings. If he falls, he falls to rise, to climb and to sing. Life is a mighty orchestra of music, with discords enough to make the melody better and richer by contrast.

## Brahmins in This Country.

Are there any? Hindoos come like the spring showers, burdened with the professed lore of the ages. They come criticizing Emerson, and most graciously telling us how little we of the West know. Before me lies the card of Babu —, by way of London, a "high caste Brahmin." He came to England to teach "mental science," "mahatma adeptship," "astral clairvoyance," "occult illumination," and "pneumatic magic." How clever! How self-sacrificing to come so far!

We had an Indian Jainist (a genuine, unpretentious, good man) with us in Battle Creek some three years ago, and of whom I took a few lessons in Sanskrit; but I soon dropped it. He returned to India some two years ago. But when a "high caste Brahmin" comes, vested in robes fantastic, smoking cigars, and eating beef-steak, my rising doubts will not down. Remember, reader, that no solid, orthodox Brahmin comes to this country. It is strictly against their religion. Should one come, he would lose his caste. True, there are Brahmins and Brahmins, as there are graded Christians—high church and low church. The Mormons pronounce themselves "the Latter Day Saints of Jesus Christ." But I am writing of the genuine, orthodox Brahmins, with whom caste is everything. Bogus Brahmins find excellent pastorage in America.

Judge Sarvottama Rao, of Tinnevely, India, says, "No orthodox Brahmin could cross the ocean, mingling with foreigners, eating forbidden foods, falling in his temple offerings and worship, and maintain his caste. This possibly, might be regained, however, by passing through penances and prolonged purifications." Superstition and bigotry are quite as prevalent in the Orient as in America. The Hindoo masses are poor and ignorant. Nevertheless, I hold the Hindoo Indians, the Mohammedan Indians, and even the half-caste Pariah Indians in high esteem. They were originally Aryans, and so were we—brothers all—all of every land and clime.

Wisdom suggests, however, that we be a little shy of these "high caste Brahmins," who for money so readily vaccinate their patronizing students with the gifts of "illumination," "astral clairvoyance," and "divine adeptship."

## Clairvoyance—The True and the Genuine.

There is nothing miraculous, or even marvelous about clairvoyance. Some are born clairvoyant. They were in childhood clear-seers. In others, it is induced, sometimes by influencing spirits, sometimes by mesmerists, and often by normal unfoldment through right thinking and right living.

Clairvoyance, stripped of all seedy, mystical, astral orientalisms, is simply seeing with the spirit eyes. Reduced to the last analysis, it is the spirit, the conscious Ego, that sees. Sometimes it sees through the intermediate soul-body, and occasionally leaves the latter and sees, knows, without reasoning. Seldom in my writings have I ever referred to my own clairvoyance. It was not and is not for public peddling.

When leaving in quiet midnight hours my two envelopes, the physical body and the etheric soul-body, I neither sense time, or know anything of space. I see—I know, and that without any syllogistic reasoning, or inductive ratiocination.

Clairvoyance was largely brought before the modern world by Marquis de Puységur, a disciple of Mesmer. There is independent clairvoyance, dependent clairvoyance, and psychical, pictorial presentations. There are also other phases with different degrees of lucidity. Spiritualist mediums, being the adepts—the real adepts of this period—are the legitimate exponents and elucidators of planes, spheres and the etheric strata of the worlds invisible, soon discover and describe the different shades of auras, and psychic conditions that their lucidity so clearly sees and reveals. Such clairvoyants as Davis, Tuttle, and others, are the truly "trained." In independent clairvoyance, when discernate spirits are the helpers, the clear-seer should and does exercise his own judgment, demanding of the spirit-pilot the where, the why, and the what of clairvoyant purpose and practicability.

In years ago, I listened by the hour in rapt attention, to hear Judge Edmonds describe his clairvoyant visions. Dr. A. J. Davis, Hudson Tuttle, and others, were, and doubtless still are independent clairvoyants. Many mediums, or psychic sensitives, are both independent and dependent. In the

independent state, sensitives, at will enter into direct touch and correspondence with intelligent spirits. In this condition, they are aided in diagnosing disease, and further, by the wisely directed will, they may come into sublime relations with those grand hierarchies of extramundane intelligences who people the ethereal fields of immortality. Swedenborg was a superior clairvoyant; and yet his descriptions were doubtless, somewhat warped by his theological education.

## A Clairvoyant Sensitive in My Library.

Every week a "medium," or rather, a sensitive intermediary, comes to my library room, and is either unconsciously entranced, or clairvoyant. Sitting for a few moments quiet, passive, he glides into the clairvoyant state without a facial motion. Then, he sees spirit substances, forms, auras, sublimine scenery, enclinging emanations of both mortals and immortals, talks with wandering, obsession demons, then with exalted spirits, and then again with celestial angels whose dazzling brightness, almost for the moment blinds him.

It greatly gratifies me to learn that our Theosophical co-workers are giving more attention to clairvoyance in their "branches"; for as all know, clairvoyance is one very important department of Spiritualism. For nearly a quarter of a century, our co-assistant Theosophists have been among the best patrons of Spiritualist mediums, especially those gifted with clairvoyance. This was both liberal and admirable. We alike, seek the overthrow of a dreary materialism, and an ecclesiastical priestcraft.

When the news was flashed to Australia that Madame Blavatsky had died in London, Col. Olcott, being in Sydney, hastened to Melbourne to consult the noted materializing medium, George Spriggs. Naturally, he hoped to hear from his Theosophical founder-friend. Mr. Spriggs refused the Colonel a sitting. He then appealed to Mr. Terry, editor of the Harbinger of Light, to use his influence with Mr. Spriggs, to give him a seance-sitting for Madame Blavatsky to materialize or in some way manifest. It was useless. Friend Spriggs declared most positively that he "did not deal in astral shells,—decaying astral shells, real or alleged."

## The Non-Satisfaction of Materialism.

The direct antithesis of materialism is Spiritualism. They are as stubbornly disunited as oil and water. The atheistic materialist's confession of "unfaith" may be thus summarized:

1. I believe in all unbelief about God, ghosts, heaven, and any future conscious existence.
2. I believe we came into the world by some chance-force, were organized without a conscious, purposing organizer, and are moving, whirling on towards some vast unknown, purposeless nowhere.
3. I believe in matter, in all the varieties and all the assumed attributes of matter, polarized and non-polarized; yet do not know what even a single atom of matter consists of.
4. I believe in my privilege and imperative duty to undermine, so far as I can, every man's belief in God, in the Christ-spirit of love, his trust in immortality, and his knowledge of angel ministrations and present spirit communications.
5. I believe in the folly of faith and prayer, in the destruction of all religion, all churches, all bibles, in my own final destruction and dissipation into mid, dust, and drifting gases.
6. I believe that I, and every human being, so far as consciousness and personal intelligence are concerned, will ultimately be "snuffed out," rotting away into the absolute nothingness of annihilation—dreary, icy, unending! And I further believe that if people would be good members of society, and be happy, they should believe in my unbelief—that death, cold, grim and eternal, ends all!

Is this a cheering outlook—a desirable consummation? If not, investigate Spiritualism, and get what you have a right to know, namely, that death is but a masked seraph opening the gateway to a future, brighter existence.

## London "Light," and Our N. S. A. Resolutions.

This very able English journal—an honor to Spiritualism—commenting recently, upon some of our National Spiritualist Association's resolutions, says: "Fancy an English convention adopting resolutions relating to trusts, woman's suffrage, vaccination, intoxicating drinks, and tobacco." I cannot do it. Though my hopes and aspirations admit of considerable stretching, such a "fancy" is away beyond me. It must be relegated to the category of the unthinkable. However, to my conception, a Spiritualism, that, finding evidences of a future existence, sits down, rests, dozes and petrifies into the one fact that spirits communicate—that and nothing more, is not a whit in advance of old Babylonian necromancy.

I go further; any "blessed Spiritualism" that does not take tobacco out of the mouth, trichina-infected pork, and beer out of the body, envy and jealousy out of the heart, bigotry and ecclesiastical superstition out of the brain, is little better than an old wind-shattered, last year's bird's nest; for this bird's nest is a fact.

Spiritualism, as I understand it, is connected, or should be, with every uplifting reform of the age, a mighty motive power; more than this, it should lead the van, shouting to the millions in the valleys, "Come up higher." What the wrong, then, in the N. S. A. passing resolutions against great soulless trusts, intoxicating liquors, tobacco-using, and all expensive stimulating articles harmful to humanity? True,

it is said that "hell is paved with good resolutions"; but, had it not better be so paved than not paved at all? When a boy I so often heard preached the biblical "bottomless pit," that I wished it might be both bottomed and securely paved, for an everlasting "falling" down through a "bottomless pit," I thought, would be more terrible and tantalizing than the ordinary Sunday-preached hell.

Lyman C. Howe's Views and A. J. Davis.

The excellent writings of Brother Howe always interest me. His trance utterances have not only charmed, but often thrilled me with delight; but in saying that "it does not appear probable that Mrs. Britten ever made so sweeping a statement" as the one I referred to in her published letter, with no desire for controversy, I beg to say to Brother Howe that there is no "probability" about it. Mrs. Britten did write the statement that A. J. Davis "uniformly denounced, ignored and frequently spoke of it (Spiritualism) in terms of ridicule and insult." Mr. A. J. Davis, in the magnanimity of his soul, published her letter himself, and replied to it—this effort to "deal a staggering blow"—in his "Beyond the Valley" (page 138). His reply, while discreet and generous, gave him the opportunity of plainly stating his belief in "the Infinite Spirit," in a "sensible communion between the peoples of earth and their relatives in the Summerland"; in rewards and punishment for good and evil, both in this world and the next; in the "universal triumph of truth, justice, love," etc., all of which constitute the very core of Spiritualism, which, by the way, is good enough for me. To save room, I condensed, without changing an idea, the letter and the reply. I pronounced no judgment upon Mrs. Britten's motives, and Dr. Davis required no defense, as there had been no prosecution.

## Why Did I Bring the Matter Up?

Because, when in Australia, New Zealand, and even in London, this matter was referred to a half-dozen times. There was also a good-sized pamphlet published in New Zealand, and circulated in Australia, in which occurred this phrase, "From the above quotations it will be seen that Mr. Davis is not a Spiritualist." My invariable reply was, A. J. Davis is not only a regal-souled reformer, but a Spiritualist in the broad and true sense of that word; and really, I know no difference (when rightly understood) between the Harmonical Philosophy, the Spiritual Philosophy, and Spiritualism. They are a trinity in unity.

## Is A. J. Davis Alive Now?

Twice I asked this in Sydney, and one of these questioners was a Unitarian layman with strong Spiritualist convictions. Such questions were confessions of a most pitiful ignorance—an ignorance that said, "I don't take any Spiritualist newspapers or journals."

Friend Davis was never so "alive" as to-day, and his books, like Hudson Tuttle's, Moses Hull's, and others, will live on earth, immortal. Temples stand long after their scaffolding have fallen. Dr. Davis, treating the sick, physical and mental, and believing in the sound doctrine of "one thing at a time," does not lecture now nor attend the lyceums; and yet, it is not forgotten that he originated the progressive lyceum system—a system that educates the child physically, mentally and morally. Writing of friend Davis and the lyceum movement, reminds me of the Pauline passage (Cor. III:6), "I (Davis) have planted, Apollos (the Tuttle) have watered"—and—apd, I was about to quote the rest of the verse—"God gave the increase," but knowing the supersensitiveness of some of my brethren, I refrain from mentioning the word God as much as possible, but I will venture upon Davis' definition, "the Great Positive Mind"; and also that of the illustrious Alfred R. Wallace, "the Supreme Mind of the Universe."

## What of Woodhull and Claflin in England?

This is a normal question, considering that Victoria C. Woodhull was twice elected president of the National Spiritualists' Convention. Not long after her reaching England she married into an old family of wealthy bankers, the Martins. Her marriage to Mr. John Biddolph Martin was emphatically a love marriage. They were both happy. Dying, he willed his immense wealth, including the Norton Park estate, to his wife, where she and her daughter, Zula-Maud Woodhull, now reside in luxury. The palace-like residence is called "The Gables." Once, in connection with Mr. and Mrs. Hill, and Mrs. Cadwallader, I dined with Mrs. Martin and her daughter, and was charmed—electrified with the decorating, palms, paintings, statuary and massive library of books so choicely classified. Mrs. Martin is now writing a biography of her life. She entertains the literati and the elite, the graphic descriptions of which appear monthly in the "Court Journal."

The Tennessee Claflin that was, is now Lady Cook. What great changes are wrought by the whirligig of time!

## Spiritualists, Do You Want Him?

Want who? A clear-headed scholar, author, playwright, lecturer upon the stirring topics of the times, and withal a firm Spiritualist. What society would like such a teacher? He lives afar off, but from readings and converse with Americans he has become enamored with our country, and would like to settle here. He has a fine personal bearing; his wife is an excellent singer, and he is claimed by both Unitarians and Spiritualists. Write me for his name and address.

The sooner that Spiritualists settle down to settled speakers, the better for societies—and lecturers also. As an illustration, take Rev. F. A. Wiggin and his Boston society. He has been there located four or five years, and I am credibly informed by a Boston gentleman that there were at one of his services over 1,200 present a Sunday or two ago. He has as we all know large, substantial and growing audiences. This is a fair sample of employing a regular speaker; but

lecturers who traverse the country, a Sunday here and a month there, spend enough on the railroads to quite support a speaker the whole time. But I am wandering. What society wants such a speaker as above described?

## Why Expose Medium-Frauds?

What the good of it? They drift to some adjoining village, or city, and continue their delivry. And further, many spiritists delight in being "humbugged." It is exciting in a dark room to unwrap a sheeted ghost. If the medium was grabbed and held, it was transfiguration." But how about the media fixings? Were these also materialized. I do not deny that invisible intelligences may so manipulate the etheric essences and aural emanations as to make visible forms; and, I believe that NINE-TENTHS OF THESE "SHOW-SEANCES," WITH THEIR FIFTY-CENTS-A-HEAD AND MANIFESTING SPIRITS, ARE DOWNRIGHT FRAUDS! These public manifestations in theaters and halls will gradually be relegated to the privacy of the parlor and the home, where parents and children, and friendly investigating neighbors may meet for meditation, music, spiritual readings, and spiritual manifestations.

SHUN THESE TRAVELING, ADVERTISING MEDIUMS AND THEIR SHOWS AS YOU WOULD A DEN OF COBRAS. They lead to mental derangement, and demonic infections. Subscribe for Spiritualist journals and see how many of these "spirit-tramps" have been exposed. Keep your selves posted—read and remember. And further, have one room in your own house dedicated to spirit ministries and spiritual regeneration, making it a very altar of worship in the widest and deepest sense of that word.

## The Science of Being Born and Dying.

There is altogether too much fuss made about these two interesting events, childbirth and death. When in India a few years ago, the guest of an English physician out at Kilpauk, a suburb of Madras, a Hindoo tapped at the door while we were at breakfast. They conversed in some Indian dialect. In a few moments the doctor casually remarked, "This man is expecting an addition to his family."

Breakfast being finished, we spent an hour or two in his library, the doctor smoking much of the time. Remembering the doctor's summons, and the expected result, I stammeringly ventured to say:

"Doctor, excuse me, but had you forgotten your call?" Smilingly, he replied, "Oh, we never go on these occasions, unless there is a malformation, or some abnormal presentation." Casting his eye out of the window, he exclaimed, "There they go now."

"Who?" I inquired, rising from my chair.

The reply was, "This family spoken of at the breakfast table, expecting the family addition. See they are walking towards that field, the wife, the wife's mother and husband." In this uncultivated field were shrubs, trees and a pool of water. Here on that grassy carpet the child was born and bathed. About six or seven p. m., eight hours later, we saw the party returning, the young mother bearing her babe on her own bosom.

"To-morrow she will be about her work as usual," said the physician. "This is child-birth in heathendom. Compare it with birth in this enlightened land of cursed corsets and Christian civilization, where it is estimated that seventeen thousand women die each year in the throes of child-birth."

## Dying, Mourning and Burial.

It is expensive these days to die. Many cannot afford it, and so live right on. But think of it—the doctor's bill, the purchase of the mourning outfit, the costly casket, the delicate cards of invitation and the splendid array of carriages! Now see, how gracefully, rhythmically, draggingly, mopingly, the cortege moves along cemetery-ward, to pay the last kind act to a deserted, putrefying carcass of clay. One is at a quandary at this point, to know which is the most appropriate in the presence of the magnificent show, to weep, or to laugh?

I know it is fashionable, or was in the past, when a friend died to hang black crapes on the door-knob, close the blinds, get a black coffin, a black bier; the deceased must be dressed in black before being encoffined. The mourning group must be clothed in black, even to the gloves upon the hands and crapes upon the arm. The horses must be black, and their heads decorated with black tassels. The preacher must stand in a half-darkened parlor, to talk in a doleful, sepulchral-toned sort of a holy grunt—and all to be fashionable and impressive! This was the old-time fashion. It has been somewhat modernized in many localities within a few years. Flowers measurably mitigated the gloom, and music in minor keys somewhat lessened the edge of grief.

When persons are dying, the bedside should not be surrounded by weeping eyes and anguished hearts. This is neither scientific nor spiritual. The friends, save one, the calmest and kindest, should stand back, or in an adjoining room, passive, trustful. There should be music soft and sweet. When the person has ceased to breathe, raise the windows, shut the sick-room doors, and keep out of the apartment for several hours. This is the new birth. Spirit physicians and spirit friends are in attendance. Be in no hurry about burying the body. Remember that there have been many premature burials. Let the funeral be pleasant, with sympathizing friends, cheerful music, and a profusion of flowers. The undertaker leading the procession graveyard, should move off in a good lively trot. It is the last act to a dilapidated lump of matter. Be cheerful about it, and feel conscious that you have done your duty in putting a dead, human-shaped shell out of sight, while the inhabitant lives—lives, and at times is with you still a loving, ministering spirit. Personally, I prefer to have my old cast-off garments cremated.

J. M. PEEBLES.

Battle Creek, Mich.

## 1903 MASS MEETING 1903 Of Illinois Spiritualists

Under direction of the State Association, will open in the large audience room of Handel Hall, 40 Randolph St., Chicago, Tuesday evening, April 28th and continuing all day the 29th and 30th.

## Look Out for Fine Music, Able Speakers and Honorable Message Mediums.

Business session of the State Association, including election of officers, on forenoon of 29th. Let all Auxiliary Societies send delegates. Come yourself and interest your friends. GEO. B. WARNE, Pres't. I. S. S. A. Ella Johnson Bloom, Sec'y.

## A LARGE SUPPLY

Of the Paper Containing Full Particulars in Reference to the Assassination of Abraham Lincoln and the Part the Jesuits Played Therein.

We have a large supply of The Progressive Thinker containing the full account by Mr. Burr, of the assassination of President Lincoln. One or more copies sent to different addresses, one cent each. One hundred or more copies sent to one address, 75 cents per hundred.

## A REMARKABLE BOOK.

The clear and very interesting account of the assassination of Abraham Lincoln, with the facts of that tragedy, will serve to excite renewed interest in the great work of Father Chiquiquy, entitled "Fifty Years in the Church of Rome." In this book he exposes in the minutest details the corruption that exists in that church, and its iniquitous methods and aims.

It is a book of absorbing interest, and should be read by every patriotic American, and by every one who would be well informed concerning the evil works and designs of the Romish hierarchy. It is a large volume of 832 pages. Price, \$2.25.

Obtainable from the Boston, by A. B. French, Cloth, \$1. For sale at this office.

## Good Work of the Editor-at-Large—He Is Consigned to Hell by a "Holy Man."

The "Savior Evangelist," Capt. Taylor, has been conducting a revival at Elgin, Ill. In one of his lurid sermons he made a vicious attack on Spiritualism.

He said it was all the work of the devil, because it was brought to the world by a woman, meaning the "Witch of Endor!" A good Spiritualist, of that town sent a copy of the Elgin Press, containing a report of the attack, to the Editor-at-Large of the N. S. A., Hudson Tuttle.

The latter wrote a reply which the Press published. It struck straight INTO THE "SOLAR PLEXUS" of the ranting evangelist, and this is the way he retaliated. He announced as his subject, "A PRAYER MEETING IN HELL," and before a large audience poured out his wrath, for he was mad to the finger tips. He said everybody who forgot God would go to hell, and as nearly everybody did forget him, the vast majority would go there. He pictured the devils in hell praying for water and on being refused, praying for messengers to be sent to warn people not to come there. But the vials of his wrath were emptied on the Spiritualists. He said they would be thicker than fiddlers in hell, jumping around like jumping jacks, and Hudson Tuttle would be calling off for them to dance!

Such are the arguments of the "holy man." Mr. Tuttle has a second article in the Press, and while scorching the evangelist, puts forth the spiritual philosophy, as evidenced by the Bible the preacher takes as infallible authority. He shows that the evangelist is not acquainted with the passages he so glibly quotes, and says, "I do not ask the sailor evangelist to be grammatical, but I do ask him to be truthful."

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. For sale at this office. Price 10 cents.

## Passed to the Realm of Soul.

A letter from San Francisco, Cal., informs us that Mr. Newman, editor of the Philosophical Journal, has passed to spirit life. Mr. Newman was a most excellent man, and thoroughly in earnest in the work in which he has been so long engaged. He will be greatly missed on the Pacific Coast.

The paper he conducted has had a varied career, and in many respects a painful one. When published by S. S. Jones, he had at one time a circulation of 25,000. Then for various reasons its circulation commenced declining, but when he was shot by Pike, the paper was doing comparatively well financially. It then came into the hands of Col. J. O. Bundy, and the decline in its subscription list continued with astonishing regularity. Finally Mr. Bundy passed to the realm of souls, and the paper went into the hands of Prof. B. F. Underwood, an accomplished literary gentleman. He passed it over to Mr. Newman, whose trials and tribulations then commenced in earnest, one misfortune following another until his final departure to spirit life a few days ago. It seems as if misfortune has followed those who persisted in owning and controlling the paper. We hope a better fate will await those who will now take charge of it.

It is strange but true, that no weekly paper published on the Pacific Coast ever prospered. The Golden Gate and Carrier Dove, both first-class Spiritualist papers, and as large as The Progressive Thinker, died prematurely. The graveyard of Spiritualist papers is very large in California. The Philosophical Journal, though small in size, has been bright and interesting, and worthy of a better fate. The new management can test its popularity with the public by no longer sending it out on credit, but demanding, as we do, PAY STRICTLY IN ADVANCE. From the start, we adopted the plan. If a paper is worthy

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments.)" By E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, and will furnish the student of the occult with a large volume of 832 pages. Price, \$2.25.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 cents.

"Gleanings from the East." By A. B. French. Cloth, \$1. For sale at this office.

"In the World Celestial," by Dr. T. A. Blaud. Interesting, instructive and helpful; spiritually uplifting. Cloth bound; Price \$1.

"Our Bible: Who Wrote It? What? Where? How? Is It Infallible? A Voice from the Higher Criticism." By J. M. PEEBLES. Of special value and interest to Spiritualists. For sale at this office. Price \$1.



## What Will the New Year Bring the Old Earth?

"And there shall be a new heaven and a new earth."  
"Behold, I make all things new."  
"There is nothing new under the sun."

These seemingly contradictory passages from the same volume, but separate books of inspiration, are, nevertheless, all true.

So far as the substance of earth and the recurrence of things are concerned there can be nothing new. So far as the baptism of spirituality and the entering into new conditions are concerned they are always new. The principles and truths of souls and God never change; the manifestations always change.

Therefore, according to your calendar—the calendar of Christendom—this is the entering upon a new year. Properly the new year should begin when the sun again begins to mount toward the northern heavens, or when upon your portion of the earth's surface the days begin to grow longer.

Over all the Orient, in the eastern countries north of the equator where there were similar manifestations of astronomy to your own, this was the custom.

A great many of the North American Indian tribes were better observers of the changes in the heavenly bodies than ourselves, though perhaps not as great mathematicians. The shortest day was followed immediately by celebrations and rejoicings, because the sun began to move and more light up the earth.

In Egypt when the sun passed a particular line and had dipped lowest down the sky, then from that time rejoicing began. While in the far North among the Scandinavians, from whence came forth the mighty Thor, and Woden, and Friga, the goddess, just as soon as the shortest day was past, then came rejoicing, for soon the springtime would appear.

But whatever be the time appointed it matters not, for it serves as the symbol of a great cycle.

The New Year to most people is a day of new beginnings. To many it is a day of retrospect and reminiscence; but above all looking backward is the worst thing to do, for even Janus, who looked backward as well as forward, commanded all to look forward instead of backward; and whosoever flirts time to sorrow in the midst of that which is to be, in the midst of the busy activities of life and the things that are necessary to be done, must consider him or herself violating what Janus teaches.

Yet to-day the old earth groans, as in the past cycles of years under the great stress of a mighty period. You are entering a state that is to have many years for its completion, but that is, nevertheless, fully upon you. The physical conditions upon the earth are palpably changing; notwithstanding your long successions of mild winters in this latitude, and notwithstanding the cutting away of the forests in the middle and eastern states has caused less of snow, still this portion of the earth is gradually growing colder. Greenland was once a green land, it is so no longer, and all along the northern and northeastern coast of your country this continent is gradually growing colder. The great ice belt is steadily encroaching upon you. As we said in a recent discourse, the earth is already entering upon one of those great glacial cataclysms, which includes changes, not only to the physical geography of the earth, but includes the social, political and moral conditions of earth's inhabitants.

Where the stress period at present exists extends from the northwest to the southwest; beginning in the western portion of this continent extending along the Pacific coast to Mexico and extending measurably in a southwestern direction half way around the globe. Again beginning further north a belt will be found to include western Europe, a portion of the Atlantic coast and a portion of the Atlantic states, or the eastern shore of North America. These will be places of great stress. The places visited by eruptions of the more recent volcanoes give manifestations from the past glacial period, a sort of echo, but they will not be included in the destruction. The recent formations will be more exempt, although there will be disturbances and uneasiness in volcanic districts in your western territories. Extending along the outskirts of this same belt or line is a seam which the last glacial period made: the Rocky Mountains which will probably not be rent asunder, but there will be losses on the southeastern coast and losses on the northwestern and southwestern coast. There will be a new continent in the mid-Atlantic ocean. Lost continents or portions of them will reappear in the Pacific ocean, and there will be more land south of the equator than north of the equator when the glacial period is ended.

During the immediate coming years this great cataclysm will not be suspected; you will frequently have outbursts, like the recent volcanic eruptions in the far distant islands, and you will have earthquakes nearer home just to remind you of the period that you are in. But the great struggle will go on, with gradual changes in your climatic conditions, with unusual meteorological disturbances through a great belt caused by volcanic eruptions: Snows in the tropics, intense heat in the north temperate and frigid zones, perhaps midway the weather will be changed from its usual state. The summer of the year just past is an indication of what volcanic dust can do, causing rain where there should be none; causing cold where it is usually warm, and other belts of volcanic dust will be formed and will take their positions owing, of course, to the revolution of the earth and the peculiar magnetic and electric action of the elements, until climates will seem to have changed places. It will be colder in the extreme south and warmer in the extreme north. But from year to year the dipping of the earth's axis will indicate that the great glacial cataclysm is encroaching. Of course the ice will break away this time first from the North Pole, but it will break away from both poles. The cap of ice at the South Pole is very high, while the larger area of ice around the North Pole has not yet been penetrated. We give you this outline, not for the coming year, but for the century, that you may be prepared for peculiar atmospheric changes in the coming year.

The electric and magnetic conditions of the earth will be

disturbed; the electricians, however certain of their experiments, will find not only telegraphic communications, but the telephones and all electrical instruments and especially wireless telegraphy will be seriously interfered with by these atmospheric conditions.

The electrical manifestations will be wonderful as produced by nature, and these will afford opportunities for observation never existing since electricity has been known to science, yet the usual methods of electrical experiments and utility will be seriously interfered with.

Nearly all electrical conditions follow the line of the earth's surface, beginning at the equator and extending therefrom to either pole. The North Pole being manifestly more electric, this will be disturbed and the regular currents of magnetic and electric forces will be diverted by volcanic dust, and disturbances beneath the thin incrustation, rock-ribbed and rock-bound as the earth seems to be.

The same will be true in human forces; the forecasting of events (which astrology, in some degree, teaches as a science, but which usually must be accompanied by a great deal of intuition); must be disturbed by these peculiar conditions of the earth itself, and by the great psychic changes due to the vast inter-solar belt which the earth is entering on its spiral pathway around the great central sun; for the solar system itself has entered this new belt and all these disturbing conditions are the result of the cyclic changes that must occur at this changed position of the earth. Of course you cannot study it because you are upon it. But other planets experience changes, and those that have passed the conditions of such feverish disturbances will be helped forward to greater victory, while the earth is passing through the great cyclic shadow.

We perceive for the nations of the earth in the coming year most singular relations. The career which Great Britain has followed out we see drawing to a close; not that it as a nation will draw to a close in the coming year, but its career is already drawing to a close. The supremacy of the seas; the bearing forward of the commerce of the world to distant people; the conquest of inferior—so-called inferior—races, all this is changing. Russia is to take up activity in the direction of more aggressive warfare in the Orient. Russia is to dominate the "Eye of the Orient"; that which has been steadily controlled by the "Balance of Power," through the various alliances of the nations in Europe. That power which Great Britain has held in India, Afghanistan, Burma and all those nations bordering upon the north and northwest of India will be broken by Russia. Russia will enter into alliances with enemies of Great Britain, that is, nations that are jealous of Great Britain's past purpose, jealous of the extent of her domain.

But you will notice these changes more in regard to the national events in the western continent. That which has been going forward in the Orient will be transferred to this continent.

We do not intend to preach of your kind of political economy, but the nation has entered upon a new epoch and will not retrace her steps. For the ideals of the nation we are sorry she has entered upon it; but because it was inevitable, we are not sorry. It is inevitable because of the spirit of the age, because of the condition of the people in the present state of human progress. If this had been really an ideal Republic the present condition of affairs would have been impossible. But it was not really an ideal republic. It was not ideal when it was founded by Washington, Jefferson, Paine and the Adamses and their co-patriots. It was ideal compared to a monarchy; it was ideal compared to that from which they fled. But nothing could be ideal that included slavery or the exclusion of one-half of the human race. The chattel slavery of the negroes and the non-recognition of woman prevented it from being an ideal republic. Consequently, it is not strange that under those conditions slavery should have brought the results of the fruitage of war and of questions that are not yet settled. You conquered the South, but you have not settled the negro problem yet.

When the impulse, which was prompted by the Spirit of true Liberty, caused your nation to go to war against Spain to protect Cuba, it was not taken into consideration that the nation was not in the right position to do a thing of that kind through the acquisition of other territory. Your conquest in the Philippine Islands has followed. Therefore, your lips were sealed when the war in South Africa was raging; therefore, your lips will be sealed when the states of South America are to be parceled out to European powers, or taken possession of by the United States, as a measure of "protecting" them from invasion. We need not tell you that we expect the latter result. The opening up of the canal, which is to be exploited by the United States, will open up your responsibilities, and the responsibilities that Great Britain has had in India you will have in Central and South America.

This is our prediction; take it for what it is worth. But just as soon as you "protect the commerce" of that famous canal you will be obliged to protect all those peculiar, strange, mysterious, capricious and revolutionary South American republics.

Mr. Roosevelt is wise in his day and generation; he did not want to settle the Venezuela affair, it carried too much responsibility. But just as soon as commerce appeals to you and you guard, protect and see to it that there is not any undue invasion of the rights of commerce, that moment the United States takes upon itself the responsibility for the western continent. What you have done through the Monroe Doctrine as an ideal you have done with very little trouble. What the nations of the earth respected as an ideal, they will not respect as a matter of commerce. You have let down the bars, so you may expect wars and rumors of wars, you may expect encroachments and rumors of encroachments; debts collected by force, and debts claimed perhaps where there are none. You may expect the same kind of jealousy from the nations of the earth that Great Britain has experienced in the last century.

This will begin, nay, it has already begun. The nations of

the earth that held your ideals sacred will be no more bound than they will be by other alliances. We notice that alliances are made among European nations the same as treaties have been by the United States governments with the Indians, for the express purpose of being broken. And we shall see that nations who may enter into alliance with the United States, seeing the trend of affairs, are nations that would not respect that alliance beyond the necessities of the case, and the necessities are physical necessities. The necessities are the strongest battle ships; the necessities are the standing army; the necessities are the strongest fortifications. The coast on the Atlantic extending from Maine to the Gulf of Mexico, and the coast on the Pacific extending from Alaska to Mexico have been invulnerable because of the moral strength of the United States. When it comes to physical strength considering what will be necessary to fortify that extent of coast, including the new water-way between the oceans!

We are only pointing to that which we see. We try to be impartial. We consider that it is inevitable; we regard it, like the great financial and monetary kings, as a part of the next step. We believe that the next year will emphasize all the things that are manifest this year and we manifest the year before. We do not think there will be any less wealth in the hands of the millionaires. We do think Congress will legislate anything that is at all effective against trusts. We think a few will make the endeavor, and a few, like Mr. Roosevelt, will say, there is already sufficient legislation in that direction if it were only carried into effect. You and we know that it will not be. We understand perfectly that now there are two great forces that may possibly meet in arbitration, but that are liable at any time to be arrayed against each other. We understand that legislation will be fashioned to make it impossible for business to be suspended, for commerce to be clogged as it has been during the past few months by a difficulty between workmen and capitalists. We have no idea, and you have no idea that it will be solved with especially any more justice to the laboring man. We think that this point will be considered; we think a great deal will be said about it; we think it will be talked over and over in the commission that is now holding its sessions. We believe that wise recommendations will be made by that Commission; we believe that the President will recommend the recommendations for the action of Congress. Nevertheless, the trend of affairs is in the direction of the greater power of wealth. There is more influence of wealth in this country and in the world to-day than ever before. The money that in vast quantities is in the possession of the few is coveted by the many. The few that possess it form shining lights, (in the estimation of the world) landmarks for others to follow. It is useless to tell the workman to toil eight, ten, twelve or sixteen hours a day for his daily bread, when men by the turn of the wheel of fortune can make millions. He wants to know how, he wants to strive with the others that strive. And as to the tilling of the soil, it has ceased almost to be an honorable occupation. The farmer deprecates his life—the most independent man on the face of the earth—he envies the Board of Trade man. If you compare the sights and sounds that he sees with the sights and sounds that greet the ears of the Board of Trade man every commercial day in the year you wonder. But it is not that, it is the power, it is the freedom from the brand of labor; it is that which makes it seem less reputable to engage in toil. The hands that are scarred and soiled with toil are becoming less and less the guardian of your liberty. The typical New England farmer, the typical farmer of the Middle and Western states is changing; and the country is pressing forward in the great "conquest of the world." What Rome was, what Greece was, what Egypt was, what Great Britain has been, America is destined to be. And those who are in the great whirl and are mad with success of material things are glad. Why should they not be glad when they see what power there is in material success?

The fate of Egypt, the fate of Rome, the fate of Greece, the fate that is approaching Great Britain—deserted by her colonies, and blind, and old, and lonely; sitting deserted, surrounded by the sea when the glacial cataclysm comes, and wiped out as if she had never been. That will be her fate. And this young giant of the West is extending its power and influence over all the earth. Yet what steps have been these steps of conquest already? But a few of the original tribes left that might have been included in the civilization of this western land. The Indians knocking at the door to be admitted into these United States. While the few that are left illustrate the grand and beautiful powers they possessed. There have been solons among those red men that had they been Greeks, or Romans, or Britons, they would have been classed with the mightiest in the universe. Step by step from the Atlantic to the Pacific, from Massachusetts to Moketeva, from the tribes of New England to the Navahoes are steps of desolation. The Indian is fading. The black man is increasing, and he is to have his day of reckoning for slavery.

Now confronted by this great problem of power, by that which bears civilization, as it is called, onward, it is the fond hope of those who never held any of these convictions or dreams of power that this "civilization" will be different; that this warfare is not so cruel; that this Christianization is not the same as the civilization of the Greeks, and the Romans, and the Egyptians in their conquests. Notwithstanding the protest of such men as Gladstone and Bright in England and their worthy followers, the career of Great Britain from the time of the forming of the East India Company until the present has been praised and lauded by Christian clergy as being the most beautiful conquest for Christianity. The India of the future will declare a civilization so much greater than Great Britain ever dreamed of that she will pale and fade away into the history of the future as one of the barbarous nations of the earth. The old Vedantic philosophers will rise in a new form. Brahma will reappear in a new and wonderful garb. Vishnu, the Preserver, the power of light, and Seva will be declared again; and the Buddha of a later time will shed his radiance over all the new India, released

from the thrall of the armies and empire of England. The Durbar, with its lights and pageantry, with its revival of pagan splendor, with its appeal to the love of glitter in the minds and senses of those people will sink out of sight and be forgotten, and the New India will not be English.

You are treading the same path. You cannot take the experience of others; no more than a boy can take the experience of his grandfather; he must burn his fingers in the same fires of temptation, the passions of his youth must attract him and burn their way to his conscience, he must live his own life; and you as a nation must live yours.

This year the indications are that you will go on talking much and doing little. Talking about righting many wrongs, but they will not be righted. There will be pages and columns furnished of how to cross the barrier that divides the man who never sees the daylight from the man who dwells in a palace, and how to reach the bond of fraternity. But you will not witness it this year. If John Mitchell knows the true place that belongs to him in history he will not allow politicians to soil the fair name that he has won by his sincerity and his unselfishness.

Now we turn to another picture. The coming year will be fruitful of dissolution of old landmarks and parties politically, and like the religions of the earth, and especially of Europe and America, will be pervaded by something that is born of the new. There is very little Evangelical Orthodox Religion in the world now; there is very little of the old line Whig and Republican parties left; there is very little left of the Democratic party. There is something taking possession of the people that looks forward to the new. They will not do much about it. Doing is the last thing that occurs. Conviction, conscience and finally necessity compel action. Mr. Lincoln was the man for the time and the hour, but he did not free the slaves as soon as he knew that slavery was wrong, he freed them when it became a military necessity. You all know it, but politicians praise him for it. Nevertheless it was the hymn of John Brown that kept the soldiers marching; nevertheless it was the peaceable yet piercing words of William Lloyd Garrison and his co-workers that freed the slaves; nevertheless, it was Harriet Beecher Stowe who set the brand upon slavery, not at its best, for men are very kind to their cattle that they prize, but at its worst when they forget to be kind. So people will not express their new convictions right away in this world. In times of peace you do not vote your convictions; you cannot live them on each day in the average commercial transaction, you cannot live them in the little corner grocery, though you strive. Of course you are not ready to starve for your convictions. It takes a large company of starving people to make a riot. The Corn Laws were not abolished in England when they were known to be wrong, but when the people arose clamoring for bread they were abolished.

This year there will be few of those attempts; this year there will be few recognitions in Congress or out of it. Among laboring men and among capitalists there will be a sincere desire on the part of a few men to see the right way and follow it. But the wrong way, or the way that is, is too well established, is easiest. It is all going that way and you cannot stem the tide if you think you can. "Go sell all thou hast and give to the poor" has not entered into the mind yet of Carnegie or Rockefeller. Carnegie has given it to libraries, but that does not feed people. Rockefeller has given it to universities, but that turns out a great many more useless members of society. The methods will not be changed this year; more money will be added to universities; more books bought for people to read the things that have been written since the days of Hesiod. But nobody pays much attention to "Millions of spiritual beings walk the earth unseen both when you wake and when you sleep." So said Hesiod; so said Milton, and who acts as if he believed it? Millions of people in human forms walk the earth and crowd and jostle each other as if they wanted everybody else to leave it except themselves. Of this innumerable throng of spiritual beings reaping the harvest they have sown you think but little, unless it is of your darlings that were taken. And what do you give to them? Some tears, some sorrow, some useless regrets. But the great acts of love that will place you by their side, that will make you one with them as you walk the daily life. Can you do these things? You think you cannot; you think you are in the mad whirl of daily life and cannot do it. But flowers will not blossom in the garden of your Eden until you do.

People will not forget their sorrow and their suffering and their struggles and their crimes and the great, great misery, until this state comes. If a volcano was right out here somewhere it might set you to thinking of something else. When there is a disaster we praise the Lord, because people then have sympathy, and loving kindness, and helpfulness, and assist their fellow-men. A famine in India is better than a British victory; it brings people into fraternal sympathy. These cataclysms that occur arouse your sympathy for those that remain and are suffering. But great heaven! do you not know that there is a cataclysm in Chicago all the time, morally, socially and politically? More people die of want here than ever die in India; want of bread, want of fresh air, want of lovely surroundings, of that which will satisfy, and above all, the greater and deeper famine, the starving for human sympathy.

Oh, yes! It comes to you after a while, when you get to be a millionaire and everybody is glad that you are dead, because your millions can be inherited and squandered, you will know what it is to be in the cataclysm of starving for human sympathy. This year may not bring it, but some year it will, according to the seed that is sown.

This year you will look out on great desolation, the result of earthquakes; at ships that go down at sea, engulfed by some volcano beneath the ocean waves; and you will wonder when this sea of earth will give up its dead, and this great bitter dead sea fruit will cease to be washed upon the shores of time? We tell you that such New Year as you begin to do that which you know to be true will be the beginning of that day.

## Opportunity! Success!

Can You Tell the Genuine Article  
of Either Sort from Spurious Imitations.

If you can, I wish you would write to me and help me with the discussion. I and my associates are carrying on in the New Thought Magazine. If you cannot, then I am sure you will be interested in the discussion itself.



WM. WALKER ATKINSON, Editor.

The New Thought Magazine is the exponent of effort. That means sincere effort toward success. Wherever you are or whatever you are, if you value the inspiration of contact with the minds of others who are also striving for success, you will find it in the New Thought Magazine. We call it the New Thought—it is simply made up of old thoughts, about opportunity, effort, self-control, success—that's the sum of it. We try to find and understand the "how." We try to learn to know our own possibilities and limitations, to develop the one and overcome the other. We recognize the vital difference between "I can't" and "I can and I will."

Every man or woman, young or old, who has ambition has a part with us and we want your sympathy and fellowship. The New Thought Magazine is for sale on news stands. It costs just 5 cents a copy. You can sample the spirit of it for one cent. If it agrees with you, each month's copy will cost you just the same price. If, by any chance, your dealer is out, or hasn't the magazine, send us his name and yours and we'll see that you are supplied.

Ask for the New Thought Magazine to-day when you pass the news stand and try it a nickel's worth. If it is what you want, get it after reading it, take it back and get your money. It will be there for you when you want it. It will be very helpful to you. Address me at my city office, or come and see me. William Walker Atkinson, 1405 Howard Block, 174 Dearborn Street, Chicago.

696

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

## THE SPIRITUAL SIGNIFICANCE.

A VERY IMPORTANT WORK.

The Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field, A Record," "A Study of Elizabeth Barrett Browning." Cloth, \$1.00.

Miss Whiting finds the title of her new book in these lines from "Aurora Leigh":

"It is a man could feel  
Not one, but every day, feast, fast, and  
working-day."

The spiritual significance burn through the hieroglyphic of material shows, hereforward he would paint the globe with wings.

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

OTHER BOOKS BY LILLIAN WHITING:

Kate Field, A Record. Price \$2.

A Study of Elizabeth Barrett Browning. Price \$1.25.

The World Beautiful. Three Series. Each \$1.

From Dreamland Sent, and Other Poems. \$1. These books are for sale at this office.

## KEEP POSTED

In Current Spiritualistic and Occult News.

You can do it by reading each week 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.

## A SCHOPENHAUER ESSAYS.

Translated by T. J. Saunders. Cloth, 75 cents. "Schopenhauer is one of the few writers who can be generally understood by the common man. All his theories are suggested by observation, and he interprets the world as it is, drawn directly from facts, to be constant in whatever view he takes. He is constant in his appeal to the experience of common life. This characteristic endows his work with a richness and vigor which will be difficult to match in the philosophic writing of any country, and impossible in that of Germany."—Translator.

## The Blue Laws of Connecticut.

A collection of the colony of Connecticut previous to 1800, laws and orders of the general court of Connecticut; also an account of the persecution of the Quakers in New England. Some of which are from the Blue Laws of Virginia. Price 25 cents.

## WISCONSIN.

From the Secretary of the State Spiritualist Association.

It has been some time since I have made any effort to reach the people through The Progressive Thinker, and fearing that some of my friends may think I have been swept off the earth, I graduated to some other sphere, I wish to take advantage of whatever space you will grant me, to assure them that I am still here, and that the good cause in this section is still moving along.

I have visited many points since my last writing, and have met many people, and I hope made some friends. The work, in my estimation, was never more encouraging than it is now. Upon my arrival home from the eastern part of the state, I found that Mrs. Catherine McFarlin had been doing splendid work among the faithful here. The consensus of opinion is that her work was of the highest order. She should be kept busy.

Mrs. Francis Wheeler, who is now a resident of the "Gateway City," is filling an important place here and is making many friends. She also has been doing fine work for the Spiritualists of La Crosse during my absence. The best class of people here are Mrs. Wheeler's friends, which is significant.

On two or three occasions my work took me out of the state and I visited

two points in Iowa, and the same in Minnesota. Of the Ottumwa trip the report has already been scattered broadcast, but I wish to especially mention my trip to Clear Lake, Iowa, where I met many fine people, and had four meetings that taxed the seating capacity of the hall to its utmost. There are fine people in Iowa, as well as in other states. At Clear Lake there is a splendid society, doing a good work for the cause of Spiritualism. Of its president and Secretary much might be said. Suffice it to say that if we had more like them our cause would be on the boom in a very short time.

The Minnesota mass-meeting, Feb. 27, 28, and March 1, called me to St. Paul, and there as always, a good time was accorded everybody. I wish I had time and space to tell all about that meeting, for a study of the Minnesota mid-winter meetings would do any one good, and would be a source of encouragement for those who are feeling discouraged as to try to do anything for Spiritualism.

As for Wisconsin, we are not going to take a back seat for any one, as this is a state that is full of good people, and a state that is beginning to show themselves, and are going to make themselves heard ere long. Many calls have come in from all over the state for work, but I am not like the "loaves and fishes" we read about, hence cannot be divided up and sent around to different places at once, and as a consequence, some of the calls I have been unable to

fulfill. Next season will see this association more thoroughly equipped as far as missionary force is concerned, and then all who call for the bread of life will be fed.

I must not forget the visit of Brother and Sister Sprague to Beloit. This visit resulted in a large society being formed at that place, and an application for charter has already made its way into our hands. This is the right kind of an organization. We are a large body and can take many such societies into the fold. Our thanks are due Brother and Sister Sprague.

Last week the writer spent at Ontario, Wis., and had four rousing meetings. I am told that we had the largest audiences ever assembled in the opera house, and certainly they were composed of as attentive and intelligent people as I have met anywhere. The work was by no means in vain, as before leaving we formed a society of thirty-eight members. This society also has come into the fold, and become a part of the state association.

My letter is lengthening out, but I want just to call attention to the annual convention of the Wisconsin State Spiritualist Association, which convenes in La Crosse, April 21, and continues three days. A first-class program is being prepared, so there will be a feast for all. We will have with us at that time, Rev. Moses H. Roy, T. Grafton Owen, Geo. B. Warner, Mrs. Eliza McCoy and others. All of these workers are well known, and their names are a guarantee of good work.

Let every Spiritualist in the state come and see what we are doing. Come your shoulder to the wheel also, and we may go forward with greater force. The arrangements will be complete in a few days, and notices will be sent to every Spiritualist if possible. However, if any be missed, write me for particulars. If you are behind in your annual dues, send them in now, that you may enjoy the convention work more fully. If you are not members, join now. It only costs the dollar per year.

WILL J. ERWOOD,  
La Crosse, Wis., Sec'y W. S. A.

## IN THOUGHT WORLD.

Where Our Souls Wander While We Sleep.

Gladly I laid down my instrument, the body, for the day had seemed long and wearisome.

Now I stood, free as the breeze that played among the rose-vines outside my chamber window; and attaching myself to my body by an invisible unending thread, that I might know if aught molested it during my absence, I stepped out into the balcony.

As I gazed forth upon the town sleeping in the full moonlight, I beheld hosts of other souls starting out as I was doing, to gather in the forests they had

scattered in all directions during the day.

It was a December midnight. Not such an one as these words probably bring to your mind, but one natural to the far South.

The tall cocoa trees waved their plumes along the shore, while the silver sea waves sang a lullaby upon the sands.

The thirsty flowers, worn with the heat of the day, rejoiced in the dew that dripped upon them in diamond sparkles, and a perfume rested heavily upon the air, as it came through the orange trees laden with both fruit and blossoms.

All this was fair, but looking heavenward where the "Southern Cross" blazed with unusual brilliancy, I longed to soar beyond it to even fairer scenes.

Stepping directly from the balcony into the world of Thought, whose structures rose on every side, some far to sea, and some so terrible that I hastened by them, I gathered here and there some force I had sent out during the day just past and with each one felt stronger, till I felt myself rising above that world, and through space into the realm of departed spirits.

Here I was met and welcomed by dear ones who were expecting me, and led through scenes and sounds such as "eye hath not seen nor ear heard."

The hours sped all too swiftly, and through I gained some wisdom, I was not permitted to go beyond that for which my cultivation of spiritual qualities had fitted me.

Many souls were permitted to go far

ther than I, some not so far, and some sought companionship only in the shadowy realm between the world of Thought and the gates of this heavenly land.

Regretfully I earthward winged my way, and entered again my chamber window, just as the rising sun turned the sea to gold, that in the distance melted into the red and purple glories of the clouds, and took up again my body, strengthened in my purpose as to live this earthly life, that each time I lay my body down to sleep, I, the soul, may rise higher and higher, until I shall be judged perfected enough to sever the cord that binds me to the body, and need return no more to the cares and sorrows that beset us here, but remain in that world where all is love and beauty.

"Spirit Echoes," by Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

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

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

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

Many souls were permitted to go far











