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

VOL. 25.

CHICAGO, ILL., APRIL 12, 1902.

NO. 646.

MOSES HULL REPLIES.

"What Is the Matter with Clara Watson?" Some time since, Mrs. Watson made

a most bitter and unwarranted attack on me. I had, in her estimation, greatly injured Spiritualism-indeed I was about the heaviest load Spiritualism about the neaviest toda spirituary. I had ever been called upon to carry. I replied in a few words, letting her down as easy for her as possible. Now, down as easy for her as possible. Now, in The Progressive Thinker of Mar 22, she has another attack and the result is another screed from her pen—one which I trust, both the Morris Pratt Institute and myself will survive.

Her plea to allow ignorance and illiteracy to run Spiritualism, and shape its eracy to run spiritualism, and shape as ends, very illy fits in with her condi-tion less than a year since. At that time one of her neighbors—as worthy a lady as lives—one who had for years conducted meetings in her own home. in a chapel which she had at her own expense erected and furnished, sought ordination. She was duly elected by a society to which Mrs. Watson belonged, to be ordained. I believe the vote was unanimous. I was invited to go to Jamestown to perform the ordination services for the society. Then Mrs. Watson was entirely overcome with the fear that an illiterate woman would a person as Mrs. Watson generally apfind a place on the Spiritualist platform. She begged and she pleaded old fogles who have ever thrown their with me, and she wrote letters; her weight on the wrong side of the scale husband, in a fit of petulance, resigned of human progress. his position as president of the society that would ordain such a person, and thus place them on an equality with his wife; he left the society, because he could not be the member of a society that would place such a person before

the people as a teacher.

Mrs. Watson wrote letters, some of which I have now, and which would make interesting reading. These letters detailed the fearful calamities which would follow the ordination of so ignorant a woman as the otherwise worthy Mrs. ---.

The result was that for the sake of harmony, I advised the lady to postpone her ordination for awhile. The good lady accepted that advice. Now I norance and illiteracy on the platform would lead one to think that she would rilsh to her neighbor and urge her to hunri my that collected with the collected with t rish to her neighbor and urge her to hurry up that ordination; why, bless you, the one whom she rejected, it as ignorant as was represented, is about the only one at to represent Mrs. Watter Howell, J. Morse, Hudson Tuttle and many others, all trained and taught in the schools peculiar to Spiritualism."

Why these people are all classed as She herself, will perhaps perform the away from home to be ordained; this other good woman preferred ordination at home among the friends with whom she had spent the most of her life. Every one who asked this favor was a neighbor, and knew the incomings and outgoings of the person whom they wanted to represent, on the ros-

trum, their Spiritualism.

I never thought of including Mrs. W. among the filterate speakers; but somehow she has placed herself there. that, at least a term in the Training

School would not injure her.
Mrs. W. is right when she says, "The plane don't know it; no one can make us know that we are there."

Since she places herself on that plane, and informs us that no one can make her know it, I will not attempt it. I will only say that those who use bad grammar, bad rhetoric and bad logic do not usually know it, but scholars in the and lence do know it. If the speakers knew it, and realized how such things grate on educated ears, it is believed that they would undertake, by Training Schools or otherwise, to overcome their lack of knowledge. As it is, their work is calculated to get up a prejudice against, instead of an interest in Spirit-

While as Mrs. W. says, "Many socleties like our style," those same socie-ties are "chocks" on the wrong side of the wheels of progressive Spiritualism. Look at the small societies all over the country-societies where, in former times immense audiences assembled to receive instruction. Many of the leadesr of those societies have concluded that a lecture is a lecture, no matter whether it contains thought, and evidence of culture or not. Such have usually employed the cheapest speakers they could get, and placed such before the people to explain and represent Spiritualism to their neighbors, Cultured and educated people have lis tened to them, and have measured Spiritualism by their crudities. Thus has Spiritualism been losing ground during the last quarter of a century.

If the Morris Pratt Institute can take such speakers and enlighten them, that will prevent such work in the future. If the managers of our societies can be instructed by the societies themselves, that they must put talent and erudition on their platforms that will force these people to prepare for this work, or leave the field to those who will pre-pare themselves. When we cense to ordain and recognize such as workers the world will soon learn the fact Then, if these ignoramuses get audiences to hear them, the world will judge the speaker, and not Spiritualism, by the Ignorant platitudes handed out in the name of Spiritualism.

Next, Mrs. W. says: "Why cannot Spiritualism produce to day as grand and exaited talent unaided by Spiritunlistic theological institutions as it has done in the past? There is no denying that Spiritualism was built up to its height of glory by speakers and work-ers reared within its ranks without colleges or schools of mortal kind. One bonst of Spiritualism has been, not that its 'rising speakers were uneducated,' but that it had power within it to educate them, that it had a system of education peculiar to itself-schools higher than those of earth. Have we not had scholars' backed by the highest intelli-

tives of our great and grand cause?" me reply to that seriatim: 1. There was a time when the phenomena of Spiritualism itself excited

representa

the attention of the world; people overlooked errors and ignorance. They assembled with the hope of getting a few for women; "mounting" for mountain. grains of spiritual truth from the spirit world. They, for the sake of a few grains of gold would wash a great deal of sand. That phase of Spiritualism has passed away; Spiritualism is no longer a mere curjosity; it has become a great movement-I may say, a great religious movement. In such cases the world has no more use for illiteracy in its teachers than it has for illiterate school teachers or illiterate lawyers.

2. Those people who taught Spiritualism in its early days, while they may not have been educated in "Spiritualistic Theological Institutes," were, for the most part, cultured ladies and gentlemen.

3. Spiritualism has a "system of education peculiar to itself, and those who would become workmen in its who would become workmen in he ranks—workmen who, as Paul sald, need not be ashamed," are urged to take hold of it. Shall we neglect what is now offered us because our grandfathers, and fathers and mothers were deprived of it. That logic would lead us to burn our steamboats, tear up our railroad tracks and destroy our tele-graphs and telephones, because our grandfathers did not have them. Those who make such arguments are in the line of lineal descent from those who have always stood in the way of progress. I hardly expected so progressive pears to be to follow in the wake of the

I think I must quote and review one more rather lengthy extract from Mrs. Watson. She says: "What school of mundane teaching would have improved upon the wondrous writings of A. J. Davis? What training school of earth would have brought forth finer thought than that of W. J. Colville? Wherein would higher culture, deeper refinement, truer dignity, better understanding, sounder philosophy, choicer diction and loftier eloquence be attained by academic teaching than that evinced by many of the workers that have graced (not disgraced) our platform, and, who have been educated through spiritual powers and processes Mrs. Emma Hardinge Britten, Mrs. Nellie Brigham, Mrs. Elizabeth Low

uneducated, I cannot understand. It is her offered as an exhibition of wit, or of ad captandum vulgus, I will not at-tempt to say which.

When Mrs. Watson attempts to class herself with those "on the ignorant plane," I cannot object. That she has a right to do. I am sure no one who is working for a higher education ever thought of doing so, by her, but when he classes that long list of names there, I must enter a protest. If our speakers were all as well educated as a majority of those whom she names we would have but little need for colleges.

When Andrew Jackson Davis began o write, he was only nineteen years old and almost entirely uneducated. Then received. That noble and scholarly nan, William Fishbough, and that other scholar, S. B. Brittan and other scholarly editors, worked his writings over, and carefully edited all he said Mr. Davis also went to studying; he fitted himself for college, and went to medical college and graduated.

W. J. Colville was finely educated, and, I understand, a translator from other languages before he became a Spiritualist. Mrs. : Emma Hardinge Britten was finely educated, and well up in her profession as an orator and an actress when Spiritualism came t

There is little doubt that Mrs. Richmond, Mrs. Libble Lowe Watson, were at least partly educated by the spirits. I wish the spirits could do that same thing by all our mediums and speakers. that when Mrs. Watson lived n Titusville, Pa., she was surrounded by everything in the line of education that refinement could do, or money could buy. She married a wealthy, no ole and honest man-a man who spare no pains in his efforts to make of her the refined and educated woman she is. Carrie B. S. Twing and Lyman O. Howe were both finely educated—both of them school teachers before they were Spiritualists.

French and Walter J. Howell were each very studious, and each had an excellent education compared with that of those for whom our schools are mainly intended. Mrs. Watson is hereby assured that while the parties here named could teach our teachers many things, the most of them could receive valuable lessons in our school. I think that even Mrs. Watson, instead of taking up the cudgel against a more inte gral and higher education, were to come to our school with her seventy-five per cent of knowledge and wisdom, and throw that into a common retori with the twenty-five per cent of knowledge carried in the head of the president of the Morris Pratt Institute, she would find that seventy-five and twenty-five equals one hundred, and we would thus both of us go away from the school wiser than when we were

when we came. Now, I feel to plead with Mrs. Watson, for the sake of the cause, and for son, for the sake of the cause, and for own sake, to cease to plead for ignorance on the part of our workers; but instead, to urge upon such to fit themselves educationally to appear upon our platforms as representatives of a cultured and intelligent Spiritualism. My dear sister, when you appear as the representative of ignorance and illiteracy, you meanwheapt yourself, and trivro you misrepresent yourself, and injure the cause which some of your friends

I can give the names of many would be teachers of the Spiritual philosophy, who say "phenonomy" for phenomena; "psychrometic" for psychometric. heard one president of a camp-meeting a man who called himself a and who was the author of a large book

I heard another who boasted that the spirits had educated her-that she had been in the spirits' school for "forty year," say she did not want an eddyca-tion that made her "e-echo" what others was sayin'. I heard oue of ablest speakers deliver a lecture on the "Glasical Period." Worse than all, I know a man who calls himself the Rev. Dr. —, in introducing himself to an audience, asked the audience four times

in five minutes to some and "cohabit" with him. It was supposed he meant to say "co-operate" with him.

Now let me ask Mrs. Watson if 'schools,' and education from a mundane source" would not correct at least some of these evils? I declare it is an

insult to an audience to place such ignorance before it to teach it anything Still believing that culture will not hurt our teachers nor prevent the augels from getting in their work, I am as ever, MOSES HULL.

IMPORTANT.

To the Spiritualists of Wisconsin.

Your attention is called to the Second Annual Convention of the State Assoclation, to be held in Milwaukee, Wisconsin, April 15, 16 and 17. Lincoln Hall, on Sixth street, near Grand avenue, has been furnished for

he occasion; good music and talent,

both local and from outside. Moses Hull, of Buffalo, N. Y., will be the main speaker for evening meetings, assisted by such workers as Dr. Geo. B. Warne, president of the Illinois State Association; Mrs. Catherine McFarlin, vice-president of the Wisconsin State Association; Will J. Erwood, of La Crosse, Wis., and other prominent workers. Mrs. Nellie C. Mosier, of Kent, Ohlo, who was the message medium at the Wonewoc camp last August, and whose wonderful descriptions and messages convinced all who heard ber, will be the test medlum at

the three evening meetings. J. Erwood will also give psychometric readings. Hotel headquarters have been established at the Plankinton, and reason-

The order of convention business will be about as follows: Tuesday, April 15-Morning-Meeting of delegates and members at the hall

for the purpose of introduction and outlining work for the convention. After--Business meeting. Eveningafternoon-Business meeting. Evening

-Public meeting. Thursday, April 17-Morning-Business meeting (election of officers). Af-ternoon—Public meeting. Evening—

Legislation for this convention will comprise important points of interest to all Spiritualists, and the fixing of place to hold next convention. Elecion of delegate to the N. S. A. convention, election of officers of the State Association, deciding on permanent camp-grounds, and other questions of vital importance will be disposed of. For further information concerning the convention, apply to the secretary, Mrs. Nellie K. Baker, Portage, Wis. It is to be hoped that every member of the Association and all friends of the cause will be present and add their in fluence to this convention to make it serve the best interest of the cause of

Spiritualism and humanity. CLARA L. STEWART, President W. S. S. A NELLIE K. BAKER,

Secretary W. S. S. A. THE "SMART SET" AND THE MASSES.

Oh, I cannot be a member of the big But I love the tolling masses who are not afraid to sweat,

And the "set" is so exclusive it refuses all my ilk, But I'll bet beneath the surface I pos-

sess the finest silk; will bet within my bosom beats heart as free from woe As the heart of any member of

"set;" as clean also.

Money brings them many pleasures that the masses are denied, But the masses know that riches at the grave are laid aside. them swell up in vain glory till

their outer shell shall burst, But the gates of Heaven open for the better spirits first.

et me touch the soul that slumbers while the world is moving on: Let me speak a word to cheer it ere the last life spark is gone; Let me taste the bitter potion that my

brother has to drink; Let me feel the woes of others when their drooping spirits sink; me hear the wails of hunger from the starving ones of earth, If I gather many riches ere my spirit's higher birth

And I think before I venture to pass through the golden gate,

will lay it on the altar of the needy here and wait: will wait till old St. Peter waves he

scepter thrice at me Ere I try to pass beyond him till my conscience is quite free. Hoarded money piled and idle may be

pleasant here to view, But when for it folks are dying curse upon the few.
There is land upon this planet quite sufficient still for all.
But the trusts will soon possess it and around it build a wall.
Yes, for selfishness St. Peter has a place without the gate
Where the "smart set" and "400" will

be herded by old Fate; Where the "sets" can be exclusive to their dear hearts' full extent. And the trusts can build high fences

and live calmly in content. each a fust demand. Will be given perfect freedom through out all that blessed land.

HOME GIRGLE EXPERIENCE

In January, 1901, we commenced to this meeting were Mr. Gapen, Mr. and hold a circle at our home. At the first Mrs. Freeze, and Mr. Herrin. My sis-

on account of some of the members had materialized that flower back to having trouble over property, and they earth, for it had dematerialized it from brought this condition into the circle earth, and it had to come back to earth with them, and when the control told before the spirit could get away free them that they must change their con- from our plane of life. dition at home and not bring such contions into the circle, they said we had this circle were Mr. and Mrs. Freeze, evil and lying spirits around us, and Mr. Gapen, and Mr, and Mrs. Woolam. that soon broke up the circle.

When Mrs. Fravor was first being for Mrs. Woolam, one light red one controlled, some said that she was go and four dark red ones, ing crazy; others, that it was all a Next circle was on February 1. In

last fall, just myself and Mrs. Fravor. day night and the control said for me dark red ones. lble noise going on in the cubinet. I tepped into the house and to the cabinet, raised the curtain, and there scattered on the floor was part of a flower that looked as if it had been pulled to

Wednesday, April 16-Morning and said there was more noise going on in there. I went to the cubinet a second and when he went away my spirit time, and there in a rocking chair that brother George came and said, was in there lay a 'white carnation (see what I have left in the cabinet for as a common-sized or ange. This, I think, was the first flower that was ever produced by spirit

power in Galesburg. The next flower that we got was on January 5. There was no one but airs. received two flowers, one white and one could come after it. He came after it ducting a revival, two doors from the of the cabinet, the red one came brough the cabinet. A spirit came and said that the white one was for Mr. Z. A. Gapen, and the flower was delivered

to the gentleman. this circle were Mr. Gapen and myself the name of Jamieson can tell where and the medium. We received three they come from, for he seems to be will-flowers. Mr. Gapen received one, and he received one for Mrs. Gapen, and I spirit power, and that does not exist,

Next circle was on January 19. At | Galesburg, Ill.

we used a small table, and there was ter Plorence insisted that those present no one but Mrs. Prayor and myself, should examine the cabinet and Mrs. no one but Mrs. Frayor and myself, should examine the cabinet and Mrs. We had sat at this table but a few Frayor, the medium, too, so as to see times when one night I saw that Mrs. that there was nothing crooked about Fravor was passing under the control it. We received seven flowers that of some spirit. After a short time she night. We close our circle at 0 p. m., arose and passed very slowly around commence at 8 p. m., but that night, the table to me, placed her hand on my through a mistake we closed before the head, and said, "Brother, I am your time was up, and there was a spirit sister Carrie; I am your who wished to give a flower, but was stay. Good-bye," The control then unable to, on account of the circle beleft and when Mrs. Fravor returned to ing closed before this spirit could deherself, she was very weak. I will here liver it. Well, this seemed to place the say that our circle is not very regular, spirit in a condition where it could not on account of my occupation which is return to its plane in spirit life until it that of a fireman for the O. B. and Q. had delivered that flower. The next railroad, and my time it home is very day this spirit got control of the meirregular, so we hold, our circle when I dium and placed her in the cabinet. I am in, and we have no regular nights, saw that they were going to do some-We continued in this way until about thing, so I drew the curtain down to the first of April, when we transferred our circle to Mr. Z. A. Gapen, of South Henderson street. At their circle were Mr. and Mrs. Meadherst, Mr. and Mrs. minutes the medium parted the curtain and threw a red flower at me. The Freeze, Mr. and Mrs. Gapen. Their spirit who had control came and said circle did not get along very smoothly, that it was unable to get away until it

> Next circle was on January 22. At We received six flowers, one white one

ng crazy; others, that it was all a Next circle was on February 1. In attendance were Mr. Gapen, Mr. and We commenced to sit at home again Mrs. Woolam and myself. In a few minutes after the circle had began, the Mr. Gapen came when he knew that we medium came out, snapped her fingers, were going to hold a circle. Nothing and we all could smell perfumery very new occurred until the Sanday after strong. We received six flowers that christmas. We held a circle on Saturnight, one white, one pink, and four

to look in the cabinet at 9.0 clock Sunday morning. Well, I waited until 5 run at 10:30 p. m., and when I got minutes to 9, and looked in. There was home my spirit sister wanted me to sit nothing there. Then I stepped out into a few minutes for them. I did so. the garden, and in a few minutes Mrs. Mrs. Fravor took her seat in the cabi-Fravor called and said there was a ter- net. I played a few pieces on the music-box, and then the flowers com-menced to come. I received six in less than 10 minutes, a rather good-sized batch for one man to get at once.

Next circle was on February 7. At gathered them up and felt very thankful to get that much, for Kinoughi that was all there was no feel very thankful to get that much, for Kinoughi that was all there was no feel to get that much, for Kinoughi that was all there was no feel to get that much, for Kinoughi that was all there was no feel to get that much, for Kinoughi that was a feel was no feel was on February 7. At this chicle were the chicken wooland the chicken was not received were the chicken was not received seven not were the chicken was not received were the chicken was no

you." I went and looked, and there on the floor was one white and one red flower. At the meeting we had on February 7, there was a spirit that came and said there was a flower there for Mr. Woolam, and that he could get it ments against Spiritualism took a seat in front of the cabinet. I played a piece on the music-box, and then he got three flowers. I saw one come over the top of the cabinet, the other two came from-I do not know The next circle was on January 8. At where. But perhaps the gentleman by

THEOSOPHY. is claimed, William Q. Judge and Annie

It Is Having Very Serious Trouble.

DR. JEROME ANDERSON LELLS STRANGE STORY OF A "FREAK-ISH ORIENTAL COURT" AND DE-CLARES OUT OF 140 LODGES ONLY A DOZEN NOW EXIST.

San Diego, Cal., March 28 .- Thecannouncement that Mrs. Katherine Ting-ley, the leader of the American Theo-"accept" the resignation of Dr. Jerome Anderson as President of the Point Loma Universal Brotherhood, has revealed an astonishing situation in theosophical circles.

Dr. Anderson is itn open rehellion Dr. Anderson is the open tags she against Mrs. Tingley. He declares she usurped the position of lender of the Theosophists, that she spent \$300,000 on a "freakish Oriental court" Loma, and went to live there with court "such as has bever been seen of comic opera stage; that she invented of theosophy, such as the "School for the Revival of the flost Mysteries of promotion inaugurated by Judge, dis-Antiquity," that she compels men and couraging workers because of the personal humans which she has donenew court regulations and new branches Alliquity, that and high social post-women of wealth and high social post-tion to wear "long gowns and ridiculous hats" in her presence.

Professor Anderson finally declares that of the 140 prosperous lodges or ganized by W. Q. Judge fiot more than a dozen exist to dry, and that soon all adherents of the cult would have to crawl into Mrs. Tingley's presence "on

EXPLAINING HIS RESIGNATION In explaining his resignation, Or.
Anderson said: "I action by Mrs. Tingley as long as I could and still retain
ley as long and my belief in the real
my manhood and my belief in the real
my manhood and my belief in the real tenets of theosophy. I am still a theosmy manhood nature. I am still a theoster of theosophy is and do not propose to help found tenets of do not propose to help found tenets and do not propose to help found the second of the country is being left to take care of the country is being left to take care of the country is being left to take care of the country is being left to take care of the second of t Point Lomb. But Prore I speak fur ther of that I want to give some histor leal data that will make the story clear.

FOUNDATION OF THEOSOPHY. "The Theosophical Society was founding of the trut ed by Mme Blavatsty, who, when she Olcott and his dled, appointed as her successors, so it cago Tribune.

Besant: That matter has always been in disjute, and in 1895 Judge broke from the order and organized the Theosophical Society of America.

"Judge died within a year after he started the insurrection, but even in that time 140 lodges had been organized in the United States and the movement seemed to be sweeping all before it. Then came Mrs. Tingley's claim to the leadership, based on some scraps of writing in Judge's personal diary, in which he spoke of her fitness to succeed him because of her remarkable ophical Society, has been obliged to qualities as a medium. He never formally selected her. She assumed her office and immediately caused another reorganization, under the name of the Universal Brotherhood, and the adoption of a constitution and by-laws giving her absolute power in all things. All the real and personal property of the brotherhood was put into her name and she became, to all intents and purposes, not only the head of the order, but the order itself.

THE COMIC-OPERA COURT.

"Now witness what she has done. sonal homage which she insisted should be done her. No enthusiasm was possible then. She bought this land at Point Loma and went to live there with a court such as never been seen off a comic opera stage.

"She has spent \$300,000 at Loma, and with every dollar that has gone into the establishment she has invented new court regulations. I have seen men and women of wealth, educa-tion, and high social position humble themselves before her in a yay that sensible people can hardly conceive of

"I stood it myself for a while. I wore long gowns and ridiculous hats in her presence and tried to take part in the foolish ceremonies with some belief that they might have a meaning. But I knew it meant that pretty soon We would have to crawl into Mrs. Tingley's presence on all fours. It grew worse with every visit I made, and I finally threw the whole thing up.

"As an organization theosophy has gone all to pieces under Mrs. Tingley. Of the 140 prosperous lodges organized by Judge not more than a dozen exist to day, and the only work in the spread-ing of the truth has been done by Col. Olcott and his loyal followers."—Chi-

JOTTINGS.

'The Little Girl Who Stood on a Box,"

Home again! As a general thing these words are supposed to convey an idea of comparative rest and quiet in contrast to conditions incident to travel and continuous change. In the case of the writer neither rest nor quiet will mark many of the days spent in our much loved home at 72 York street, Buffalo, N. Y.

In less than one month our pleasant apartments will have been cleared, and the home that has become so endeared to us by so many sweet associations, will know us no more.

I returned home two days since, from

a nearly two months' absence. When I left home, I had thought my going away would be a sort of vacation, that the days would be spent in visiting, and a relaxation, for the greater part, from public labor; but within a few days after I reached Ohio, I was called to the field, my visits were cut short, and I wa. really an active worker for sey. eral weeks.

My first objective point after reaching Ohio was Mantua, where I visited the home of our son and wife. While in that section, I met with D. M. King and Mr. and Mrs. Andrews, who have been identified with the Spiritualistic work at Maple Dell since the organization of the association which has conducted meetings every year since the inception of the camp work. They are planning the meeting for the coming senson; they should have the co-opera-tion of all Spiritualists in that section of the country.

From Mantua I went to Cleveland to spend a season with my sister and famty, who are strong and earnest in the advocacy of the truths of Spiritualism. The first Sunday after my arrival in Cleveland, I labored in Elyria, a beautiful town within an hour and a half ride on the electrics, from Cleveland. I was entertained during my sojourn, in the home of Mr. and Mrs. Fremont Davis, uncle and aunt of Miss Jessie Howk, whose name has appeared from time to time in The Progressive Thinker in connection with lyceum work. Early in the week, following my first trip to Elyria, I was called by telegram to Pittsburg, Pa., to take up Mr. Hull's

mid-week work for the Sixth Street So-ciety of Spiritualists, as he had been summoned to Burdalo to officiate at the funeral of one of our valued friends, funeral of one of our valued friends, funeral of one of our valued friends, Mr. Moore, and went from there to several days, and went from there to fill an engagement made some time previous, in Wheeling, W. Va. Wheeling was a new field for me, but I was warmly welcomed and greeted very large audience Sunday afternoon and evening. Mr. Hull joined me the following Monday, and we together conducted meetings four nights. During the week we were in Wheeling, Mr Hull by request reviewed the hall where the Spiritualists hold their

our visit to Wheeling will long be remembered as a pleasant one from a laboring point of view, and socially. The society is comparatively young, but vigorous, and promises good work Frank T. Ripley followed us and I understand has been engaged for an ex-tended term of work.

Mr. Hull and self left Wheeling at

the same time, and parted in Pittsburg he went to Washington, D. C., and the writer took a hurried trip to Buffalo, to look after business matters. One day only was spent in Buffalo and I returned to Ohio. I was recalled to Elyria for two Sundays. Dr. Nellie Mosler gave me a happy surprise by putting in an appearance one Sunday. Of course every one was glad to see her and to hear the messages of the angels through her lips.

On the night of the 23rd ult., I lec-tured in Cleveland, in the hall formerly occupied by the East Side Society. Dr. C. H. Figuers has occupied the hall for many months. At two p. m., on Sun-days a lyceum session is called, a few of the faithful meet a small gathering of the little ones, but it seems a feeble remnant of the grand old lyceum that used to meet in Cleveland. It is a sad fact, that in Cleveland, which once bonsted of one of the finest lyceums in the country, there seems to be but the relics of such an organization. (I feel ike putting a great big, long questionmark in every sentence I write, peraining to the Children's Progressive Lyceum). Where, where, where are children of Spiritualists? As a gen eral thing, not with their fathers and

Previous to the delivery of my ad dress in Dr. Figuers' meeting, I ducted what to me seemed an impress ve and pretty ceremony Charles Franklin Leeds, and his little

sister, Amy Leone Leeds, aged respectlvely, twelve and five years, children of my sister, were christened in the name of Spiritualism, and welcomed as Spiritualist children, to the great fraternity of Spiritualists. Frankle and Amy are lyceum pupils; their mother has never sent them nor other of her children to an orthodox Sunday-school. An earn est Spiritualist herself, she has always felt the religion that was best for her was the best for her children. The father of these little ones was not a Spiritualist when he came into our famy, in fact he came from a church fambut never on any occasion unlism, did he raise an objection, or put an obstacle in the way of his companion, to hold her from the enjoyment of her convictions. When little Amy was three weeks old, a little one was called suddenly from the home to toln the ancels; since the transition of the little boy, his father has received message after message from him, has seen him, and now is with us in the full knowledge that death does not end all.

It was a happy moment for me when welcomed the two children, blood of my blood, to the platform, and gave them the little message the angels had for them. It was a pretty sight, the

two, hand in hand, under the dropping of beautiful white blossoms, as fragrant as the pure soul of childhood is with love. I saw just above them the arisen love. I saw just above them the arisen brother, it was a pretty trio; I labored to impress upon the minds of the chil-dren the fact that their beloved Harry was with them; they have never been told be was dead.

I am well aware that there are among us many who deride these simple little ceremonies; why should they? I never forget to say that such service has no theological significance whatever, I feel such occasions can be made inter-. esting object lessons. I have received proof in some instances, that they have been helpful and the memory of them

uplifting. On the same night the above-men tioned service took place, a charge from the spirit world was given to Mrs. Fig-uers, who has recently received official papers giving her all rights and privi-leges that ministers receive.

A grand meting was held in Cleveland, on the 30th ult., in commemoration of the advent of Modern Spiritualism. Undoubtedly the meeting will be written up in full by a Clevelander, and I will not go into detail. It was a success in point of numbers, and the work accomplished, but oh, the sorrow I felt, when I realized it was the only anniversary meeting I had ever attended in that city, when the Children's Lyceum was not in evidence. The change was a sad one to me, and I thought among the many good things that were said relative to our duties to each other, to the cause, and our obligations and re-sponsibilities as Spiritualists, how trange it was, that no one felt inspired to speak of our obligations to the children-to the young.

I was told at one time by a Spiritualst, a lecturer, that I was unnecessarily anxious on the subject of the children they would naturally turn to Spiritual ism if left to themselves. Possibly. where are the young who are left to many times in the past, the opposition parents have been compelled to endure from those whom they have loved and nurtured, when such have been sent to the enemy's fold for instruction. I should not have labored as I have early and late, to change the order of things. I have not yet lain my armor down. Wherever I am, and whenever circumstances will permit, I shall work for the emancipation of the young from the thraldom of superstition and ignorance. Of course the readers of the Spirit ist papers are aware that we shall take up our quarters at Lily Dale. Training School will open as per judging from the letters received, the no education theory has not onlite con-AN CHICALL LAND WAS THE MANIE

verted all of our would-be workers. I was somewhat amused over a communication published in the last issue of The Progressive Thinker—the article from a Kansas correspondent, who is fearful we are instituting fearful we are instituting.
Fraud Training Schools." I note in his article, reference is made to "the little girl who stood on a box" when she gave her first discourse in a pulpit. Ho thinks he has "hit the nail on the head" when he asks of what use would a showledge of evolution and grammar have been to such an one. As "Yours 'Truly" was the little girl who stood on the box in the town of Athol, Mass., in Unitarian church, in the early days of Spiritualism, I may have sometiring to say in the near future on the subject. to say in the hear that same little I will say this: When that same little girl was being considered by her good father as to whether he should follow the advice of Spiritualists and take her out of school, having been assured that the spirit world would educate her, she was entranced and said: "The little girl has brains, they were made for use; help her to cultivate them." wards there was a message written through her hand, containing these "You can help the spirit teachwords: ers, by helping yourselves to all the wisdom it is possible to gain in this world." MATTIE E. HULL.

From a Bible Spiritualist.

I would like to ask why a true Spiritnalist is afraid to be called a Christian? devoting so much of their time to deny ing the Power that gives them life? I am glad there are still a good many "Bible Spiritualists," and people that believe and do not think it beneath their dignity to honor the "Ruler of All."

Do ye not know, ye people that de-clare there is no God (only the God within), the fate of the nations in olden times, that "forgot God" and "went astray after idols?" Those nations were lestroyed. I marvel at anyone wondering why Spiritualism does not prosper, when her people deny everything pertaining to a power higher than their own! This should not be. The cause an never go forward as it should, until

reated accordingly.
I liked M. W. Packard's remarks in a late issue of The Progressive Thinker regarding what I know must come eventually, that of a division. It really must come to that in time. And when more wrangle about opening a service with or without prayer. Each may do as they see fit, and as all "Bible Spirit-unlists" will be compactly joined to-gether, I am glad we will begin and close all sessions with some sort of prayer. And "if God be for us who can e agninst us." be against us." On that promise we may rest content. And I do not doubt, when we reach the land will see many of our non-praying friends there, clad too in raiment

white, the garb of truth. Yet I firmly believe they will find something lacking in the things they should have learned while on earth, and I am also sure they will have things to learn of God before they can make much progression.

MADAME ROBERTS.

Sin is a basilisk whose eyes are full of venom.-Quarles.

The head has the most beautiful apearnuce, as well as the highest station, in a human figure,-Addison.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters From Prof. William Denton, Through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SEVEN.

I desire to head this message with what, perhaps, some might call a poem. I called my effusions in this direction rhymes, as I did not consider myself a poet. Yet I loved to express myself in verse, and I am much of the same mind now, and as this particular rhyme fits in with my present mood, I hope to be excused for quoting it. I called it, in the olden days,

THE FREEMAN'S RESOLUTION.

I will not bow to a titled knave, Nor crouch to a lordly priest; A martyr's torments I'd rather brave, Than be of my manhood fleeced.

I'll bend my knee to no golden god, I'll worship no calf in Dan; Erect and free I'll stand on the sod, And act as becomes a man.

I'll pin my faith to no bigot's sleeve; I'll swallow no griping creed; I'll ask my reason what to believe, And ever her answer heed. I'll hide no truth in a coward heart,

The world would be blest to know, My boldest thought, as it wells, impart, Nor check the soul's onward flow.

Your curses hurl; but the noble mind Can smile at your priestly ban.

Ay, forge your fetters! Ye cannot bind

The spirit of one free man.

I will be true to my heaven-born self, . Nor league with the world to lie; The rich may boast of their hoarded pelf; In poverty, happier I.

I'll love the true, I will do the right, Ruled only by Reason's sway; Let all do so; and the world's dark night Will melt into rosy day.

There, Mr. Editor, I have had my way, and my sway; it remains for you to say whether it shall help to sway the world or not. I would not quote any of these rhymes, but at the time I wrote them, some fifty years ago, they did not reach the eyes or the hearts of but a very few people; now, through the columns of The Progressive Thinker, my poor verses may reach thousands, and a new life, like the fabled phenix's, may rise above the ashes of

A father, through sympathy, lives again in his son, and as I return to you, once more, through a mortal medium, I take up my old discarded verses-take them up tenderly as the father his child, his dead or dying child, mayhapand sorrowfully try to warm them up once more-instil new life into them, if possible.

Life is indeed, a circle; or, a round of spiral circles, and I now find myself back again in the old circle, one remove higher on the spiral. On the old, and lower round, I took the pen or pencil in my own hand and wrote, and cudgeled my own mortal brain; now, unseen except by the spiritual sense, I borrow a mortal hand, and if I do not cudgel a mortal brain I focus it and then set myself before this mortal camera and thus accomplish my purpose. But to return to the freeman's resolution.

My idea was, and still is, that a free man has a right to express his opinions either by word of mouth or by writing, no matter whether they coincide with those written or expressed by others or not. It is better to give new, fresh thoughts to the world than stale ones under any eircomstances, and no man should be debarred the privilege. It would have taken quite an army of men when I was in the mortal to have kept my mouth shut or my pen idle; and now that I have found another channel. I do not propose to be quenched, or hide my name and personality under an assumed one. Freedom is my watchword-my everlasting motto. Denton I am, and Denton I expect always to be, and I wave my spiritual banner aloft, and once more cry-Freedom!

Your mediums are falling discouraged by the wayside; and, why? Their freedom is being taken from them. They must bow, humbly before assumed authority, crowding back the utterances of the spirit, and squaring them to suit the ideas of those who have assumed authority over what the spirits shall say and what they shall not. I want to say a few words right here and now. Not for myself, personally. I'll take that up later on.

The spirit of Charles Dickens wrote a book; or, more properly speaking, inspired this medium to write a book, hoping thereby to benefit the world, and that book may not be published as an inspiration from Dickens, because assumed authority presumes that it is not. But by what right they thus presume no man can say.

Mr. Dickens is sorely grieved. He does not like dodging behind bushes, no more than I do. He does not like his liberty taken from him, no more than I do; Dickens he is and Dickens he will ever remain; but, unaided and alone he could not influence the medium to stand up for

Now, I, William Denton, utter my everlasting protest against taking away the rights and freedom of any spirit or mortal. No one has a right to take away freedom of utterance, and least of all those who call themselves Spiritualists. You, as Spiritualists, say that you believe spirits communicate with mortals; then why do you, when they come to you in all honesty of purpose, shut the door in their faces and tell them their communications are not worthy of them, placing them on a pedestal where they may not assist you if they would? Are they to be dumb idols forevermore?

You say we are in your midst; then why not allow us to help you? Must we be in your midst and hide ourselves shamefacedly? Do you want our mediums to falsify and say that it is themselves who are writing or speaking, when they know it is not? A medium is one who writes or speaks for another, and that other an invisible spirit. The spirit says, "I am So-and-So," giving his or her name, which he or she has a perfect right to do, and no one should attempt to take away their liberty of speech. All should be free-free as the air you breathe.

If there are those who do not believe that it is I, William Denton, who is writing, they have a perfect right to doubt it, if they wish to, but they have no right to muzzle mc-they have no right to debar me from saying who I

am. "Well," you say, "there are so many fraudulent me-

A fraud is not a medium. Why discourage your mediums by taking away their liberty, and the liberty of the spirits, because there are some frauds in your world? You have no right to take away the liberty of a fraud, even. Let him fraud to his heart's content; you are not even. Let him trade to his fraud; and, like a pewter dollar, it obliged to accept his fraud; and, like a pewter dollar, it won't pass for currency. You say, the mediums are ignorant, and don't use good grammar, and that of itself is evidence that it is not the spirit who claims to be the controlling party. We say that it is no evidence at all.

An ignorant servant girl might bring a message direct from her highly educated mistress; the girl might couch the message in her own bad grammar, and yet the message be correct and true in all its details, and the mistress be thankful and glad that she was able to make use of the girl as a message bearer. For instance, the mistress might have a sick or dying child, and she might say to the servant, "Go, at once, and summon Dr. Trucheart. Tell him, Nora, that my baby is very ill; I fear she may die; very nearly exhausted, therefore, I will say, Good night, and ask him to haston." Nora hurries away on her erand pleasant dreams to all. WILLIAM DENTON. rand, her heart affame with love and sympathy for her.

mistress, and the child, and here is the way, very likely, that Nora, the true and duliful, would deliver the mes sage: "Och! good doether—good doether—my misthress' baby is sick an' she sez hurry! hurry up, will ye's, or the swate crayther 'll die-she will, sure, sor! Och! Och!" The message is correct and true. The good doctor's heart is touched and he hurries away as fast as possible. But suppose the doctor should say, severely, "Nora, you are a fraud! You are bringing me a lying message; because your mistress is an educated lady and would never talk like that. You are ignorant, Norn. You don't use good grammar, consequently your mistress did not send you, and I forbid you to say more. Go and get an education, Nora, and then, perhaps, I will listen to what you have to tell me; but, remember, it must be expressed in very choice language."

"Och! Och! An' in the whiles the babby'll die."

Yes; to take away freedom of speech is the surest way to kill the child-Spiritualism. Take away its freedom bind it, hamper it, clog it, stop its channels, berate its mediums, call them ignoramuses, liars, frauds; and the spirist mostly blatant. Ananiases, and the child will surely die. Mediums, as a rule, are super-sensitives; and, as such

treatment strikes home to them, they wither and droop and fall by the wayside, and their places will surely be taken by brazen frauds who are not sensitives. The very methods you take will cause the frauds to multiply, for it is the shekels they are after and not the truths. Well, perhaps I have said enough, for the present, on this subject; but, no man will ever publish a word of mine unless he is willing to allow me the privilege of signing my own name to my own productions, and it is not for him to say whether they were produced by me or not. That is a matter between me and my medium alone, wherewith none may meddle. He has a right to accept it or not, as he may choose, but he has not the right of dictation. Whatever I may write, myself and my medium are wholly responsible for, our shoulders are broad and we can bear

it without help.

Now I would like to gladden the hearts of some of the Spiritualists, and all of the people who once knew me, by etting them know that it is really myself and no other, I feel somewhat as Christ did when walking on the water, he called to his disciples, saying, "Be of good cheer; it is I; be not afraid. Now I want to tell you, It is I; be not afraid: and if it is I, and I am here in person to tell you so, then you, too, shall be where I now am.

But you would like to have me tell you something about this place where I now am; and that is what I propose to do; but, first, I would like to tell you who some of my companions are. Allow me to present them one by one: First of all, Abraham Lincoln, that great and good man; one whom I adored when we were both in the mortal; one whom I now adore. He stands here now by my side; not too great, grand and good to be interested in the land that gave him birth; but, so great and grand and good that he would influence and write through the humblest and most ignorant medium on earth, if, thereby, he could strike the shackles off the meanest bondman of earth. Therein lies his goodness and greatness; he also says, "Be of good cheer; it is I; be not afraid, and-Where I am shalt thou be likewise. Black man and white man, red and copper-colored. We are gathering strong for the nations need our help. For the sake of freedom my mortal life paid the penalty, but I would willingly give a thousand such lives, if they were mine to give, for freedom's sake!"

Now here is another one of my staunchest and dearest friends, Henry Ward Beecher. Great, noble soul, and he says, "Put me down, dear brother, as one of your contrib utors. I stand on the side of freedom forever and ayefreedom of thought, freedom of speech, freedom of action -so long as one does not injure his brother man-freedom to do right in whatever direction one may wish to work. I want to say to Brother Francis, that I am determined to write a series of letters for his grand and good paper, and, Brother Francis, I hope you will not be ashamed of me or my name; and, please, do not be ashamed of the medium through whom I write, for believe me, this is a worthy channel."

And now let me introduce to you a sweet lady, Mrs. Mary M. Hardy; as good as she is sweet; one who suffered much when she was with you in the mortal; one who really laid down her mortal life for the cause of truth, although this was not generally known, but it is true, neverthe less. Her departure was caused by consumption, but her constitution had long been undermined by her sorrows and struggles for the cause of truth. She was a medium and one of the truest and best. I know whereof I speak, for I tested her again and again. She, also, struggled for freedom, but sunk under her burden of care and opposition, for many cried fraud, fraud! when there was no fraud. Her tender nature was lacerated and torn, and she went up higher, but here she is, eager and anxious to put in a word. She also says, "It is I; be not afraid. I knew the medium well when in the mortal. Trust him. Your trust will not be misplaced, and let us have free-

And here is another noble soul-allow me-Luther Colby, at your service, and by his side, William White. Let me tell you, friends, they have not dissolved partnership yet, watch them as they strike hands togetherstrike, as they once struck on earth, for freedom! freedom for the press, freedom of thought, freedom to express it. Down with tyrants one and all. Mr. Colby says, "Be very careful, all of you, how you fetter mediums, or the great, oncoming tidal wave of spirit power will overtake and swallow you up; and there are those who will understand the meaning of my words. Be careful, I say; be very, very careful, how and where you step; heed well your ways, and look out that you are not the first ones to get the benefit of unjust and cruel laws that are revengeful instead of reformatory; laws that we fought long and valiantly to abolish; turn your attention toward reformation and freedom, and try to lose sight of revenge, try to lose sight of tyranny, give your minds up to truth for her own sweet sake; fight for the gentle maid. She is not quite as stylish and genteel as one would like her to be, we know; she is not always fashionable, either; she would as soon visit a hovel as a palace; really, she is oftener met with among the humble poor than among the bon-ton of the Back Bay. One should not ride a horse too high, if one would not like to meet with a fall, and be careful as you ride that you do not trample down the rights of others. I shall look in upon you again."

And here are some more of my friends and associates: William Lloyd Garrison, Wendell Phillips. "Freedom—freedom!" they cry. "We will fight for it as long as we live and that will be forever. Our lives are not, and were not, in vain. We fought for freedom on earth, we will fight for it in the heavens."

And who is this? Phillips Brooks; and he sends short word; "Friends, I am new an out and out Spiritualist. Glory be to God! It is I; be not afraid. He giveth his angels charge concerning thee;" and by his side stands Oliver Wendell Holmes. Just one little word from me: "And they wrought better than they knew, for it was given them what each one should do."

Harriet Beecher Stowe. Gentle little lady. "And he said, 'Let my people go free.'"

These were my contemporaries on earth, they are now my associates in heaven, and every one of these souls has passed before the spiritual sight of my medium this night, while these words and messages are being penned. It is no fancy, but real. Not one of them feels himself or herself too grand or great or too far progressed, which means too wise and good, to come with me this evening and be presented in person to the medium and send a word of

comfort and cheer, or even a timely word of caution, to those of earth; and not one of them but what would be glad to write letters and messages in proper person if there were time and opportunity. Their time is at their command, but the medium's time is limited. The medium's physical powers also have a limit, and they are now

and pleasant dreams to all. WILLIAM DENTON. (To be continued.)



The President's Views on Important Reformatory Work.

Prentice Mulford, the one-time journalist, sailor, seacook, gold-digger, rancher, school-teacher, juror, officeseeker, and philosopher in a Jersey swamp, during his life, stepped to the front as an advanced thinker, and his views are worthy of the careful consideration of the Godless and Devilless Club.

Many years ago he was writing paragraphs for the New York Graphic, under the heading of "The History of the Day." The fall that he was compelled to be in New York a certain number of hours a day led him to build himself a retreat in the swamps of New Jersey, where after the day's work he could hermitage. It was here that he conceived the notion that "Thoughts Are Things,"—a principle that he set forth in "The White Cross Library." He calls his teachings by no name, does not attempt to classify them into any school or sect. His essays are a delightful mixture of Christian Science, Spiritualism, Buddhism, and Theosophy. In fact, it is aimed to take the best of all creeds and suits everybody, the principal aim being to prove the result of the force of thought applied and the silent power of mind over material things. It is all the difference between success and failure, health and

disease, happiness and misery.

As a proof of the doctrine the preachers of it cite their own success in the present enterprise. There are readers in every part of the world for "The White Cross Library." The publishers simply issued their books, sat down in their offices, willed to sell the books, and sold them, simply because they had intrinsic merit.

The books, of which some thirty volumes have been issued, are of two-classes-practical and theoretical. The first number bore the title, "You Travel While You Sleep," and proves the reality of dreams as the spirit, the real self, is but a bundle of thoughts. The spirit, being an organization distinct from the body, has eyes, ears, touch, taste, and smell. Your body, with its coarser senses, is for use in this the coarser level of life; but you can with your spirit go to a higher and finer order of life. Having been taught all your life to deny the existence of

ing condition. When Paul soid, "I die daily," he meant that some thought of yesterday was dead to-day and cast off like an old garment. Inits place is a new one.

the senses through lack of exercise they are not in work-

All rooms are filled with the thought element most put out by those who live in them, and this element left there acts on people more or less strongly in proportion to their gapacity to feel the thoughts of others. For such reason you feel the devotional thought of a church, even when

If you think or keep most in mind the mere thought of determination, hope, cheerfulness, strength, you will attract more and more of such thought elements. If you think you cannot do a thing and continually say to yourself, "I can't," you are working your power for non-success. You must stop worrying. It is very difficult to overcome this habit, because our ancestors for generations have worried before us, but that makes no difference as to the destructive results of taking thought for the morrow. The law involved goes on working, and it is as certain to run over and crush you if you get in its way, as the loco-motive if you step before it on the track. Think hope-ful things in the state of the sta ful things instead of hopeless things. Think success instead of failure. People who think badly of themselves are pretty sure to do badly. The Scripture remarks: "As a man or woman thinketh, so is he or she." When a man thinks poorly of himself he goes off and gets drunk or does some mean thing. The pride that makes a man value himself is the pride that keeps him from mean and degraded acts.

But the best of all this new philosophy is: "Think riches, and you shall have them," with which to do good. If you think, in a measure, poverty, you put out an actual force to attract poverty. If in mind you are always seeing yourself growing poorer and poorer; if at every venture you fear and teach yourself to expect to lose money; if your heart quakes every time you pull out your purse, you are by an inevitable force in nature, or spiritual law, attracting poverty. On the other hand, to think success brings success to a certain extent. Theology calls this desire for better things prayer, and prayer to the angel world, consisting solely of a strong desire, is the great elevating force in the universe. If in mind you see ever disaster, misfortune and poorhouse, it is the same as praying for disaster, loss and the poorhouse, and by this law disaster, misfortune and the poorhouse will come to you.

It is a law of riches that use brings gain; hoarding brings loss. If the tree held stingily on to last year's fruit and leaves and refused to drop them, the vents for next year's fruit would be choked up. It is a spiritual law that the old must be cast off ere the new can come. If you hold on to half-worn trumpery of any sort, through the mere love of keeping, you are barring out the better thing coming to you. If you will keep company with people who after all, only tire you and bore you, who ridicule your ideas if you express them, and are utterly profitless to you, you keep the better people from you.

Everything about us influences us and becomes satu rated with as.

Clothing absorps thought; it can be rested as much as our bodies, be When you put on the garment you have laid aside for a period of weeks or months, although it may not feel as one entirely new, still, in a sense, it does not seem quite as stale as when last worn. If hung accessible to sunshine and fresh air, it will cast off more or less of your old thought. The robes worn by priests of any religion -Buddhism, Judgism or Catholicism, are concentrated to their peculiar use and wisely so. If worn by the priest at all times, it would be permeated by all of his peculiar The costume of the actor becomes saturated with the part he plays. on There is profit in putting on a change of apparel for dinner or the theatre, for if you wear your business suit you are bringing, in that clothing, a part of your business self to a place where all business thought should be temporarily laid aside and forgotten, in order that business shall be the better done next morning.

Mr. Mulford himself was a hard drinker, and was cured so he says, by the thought of his friends who believed in him, and so strengthened him against temptation.

The people who believe in this idea that "Thoughts are Things," talk of a church that should be a place of silent demand. They request free-will offerings of money to crect the edifice, but want it distinctly understood that they rely more on the spiritual power of their thoughts; the material means will surely follow. It is to be called "The Church of Silent Prayer." Within, on the walls, these sentences shall be placed:

"Demand first wisdom, so as to know what to ask for." "Ask, and yo shall receive. Ask imperiously, but ask heaven .- Shakspeare.

in a willing mood for what the advanced angels see best "Love thy neighbor as thyself, but demand good first for yourself, that you may be the better fitted to do good to ull."

The Godless and Devilless Club admits that Prentice Mulford has struck the key-note of a grand truth. Pure thoughts no doubt add to the aggregate of purity, while evil thoughts as surely increase the aggregate licentiousness and dishonesty of the world.

That thoughts exert a potent influence in the world no one can for a moment doubt. Kind thoughts, charitable thoughts, thoughts all aglow with humanitarian purposes, go forth as evangels of light and love, and tend to cleanse the atmosphere rendered corrupt by the constant stream of licentious influences flowing into it from putrid minds. But from all grades of society there is constantly going forth an emanation that exerts a corrupting influence. Take as an illustration a statement made in the Chicago Journal, that the mortifying incident which occurred at a recent musical given by Mrs. Roosevelt in the White is not an uncommon one at "functions," especially in high social circles. Upon this occasion the lady, a professional musician, who managed the affair lost her handsome wrap and found in its place a common cloth cape so shabby that she declined to wear it. Both the President and Mrs. Roosevelt, of course, were exceedingly embarrassed, and made every effort to find the missing garment. but in vain, whereupon Mrs. Roosevelt replaced it with

one as nearly like it as could be found. What adds to the mystery of the theft—for theft it un-questionably was—is the fact that no one was admitted to the musical except by card, and that all the cards were left with the ushers or doorkeepers. An examination of the cards shows that no strangers sought admission. Strange as the occurrence seems, it happens frequently in society and at functions where all in attendance are known to the hostess and usually to each other. This habit of exchanging old or cheap wraps for expensive and new ones is not uncommon even in Chicago, and one city usually is much like another in such things. Probably if the public were aware how often this kind of society theft occurs it would be greatly shocked. The offenders are usually known, or at least strongly suspected. Sometimes they stand so high in society or are so well connected that nothing is done about the matter, while in other cases it may not be possible to prove the theft absolutely, though the circumstances are convincing.

This kind of social thieving is one of those crimes which will probably exist in the future as long as it has all postage prepaid, for \$2.50-a in the past. In some cases the criminals are kleptoma- price never offered before by any niacs. Such cases are hopeless. Sometimes the thefts other publisher. are committed by hangers-on to the edge of society who wish to make a good appearance and have not the money to do with it. Social ambition and personal vanity are undoubtedly the controlling motives in such cases. But whatever the motive, the practice is one which prevails to an alarming extent.

Here we have in higher walks of life, in fact in the topmost strata, an infernal influence that tends to corrupt the moral and spiritual atmosphere of the world; it is acting in harmony with licentiousness; it sends forth the same putrid emanations that emanate from the brothels and houses of prostitution; it is in accord with dens of vice in sending forth a pestiferous influence; in fact it is constantly sending forth thoughts in harmony with the hells of earth. If all would think pure, honest, unselfish exalted thoughts for twenty-five years, and act out the same faithfully in every-day life, the so-called millennial dawn would be ushered in in all its glory. If the principles of the Godless and Devilless Club could be inaugurated everywhere and its teachings carried out the world would soon advance to a higher plane, and prison houses, jails and penitentiaries would be abolished.

The Godless and Devilless Club, as expressed by a Chi-

cago Daily believes that the nation owes a debt of grati-

tude to the native-born, aged poor. "The thought of the almshouse is sorry consolation to the unfortunates who have toiled along life's rugged road till the infirmities of age bar further progress. The world, that surely owes a living to every one who is well meaning and industrious, too often forgets that perseverance frequently fails of reward. The doctrine of the survival of the fittest is the synonym of cruelty in many cases. Heredity and circumstances beyond control blight lives that otherwise Life in the Spirit World, Vol. 3. might be successful. What is the duty of the state to its members who await the final summons without friends or family to aid, with no bread for the table and opportunity to get it gone? England is seeking to solve the problem. The progress of the aged pensioners' bill in the House of Commons indicates that this radical measure is growing in favor. It lately passed to a second reading, though that is as far as it will probably get at this time. It provides that pensions of \$1.25 to \$1.75 a week shall be paid to worthy persons of 65 years or over who may not have incomes exceeding \$2.50 a week. In the kingdom, action would now be unlist's home, these eight valuable books, substantially and elegantly bound in cloth, are furnished to our cording to estimates, there are 450,000 who would now be eligible under this plan, which at the same time especially seeks to avoid the discouragement of thrift. The national treasury is to make contributions to district funds of not more than half the total expense to meet the pension requirements. The annual cost may exceed \$50,-000,000, yet its advocates think that this will not be too much to spend on this experiment in paternalism."

Mrs. McKinley, the noble wife of our martyred President, has been pensioned to the extent of \$5,000 a year. Would it not be well to give a small pension to the aged poor women, many of whom are the peer of Mrs. McKinley in all womanly attributes, and equally as dear to the ing procession. The postage on the above books and expense of mailing is

angel world? As President of the Godless and Devilless Club, actuated by humanitarian impulses, I would advise all of the members to exert their influence in educating the masses up to a point where they can see the necessity of pensioning the worthy aged poor. It must come to that event-HIGH SCRIBE.

Governor Wells, of Utah, on Woman Suffrage.

"The plain facts are that in this state the influence of women in politics has been distinctly elevating. In the primary, in the convention and at the polls her very presence inspires respect for law and order. Few men are so base that they will not be gentlemen in the presence of ladies. Experience has shown that women have voted their intelligent convictions, too. They understand the questions at issue and they vote conscientiously and fearessly. While we do not claim to have the purest politics in the world in Utah, it will be readily conceded that the woman vote is a terror to evil doers, and our course is therefore upward and onward.

"One of the bugaboos of the opposition was that women would be compelled to sit on juries. Not a single instance of the kind has happened in the state, for the reason that women are never summoned; the law simply exempts them but does not exclude them. Another favorite idiocy of the antisuffragists used to be that if the women vote they ought to be compelled to fight. In the same manner the law exempts them from military service.

"For one I am proud of Utah's record in dealing with her female citizens. I take the same pride in it that a good husband would who has treated his wife well, and I look forward with eager hope to the day when woman suffrage shall become universal."—Weber M. Wells.

Always to think the worst I have ever found to be the mark of a mean spirit and a base soul.—Bolingbroke. Better one bite at forty at Truth's bitter rind than the

hot wine that gushed from the vintage at forty.—Lowell. Manners are shadows of virtues, the momentary display of those qualities which our fellow-creatures love and respect.—Sydney Smith.

Lie in the lap of sin and not mean harm? It is hypocrisy against the devil. They that mean virtuously, and yet do so, the devil their virtue tempts, and they tempt

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OGGULT MYSTERIES.

ALL THE WORLD TO TALK WITH SPIRITS.

Advance in Mentality and Intelligence the Key to Communication, According to Speakers Before the Psychological Section of the Medico-Legal Society.

communication and mental telepathy were read at a meeting of the Medico-Legal Society, Psychological Section, scribed." several nights ago. The experiences detailed and the conclusions reached have nomena," Miss Eleanor Gridley, of Chiserved to increase the interest taken in cago, dealt also with the case of Mrs. these subjects by members of the Socie- Piper, attempting to make a psychoty for Psychological Research and the logical explanation of her powers, public in general owing to the revela-

has been examined by a large number of eminent medical and scientific men who have been intensely interested in his remarkable susceptibility to suggestion. The first place, let us reason tohis remarkable susceptibility to suggestion. One evening in the presence of five gentlemen, two of whom were Gersubliminal self, higher self, or human

icate young man a wonderful speech. It was an oration teeming with Latin marckian, the language scholarly, and distinct individual, the man reviewed it was over one asked Bruno if he saw own feelings, and the possessor of his the spirit of Bismarck, and he ansered the spirit of the spirit of

anced minds-that all the phenomena physiologic facts as are the variations

friends are either actually or potential-ly enrapport at all times. I think this tion opened as when a man is in converstatement should be qualified, for while sation with a friend." we know that many relatives and some dear friends are frequently en to what extent the rapport exists, nor do we know much about the potential element existing in untried cases."

MRS. PIPER A MESMERIST. In his paper, which dealt with the powers of Mrs. Piper, a psychic medium, Dr. Alexander Wilder, of Newark, N. J., advanced the theory that her communications were due to mesmeric wise than that the was the same.

"This has many times been shown to me, that the spirits speaking with me did not know otherwise than that they were the men who were the subject of the same was the same.

tively simple," said Dr. Wilder, "if we whom they have known, and that they can fairly understand the premises, are dead. For those are genera and These belong unequivocally to the de- species of spirits of a like faculty; and partment of mesmerism. I prefer the when similar things are called up in the use of this term instead of the one memory of a man and are thus reprewhich has been dragged from the Greek language and misapplied, to evade giving due credit to the man who introduced the art and science to the WILL GROW TO KNOW SPIRITS. notice of the world.

experiments that the physical sensibil- nent of his special art that the world ity and even the reasoning faculty of the individual were more or less sus- grade, imperfect instrument, or crude, pended, and that he became in a greater or less degree participant in the thoughts and perceptions of the mesmerizer. This occurred, according as there was produced a partial or complete rapport between the two. In "That false or unreliable statements as trance, intuition, somnambulism, spheres of life. The works of Emanuel condition? Swedenborg are significant evidences. from the fact that he, while in a state of trance, received numerous communications which were imparted to him, as he declared, by spirits and angels in the reason for doubting his veracity or statement seems to me quite misleading clearness of perception in regard to his for I could give hundreds of instances memorable relations.

"The experimentation with Mrs. From under the auspices of the Society for Psychical Research has evidently retion many times through spirit commusuited in establishing the fact that avesualted in estab nues for truth have actually been other instrument. This information found. We cannot suppose her to be was communicated to me, in many inshamming. Her own character pre- stances, as many as twenty years in adcludes this, and the members of the so- vance of the actual occurrences. The ciety having the matter in charge details were minutely described, would have speedily detected any fraud if such had been attempted. I accept then unknown to me.
what the society has published as being "The results were so true and conscientiously declared.

understand it, to the nature of the communications, whether they were from so stated. In view of these experiences some region beyond our common life or i cannot argue that all psychic informa-Mhat I have noted in former examples has convinced me that there is a silent influence exerted by spectators, which we often do not suspect. This occurs in onstrated fact, but its value will be everyday life. The orator thus affects seen to be dependent upon its relation his audience and in turn the audience to other facts of equal often inspires him. We are affected by When we, here upon the earth plane, every one with whom we have to do.

aura and influence of those whose attention is concentrated upon him. Of purity of language and correct exprescourse he is most susceptible to his sion their messages.' magnetizer, sometimes evidently entirely so, but spectators have their share of influence. He will often reiterate what Ism; or a Concordance of the Principal is in their thought, and they will take Passages of the Old and New Testathis for a special revelation. It is not necessary that they in each case are Spiritualism; together with a brief his-vividly conscious of such thinking, for tory of the origin of many of the our real thought is far beneath and be-important books of the Bible." By youd the sphere of our own consciousness. Only the superficial thinking is and scholarly author has here embodied perceived by us. Hence we often op- the results of his many years' study of erate on one another by our presence, by the Bible in its relations to Spiritualism. the concentrating of our attention As its title denotes, it is a veritable enthrough the silent energy of our will, and suppose that we are only passive.
"It may be left to others to judge "Death. Its Meaning and Results." whether this in any degree explains the By J. K. Wilson, of the Pennsylvania case of Mrs. Piper. Those who are per- Bar. An absorbingly interesting volsonally cognizant may feel certain that ume, of decided value. A narrative of it does not to any reasonable degree wonderful psychic events in the aumeet the conditions, and, indeed, it is thor's experience. Cloth, 500 pages, il-proposed only as a partial explanation. lustrated, \$1.25.

Papers dealing with spiritism, spirit | The world of mind is too broad to war-

tions made recently by psychological investigators.

Dr. William Lee Howard, of Baltimore, Md., in his paper on "Spiritism," related the following instance of spirit communication. communication,

"My valet, Bruno, is a young German whom I brought from Berlin, and who has become, through a course of train- left no loophole for careless or unsciening, a remarkable psychic subject. He tific research to creep in, have many of

man, I hypnotized Bruno, and in a ego is, for if it is omniscient, able to imwhisper inaudible to any one but the part information and capable of dissubject suggested he was Bismarck.

"This done, I sat down at the other end of the room, my mind passive.

Then issued from the mouth of this delicate young man a wonderful.

titles or egos.
"The ego, or real self, the I, is the inphrases, voluminous quotations and dividual as an object, to his own reflery denunciation. The tone was Bisthe gestures vehement. The spectators by his own cognition, as the subject of were astounded and wonderment was all his mental phenomena, the agent of depicted on their countenances. When his own activities, the subject of his

"With one exception, the spectators trance is dormant so far as the external were all religious men, pronounced senses are concerned. But the soul, the churchmen and trammelled by the real self, is as much awake as ever. It training of early superstition. A lucidly written explanation sent the next
day has not convinced them of the satAs spectators by contemplating him inday has not convinced them of the satisfactory fact-satisfactory to well-bal- tently may infuse their thoughts and emotions, so spirit beings are capable of they witnessed were just as certainly doing the same thing. Indeed, this is more likely to happen. They are more of the pulse rate.

"Dr. Hudson says in his able analysis of Professor Hyslop's report:—'It is known, however, that relatives and yound time and the vaster world be yound time are in a great degree re-

BELIEVES SWEDENBORG'S DREAMS.

Dr. Wilder then read an extract from Swedenborg's diary: "That spirits may be induced who represent another per-son; and the spirit, as also he who was known to the spirit, cannot know otherwise than that he was the same.

thought-wherefore let those who speak "The case of Mrs. Piper is compara- with spirits beware lest they are those memory of a man, and are thus repre-

"The artist or the musician may be "It was early perceived in mesmeric ever so great, even the greatest expohas ever known, and yet, with a low ill-fashioned tools, this great master is utterly unable to produce that high standard of perfection which under good conditions he is perfectly capable

many instances there were such results are made by the medium is also another undisputed fact. Why should it be clairvoyance, etc. In these cases we otherwise, for if the medium is untruthhave had many wonderful disclosures ful, dishonest, unreliable or imaginary, which purported to come from other how can the message be freed from this

"We again are also told that the medium or instrument who claims to transit the intelligence has never given any information other than the knowledge of that which resides in the mind There exists no valid of one or more persons present. That in which absolutely unknown and un-"The experimentation with Mrs. Piper knowable information was given to me. the persons named in a number of instances

"The results were so clearly and posi-tively emphasized, that had I then been AUDIENCES INFLUENCE MEDIUMS | Well grounded in the knowledge of spirit return it seems to me I could have "The question before us relates, as I prevented the calamities which ensued to be explained by some theory of tel- tion is obtained or selected by the sensiepathy. It appears to me that both tive form of some one at hand, or if not agencies possibly existed in the case, at hand, still present in the corporeal

ery one with whom we have to do. have developed to a high degree of in-"The mesmerized person whose inditelligence and soul unfoldment, then viduality is thus rendered dormant be- will we not only attract those spirits comes more exquisitely sensitive to the who have achieved true immortality

> "Encyclopedia of Biblical Spiritualment Scriptures which prove or imply Moses Hull. The well-known talented

HEEDS SPIRIT WORDS.

Edmund Wodicka Prepares for End April 15.

A spirit has told Edmund Wodicka, the proprietor of a barber shop at 845 West Taylor street, that he will die on the 15th of next month. With the spirit's words ringing in his ears Wodika visited the undertaking rooms of John O'Brien at Morgan street and Blue Island avenue and gave instructions for funeral services that are to be

unique.
"John," said he, "a spirit of the other world came to me and told me that on the 15th of next month I will cease to exist on this earthly sphere and I want you to conduct my funeral. "In the first place I don't want any

sign of mourning. Let everybody be joyous. Let the carriages in the funeral procession be open and let the women occupants dress in white and don't let anyone go unless he wears a red neck-tie and a bouquet in his lapel.

"Furthermore, during my life I always loved music and I leave it to you to see that I have it when I'm dead. Get a band of 100 pieces to lead the way and under no circumstances let them play any dead marches. What I pay for I must have. Let them play
'A Hot Time in the Old Town To-night,'
and when the cemetery is reached and
my remains are being lowered to their
last resting place let the band play
'Down West McGinty.' WANTS MOURNERS JOYFUL

"Another duty I impose on you as a friend. See that everyone who attends the ceremonles and funeral has a good time. Stop at every resort along the road and drink to my future happiness, for I know that in that great world be

yond and whither I am going with my spirit friends I will be happy.' O'Brien told his friend that he would carry out the instructions and now the residents in the neighborhood of Taylor, Blue Island avenue and Morgan street are waiting the 15th of April. Wodicka, his friends declare, has always been a person of mystery and,

though popular with the people of the neighborhood, he has been noted for his eccentric ways. Wodicka is 60 years of age and has a most interesting career. He has been a soldier under six flags and not long ago became a follower of Booth-Tucker Prior to his joining the Salvation Army he was an adherent of Herr Most.

SPEAKS EIGHT LANGUAGES. He speaks eight languages and in his ong career as a soldler of fortune he has traveled over most of the globe and has had many thrilling encounters.

A good many years ago Wodlcka and four companions enlisted in the service of a European exploring expedition which had for its object the study of the roaming bands of Tartars that inhabit the wild country north of the great wall of China.

"We had just rested for the night," this said the old man in telling of this adventure, "and had pitched our tents on a vast plain when a band of Tartars surrounded us. "They crept up close to our camp and

began firing. Two of our party of twenty fell at the first fire. We fought them all night and up to 4 o'clock the next day, when our ammunition gave out, and though we held them at bay for several hours more we were finally taken prisoners. "After a protracted argument among

themselves they made known to us that half should die and another half should become slaves. That night a furious windstorm arose and in the excitement several of us escaped. We wandered put it, "That that is is!" and when we about the vast plain for days with only

UNABLE TO BURY COMRADES. "Two of my companions died. They were delirious from thirst and hunger able.

and were finally unable to proceed. When death came I was too weak to bury them.
"Two weeks later I reached a small

Russian trading post in a crazed condi-tion. It was fully a year before I re-covered from the effects of the weeks spent in the wilds of Tartary," Wodicka has been in the German, French and Russian armies and acted as an instructor in the Chinese Davy. It was there he learned the Chinese

language, which he numbers among his accomplishments. Before coming to America Wodicka sailed a Dutch whaler. Ten years ago he was wrecked on the coast of Greenland and it was from there that he finally came to this country, landing in New York.-Chicago Chronicle.

GREAT MIND

On the Eternity of the Human Soul.

I stood last year in the central aisle of the health exhibition at Kensington observed a graceful English girl lost in momentary interest over the showcase containing the precise ingredients of her fair and perfect frame.

There-neatly measured out, labeled, and deposited in frays or bottles-were exposed the water, the lime, the phosphorus, the silex, the iron, and the other various elements, perversely styled "clay," which go to the building up of our houses of flesh and bone. As I watched her half amused, half

pensive countenance the verse came to my mind, "Why should it seem to you a wonderful thing though one rose from the dead?"

Minerals and gases have, so science opines, an atomic and ethereal life in their particles, and if we could only how skeptical they would be that any power could put together the coarse ingredients of that glass case to form by delicate chemistry of nature the peer-less beauty, the joyous health, the ex-quisite capacities, and the lovely human life of the bright malden who con-templated with unconvinced smiles those materials of her being!

But if, passing behind such an everyday analysis of the laboratory, science had dared to speak to her of the deeper secrets in nature which she herself emodled and enshrined - without the lightest consciousness or comprehen sion on her part-how far more wonder ful the mystery of the chemistry of her fe would have appeared!

Some grave and venerable F. R. S. might perchance reverently have ventured to whisper, "Beautiful human sister! built of the water, the flint, and the lime; you are more marvelous than all that! "Your sacred simplicity does not and

must not yet understand your divine complexity! "Otherwise you should be aware that ildden within the gracious house made of those common materials, softly and silently developed there by forces which you know not, and yet govern, unwittingly exercising a perpetual magic-are tiny golden beginnings of

your sons and daughters to be. You have heard of and marveled, at Illads written on films of fairy thinness and inclosed within nutshells! poems, in infinitely fairer characters,

upon far subtler surfaces, are inscribed upon each of those occult jewels of your destined maternity!\(^3\)
She would not and could not understand, of course; yet all this is a matter of common observation, the well-

or common observation, the wentestablished fact.
"Miracles" are chan enough!
It is quite likely that in many mysteries of life and death we resemble the good knight Don Quixofe, when he

buing by his wrist from the stable window and imagined; that tremendous abyss yawned beneath his feet. Maritornes cuts the string with lightsome laughter, and the gallant gentleman falls-four inches!

Perhaps nature reserves as blithsome a surprise for her offspring when their time arrives to discover the simplicity, agreeableness, and absence of any serichange in the process called "dying."

The expression of composed calm which comes over the faces of the nearly dead is not merely due to muscular relaxation. It is possibly a last message of good

means to be disregarded. With accent as authoritative as that heard at Bethany it murmurs, "Thy brother shall live again!" The fallacy of thinking and speaking of a future life in terms of present limited knowledge has given rise to foolish visions and made many gentle

and religious minds thereby incredulous. Man never so much as imagined the kangaroos till Captain Cook discovered their haunts. How, then, should he conceive the aspect of angels and new embodied spirits, and why should he be so skeptical about them because his present eyes are constructed for no

We can perceive how easily our senses are cluded even by gross matter. The solid block of ice whereon we stood is just as existent when it has melted into water and become dissipated as steam, but it disappears

such lovely sights?

"End and beginning are dreams," mere phases of our foolish earthly speech. But taking things as they seem, lobody knows that death stays-nor why it should stay—the development of the individual. It stays our perception of it in another, but so does distance, bsence, or even sleep.
Birth gave to each of us much; death

may give very much more-in the way of subtler senses to behold colors we cannot here see, to catch sounds we do not now hear, and to be aware of bodies and objects impalpable to us at present, but perfectly real, intelligibly constructed.

Where does Nature show signs of breaking off her magic that she should stop at the five senses and the sixtydd elements?

What does Nature possess more valuable in all that she has wrought here than the wisdom of the sage, the ten-derness of the mother, the devotion of the lover, and the opulent imagination of the poet, that she should let those utterly priceless things be lost by a quinsy or a flux?

It is a hundred times more reasonable to believe that she commences afresh with such delicately developed treasures, making them groundwork and stuff for splendid future living by process of death, which, even when it seems accidental and premature, is probably as natural and gentle as birth. There is positively not a single prodigy in the ancient religions but has ts everyday illustration in nature.

Existence around us, illuminated by modern sciences, is full of incredible logical difference. After all, as Shakespeare so merrily look into the blue of the sky we actual-

ly see visible Infinity.

When we regard the stars of midnight we veritably perceive the mansions of Nature, countless and illimit-

So that even our narrow senses re prove our timid minds,-Sir Edwin Arnold, in Chicago Sunday Tribune.

BETWEEN LIFE AND DEATH How It Feels to Die Six Times.

Probably no man ever lived who has not at one time or another asked him-self the question, "How does it feel to

In Minneapolis there lives a man who not only has asked the question, but is able to answer it as well. He has in reality died six times yet is alive and in the best of health to-day. This man, whose experiences baffle comparison, is William J. Rohr. Since he was a boy going to school he has traveled six different routes attempting to cross the River Styx, but each time, as he presses it; "St. Peter turned away and announced a false alarm." Rohr is confident that the slender thread that cross was the Roman method of execuholds his life possesses marvelous strength, for he has passed through the following ordeals each of which

brought him near death: Fell through a hole in the ice while skating on a mill pond; unconscious when taken from the water.

Fell into a river while protecting a bridge against an ice floe; unconscious when taken from the water. Smothered in an airtight trunk while hiding in a game of "hide and seek"; unconscious when found.

Fell over a precipice in St. Paul to the ground below, a distance of 105 feet; unconscious when picked up.
Stricken with consumption, but refused to allow physicians to have their

way. Attempted suicide by shooting himself twice in the breast with a revolver; meonscious when picked up that not

WRITES OF HIS SENSATIONS. What is rather unusual in Mr. Rohr is that he has experienced the novelty of writing about his own death sensations. "When I slid under the ice of the mill pond this was the beginning of series of accidents that have followed me to this day," he says, "As my slide carried me to the edge of the thin ice and into the water thoughts began to flash through my brain. "What would mother and father say

when my lifeless body had been recovered?—if ever? ered?—If ever?

"With the shouts of my playmates ringing in my ears, I phased through and made a supreme effort to drink all the water under the ice. It came into my nose and mouth, and I began to feel that I had all that I could hold.

"The passage of such large quantities of water through my nostrils gave me a strangling, suffocating sensation, which in turn gave way to one that seemed to be a desire to fly—to wave the arms-and then a bump, and it faintly dawned on my drowning mind that it was the ice which covered the nond. "The last sensation was as if floating

away on the crest of fleecy clouds as they swept through the sky on a summer's day, and then unconsciousness. "When I came to there was a disagreenble sensation of some one trying to use my arms for pump bandles. 'A pressing down on the chest, and at last a voice crying, 'He lives.'"

good-sized chunk of a lad, Went with a party of men and boys to protect a bridge against ice that at that time clogged the creek feeding the mill pond. He was standing on the bridge pushing the ice away with a pole when the end of the stick caught on a particularly large cake of ice and the young man was thrown head foremost into the rag ing stream. Here again he had another narrow escape from drowning, but was rescued by his school teacher, Daniel Allen, after he had gone under . two times

Robr next bid in an old trunk during a game of hide and seek. A playmate sat on the trunk as a joke. The result was that the boy on the inside was all the was dragged out but suffocated. He was dragged out

unconscious.
"The fear of suffocation finally gave way to one of pleasure," he says, in describing the sensation, "and I felt as though music and singing had entered the chest and I was floating around with the melodies rising or falling as I drew near or receded in the distance Hours afterward I heard voices cheer and acquiescence, not by any strangely familiar."

ANGERED AT FUNERAL ORATION

This was the last time Rohr "died" until 1888, when he fell down a 105-foot embankment in St. Paul and escaped with some bad bruises. Not a bone was broken, but he lost one trouser leg and his coat was split up the back. He was only laid out about half an hour, Four years after this incident the man with nine ilves was notified by physicians to make his peace with God, for it was said that he was dying with con sumption. Rohr, however, refused to die, and one day he became so angry because persons who called on him persisted in preaching a funeral oration, that he got out of bed and in a short time was a well man. This was the fifth time he had been face to face with

EXPERIENCE OF A SUICIDE. The sixth time came near being the charm, for Rohr shot himself. He aimed for his heart, but here again fate pursued him and would not let him die, even when he was ready. Describing this attempt at suicide, Rohr says:

death.

"Advancing before a mirror so as to better see what I was doing, I grasped the handle and pressed the muzzle to my breast and pulled the trigger. "A flash, a report, and I felt some-thing like a sudden prick of a pin in my Well, what was the trouble? "I guessed that the muzzle had de-

trigger. "There was a numbness coming over me, and I realized that if I was to end it all I must forthwith insert another bullet nearer in.

"Frantic with rage and frenzied a the unsuccessful first effort, I again pressed the weapon to a place where I thought the heart must be, and as the realization came over me that this was to be the end of all my sleeplessness and the heat, I seemed to gloat over the fact that they could be cheated so easily. Nervously and hastily I again pulled the trigger.

pulled consciousness returned, for,

strange to relate, I had not succeeded in my design, I found the room filled with strangers and a physician kneeling by my side as I lay on the floor."-

A JEWISH VIEW.

Dr. Hirsch Tells Why Jesus Was

ing, parasitical priests and their allies, the Roman authorities. This combination of hypocritical priests and corrupt government officials was as great a drain upon the people of those days as are the modern captains of our monopolized industries. The priests saw Jesus a dangerous opponent of their shameful methods. Hence they branded him anarchist and put him to a most ignominious death."

Thus concluded Dr. Emil G. Hirsch in his address on "Why Was Jesus Crucified?" delivered to a large audience at Temple Israel, Forty-fourth street and

Temple Israel, Forty-Tourth street and St. Lawrence avenue, last night.
"Christ touched the greedy, materialistic priests in a tender spot," said Dr. Hirsch, "when, on entering the temple, He overturned their tables and drove the money changers out, exclaiming that His house was to be a house of prayer and not a den for thieves. priests thenceforth saw in the courageous Nazarene an enemy whose truthful tongue should be forever stilled by

"One has but to read the Bible intelligently to learn conclusively that the Jews had absolutely no part in the le-galized murder of Christ. The very word 'crucify' is not known in the Jewish language. Crucifixion upon the tion. The trial of Jesus was in viola tion of every established Jewish law. Christ was crucified on the eve of the Passover festival, we are told by the Bible in one place. In another the time is said to have been on the day of the festival. It is a principle of Jewish law that an execution cannot take place either on the eve or the day of the Passover festival, nor upon the Sabbath day.

PROVES THEIR INNOCENCE. "What is more, no man could be put to death, according to the Jewish save on the testimony of two witnesses, and capital sentence was never passed then unless these two witnesses showed that they had previously had cogni-

zance of the crime and warned the person against committing it. "It was not a crime among the Pharisees for a man to claim to be the son of God. Every man was considered to be the son of God, and in that age hundreds claimed the power of healing by the laying on of hands. Many even claimed to have restored persons from the dead. Christ's ideas were akin to those of the Pharisees, who sought to establish a national independence of their race. They were nationalists, similar to the Zionists of to-day. The priests were antagonistic to the national ideas of the Pharisees. The temple at that time was a vast slaughter-hous a house of blood, made so by the levit.

ical laws. "The Roman Empire, the historical robber of all ages, lent its soldiers to the priests to force the collection of their unjust revenue. Hence the lust for gold was directly responsible for the crucifixion of Christ, who denounced

the greed.
"Yet, in the face of this abundance of evidence showing who the real murderers of Christ were, the boys of the streets of the world to-day cry out at the passing Jew, 'Christ killer!' "-Rec-

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The reporter asked for the names and addresses of some of the pupils so that he might communicate with them personally. Several hundred were offered, from which the reporter selected eightyfour. The replies received were more than sufficient to convince the most skeptical in regard to the wonderful benefits to be derived from this mighty power. There were absolutely no failures had learned to make practical use of the sciences. The following extracts are taken at random from the letters, for the benefit of readers:

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SATURDAY, APRIL 12, 1902.

Still They Come. And now it is Dr. H. L. Willett, of the

University of Chicago, who has joined Prof. Pearson, of the Northwestern University, in expressing doubt of "Before a large audience in the First Congregational church of Evanston, Dr. Willett said the disinclination to accept the miraculous was not surprising. 'So unique a series of events as the miracles in the New Testament,' he declared, 'is almost incomprehensible and no man should be blamed for declining to accept them."

"In regard to the wonders done by Jesus, Dr. Willett is of the opinion that it is merely a question when we, too, shall be doing the same things."

These two universities, the Chicago and the Northwestern, are manufacturing preachers by the wholesale for Baptists and Methodists. If the professors of those great institutions of learning have the bravery to reject the exaggerations of the New Testament, how long will the students in those institutions of learning believe that Jesus was raised by God, or his deputy, the Holy Ghost, whoever that may be, because Joseph DREAMED such was the case? Joseph DREAM and the miracles are ncredible, how about the residue of the New Testament narrative?

By the way, Prof. Pearson has just published a book entitled "The Carpenter Prophet," wherein he attacks the fundamental dogmas of the church, denying the divinity of Jesus, and de-claring the trinity a fiction. We have seen the book, but the Chicago Journal says:

bristles with radical Every page bristles with radical atements and arguments calculated upset the cherished beliefs of Chris-ns." It adds: "The influence of the book will be tremendous. It is bound to reach a class of readers who would look askance at the works of Infidels. Coming from a man with the ripe scholarship and reputation for sincerity possessed by Prof. Pearson, it will create a profound sensation."

Wisdom of Uninspired Pagans.

Search all our sacred books, not omitting the so-called inspired Scriptures, and where can nobler, purer, better thoughts be found than in the following extracts from Pagan authors:

He who lives pure in thought, free from malice, leading a holy life, feeling tenderly for all creatures, speaking wisely and kindly, humbly and sincerely, has the Deity ever in his breast.—Buddha.

An honest man needs to fear no evil, either in this or the future life.—

He who doeth good to another, doeth good to himself; not only in the consequence, but also in the very act of doing it; for the consciousness of welldoing is ample reward.-Seneca.

doing is ample reward.—Seneca. Be
Love those who come near you. Be
good to your fellow creatures. Think
when dealing with each of them what
his feelings may be. Be patient with
age; be tender with children.—Cleero.
Humanity is the heart of men, therefore. Humanity is the heart of man; justice is the path of man; to know heaven is to develop the principle of our higher Eschew wickedness. Be truthful in

speech, faithful in your engagements, kind and helpful to your relations and neighbors.-Mahomet.

Be moderate and frugal that thou mayest be liberal, and in all circumstances true, gentle, and humble:—Lac-tsze, 500 years B. C.

It is a great indication of progress in virtue to transfer our judgment to action, and not let our words remain merely words, but to make deeds of

Vicarious Sacrifice.

The holy books teach us that because of mortal sin, and to gain reconciliation with God, sacrifices were made to him to placate his anger. Cain, the first born, doubtless a vegetarian, to turn aside that anger, placed on the altar in sacrifice, his productions, "the fruit of the ground." But this was not acceptable to God, and so it was rejected. God wanted blood, and Abel gratified him by sacrificing "the firstlings of his flocks, and of the fat thereof," and found favor because of that blood.

Taking the Bible for authority, and following the story of sacrifices, it seems nothing but the blood of doves, of bullocks, goats and lambs would appease almighty anger, so they were continued from age to age down to our own era. On great occasions human sacrifices were made, for God would accept nothing less.

The years went on, sin increased, and probably the anger of God increased at the same ratio. He tired of doves, and bullocks and ordinary human sacrifices. and he wanted a more magnificent offering so his own and only son became the victim, a voluntary one churchmen represent, but he had a bad way of showing it, if his biographers can be trusted.

Yet God accepted that atonement, conditioned the sinner would repose

This is called a vicarious atonementan innocent person suffering for the guilty. This is orthodoxy as taught from the pulpit. Does reason and common sense sustain such a faith? If so it may have a divine origin. If the conpernicious teaching.

Consistency, a Jewell

"Where the evidence that there was no such a personality as Jesus? And why until recent years did no person deny his personal existence?"-In-

So soon as Christianity became the dominant religion it began to punish as heretics all persons who denied the claim of the church. The penaltics grew more severe from age to age, and culminated in the Inquisition with its star-chamber procedure, followed by confiscation of estates, dungeons, tortures, the stake and fagot. To contradict. the statement of a priest was death. His person, as the vicegerent of God, was sacred, and his authority was supreme. The whole force of the civil law was exerted to dignify the church, and exalt its head. As the system was based on the sovereignty of Jesus, himself God, co-equal with the Father, yes, that Father himself, it was Athelsm, justly meriting death, to deny his exstence or his divine character.

Those inquisitorial tortures were found in existence in Spain as late as 1808, when Joseph Bonaparte discovered their secret chambers, and took measures as the then reigning king, to abolish them. And yet it is believed the system is still in vogue in exclusive Catholic countries, where adverse criticism is now punished by old-time pen-

When Protestantism became established in the northern countries of Europe, and the Inquisition was no longer able to enforce priestly mandates, the several governments came to the ald of the sacerdotal class, and enacted laws for its protection, and for acted laws for its Gods. They made the protection of its Gods. They made it binsphemy to deny the Godhead, or speak or write denying the personality of Almighty God, Jesus Christ or the Holy Ghost, or that the Bible was other than the word of God. than the word of God. All the govern-ments of the New World echoed these laws, and all attached severe penalties to their several enactments. Unless a person was willing to risk his personal liberty, and the loss of his estate by neavy fines, and the impoverishment of his family, he could not call in question that which was thus so strongly-protected by barbaric laws.

But there was another powerful instrumentality to prevent investigation, or even the expression of honest doubt. All the great schools of learning throughout Christendom were estab-lished in aid of the church. King's College, London, as a fundamental priniple declared in its charter; "Instrucion in the Christian religion ought to form an indispensable part of every system of general education for the youth of a Christian community." The same feature prevails in some form in nearly all our institutions of learning Even the common schools, supported by general taxation, are not wholly exempt from the practical application of this feature of the colleges and universities.

The last fifty years have witnessed a general revolution in religious thought. Priestcraft has gradually lost its power, while reason and intelligent criticism has come to the front. Modern research has made the learned bet-

Instead of proving a negative, that there was no such person as Jesus, the burden of proof is on the part of the affirmative; and this evidence is what investigators demand, and they are not content to accept the bold and un-supported evidence which even Christian scholars admit is false, forged and

A Grand Discovery.

A late medical journal makes the anouncement that-

"Exalted or depressed psychic conditions have much to do with the production of many of the phenomena of even religion, literature and art, as they are already known to be important factors in the creation of various nervous diseases." The writer then goes on to say: "The thought of certain maladies produces, sometimes, in the easily depressed, their mental conception and subjective symptoms so distinctly that they are sufficiently the victims of the disease they imagine, to deceive not

only themselves and their friends, but

also the doctor." That "exalted or depressed psychic condition," the learned writer suggests, is often the product of disease germs, the microbe, or its twin sister, the pacillus. The point established, that religion, with literature and art, have their growth from germs, then a search must be made for the origin and habitat of these disturbers of domestic tranquillity; particularly for that class of them which breed sectarianism. We apprehend the search need not be proonged; for they abound in ancient heathen literature, which was pla-giarized from the old pagan worship of Assyria, Phoenicia and Egypt; was adapted by an imaginary people in the Lebanon mountains of Palestine, and is now doing service under the name of Old Testament Scriptures. Demolish this nest in which Superstition was bred, and on which the uncultured lean, and the effect produced by the constant imitation of microbes and bacillii will

Idol Worshipers.

Jehovah, correctly rendered from the Hebrew would be Yahweh, was the tribal God of the Jews, the same that the Philistines captured from them, and finally returned, drawn by bellowing cows, because of his quarrelsome habit. He is the same God before which David, in a very airy costume, inneed in great glee because of that

Opening Kitto's Cyclopedia of Biblical Literature the other day, under the head of "Human Sacrifices," we read: "In the year 1842 Chillany, Professor at Nurnberg, published a book, the object of which was to prove that, as the religion of the Hebrews did not differ essentially from that of the Canaanites, so that Moloch [to whom children were sacrificed], who had been originally a god common to both, merely in the process of time was softened down and passed into Jehovah, thus becoming the national delty of the people of Israel; so did their altars smoke with human blood, from the time of Abraham down to the fall of both kingdoms

Every well educated theologian knows that Prof. Chillany was correct in his statement; and yet modern evangelists want us to worship that tribal god of the Jews, with such a bloody and barbarous record, as the Eternal God, and class all who will not with Athelsts. The facts are: The worshipers of Jehovah, allas Yahwch, are Pagans, worshipers of an idol, whether they know it or not, and the best Christrary, then it should be discarded as | tinn authority concedes the truth of this proposition.

of Judah and Israel."

VALUABLE LECTURES.

The lecture which we published last week, delivered by Mrs. Longley on "Our Spirit Homes," was especially interesting and instructive. The one delivered this week by Countess Wachtmeister, on "Psychic and Astral Development," is no less valuable. Either of these lectures is worth a year's subscription to The Progressive Thinker. The lectures to follow, by Mrs. Richmond and Mr. Leadbeater, will prove equally interesting. The Progressive Thinker is furnishing a rich intellectual

Verification of Romance.

feast each week for its readers.

We have right here in Chicago a repetition, in one instance at least, of the story of "Dr. Jekvll and Mr. Hyde." so familiar to the readers of modern romance. The daily press, always on the lookout for the sensational, says: "One Joseph Hopkins, recently shot by Dan Kipley, formerly a policemun, and at last advices probably mortally wounded in St. Luke's Hospital, filled the duplicate role of saint and sinner to the letter," Hopkins bore the additional names of

Loomis, and of Clark. His home was half a mile from Palos Park railway station, where he lived with a woman who passed as his wife. He was a regular attendant on the Sunday School, had the Bible at his tongue's end, which he was ever repeating, was a special friend of the preacher, and a generous contributor to the Union Evangelical Church, Applicants at his home for ald were never sent away empty handed. His neighbors said he was one of their best citizens, and could discuss religious matters like a preacher, always orthodox, They thought him well qualified for a successful preacher.

While thus posing as a model Christian, it seems he was plying the occupation of a Robin Hood. The police say he was "an all-around crook, an expert burglar, a fearless thief, a bold high-

wayman and an ex-convict."

It is not our province to peddle secular news, but in reading the long account of Mr. Hopkins' virtues and crimes, we wondered what the effect would be were modern search-lights turned on those who set themselves up as imitators of the Master, and wish the world to esteem them as faultless in character. How very few of the clergy prove on long acquaintance to be faithful to their professions! Many fall out by the way, and none are what we had hoped for, if their pecuniary resources are pinched. They imitate the common sinner when their purses are ow; not that they are freebooters, but they show a love for filthy lucre, which distinguishes the miser from the man of a generous nature. The poet tells us hypocrite steals the livery of heaven in which to serve the Devil. were well could we distinguish the difference between the genuine and the simulated article.

Unworthy Exemplars.

It is the delight of churchmen to exhibit to the people a reformed gambler. libertine or criminal, just as quacks parade those they claim to have rescued from the grave by the use of their nostrums. The preachers have now on exhibition Dick Lane, who they represent was for forty-one years a notorlous safe-blower and an all-round criminal. And another, C. H. Palmer, whom they set forth as a reformed gambler. These men are telling of the merits of Jesus' blood in rescuing them from sin, and are begging those whose lives have been models of morality all their days to imitate their example and be saved.

The Chicago Journal says, Dick Lane told the story of his life the other Monday before a meeting of Presbyterian ministers: "I was such an expert pickpocket."

said Dick, with something in his voice that seemed like a touch of pride, in that seemed like a touch of place, is spite of his reformation—"that I could pick a woman's pocket without detection, while walking past her. I could open any safe on the market, and I served time in a score of prisons. One night I came into Chicago with \$32,000 in my pockets, but inside of a year it was all gone and I was in the Michigan penitentiary."

Do we really need that class of teach-

ers to tell us how to be good? Do not their lives still smell of the bottle, the brothel, and of misdirected abilities?

What Next?

In last week's issue we made brief mention of the judge of a court sentencing a boy to be flogged for getting drunk. Now comes another judge who made a mother pay a fine of \$5 and costs for whipping her 20-year-old son. This is the kind of a judge who would place a fine upon a man for whipping the children of our land deserve as much leniency as the horse and other animals. In fact this mode of correcting children does not correct, it only develops a combative spirit within them and makes them grow up brutal and to look upon life as something loathsome instead of the beautiful home of the spirit. It is the real love children who make the best use of all their faculties for the good of their surroundings, and not the sluggers. It is the spirit of love that makes this old world harmonious, peaceful and homelike for the human race, and not the brute who quarrels and makes war upon his fellows.

It is an easy matter for a parent to

take a child with only the amount of combativeness necessary to make himurmount the obstacles that come in the road to success in life, and by beating and scolding him, mold him into a very flend, to seek only such companions among his fellows as are ready to be led into the criminal paths of life. The same child can by kindness and education be made to see the higher side of existence and become an honor to himself, his parents and his country.

Churches of this World.

There are now three "Churches of This World," one in Kansas City, over which Dr. J. E. Roberts presides; two in New York, one of which is under the care of Hugh O. Pentecost, and the other is in charge of Henry Frank. We believe each of those teachers accepts belief in a future life, but rejects the cardinal features of the creeds, and labors to educate and elevate mortality on the earth plane, so as to qualify it for enjoying to the fullest its present herltage, confident it is the best preparation man is capable of making for the eternity that awaits him.

Education, Earthly and Heavenly.

We hope no reader of The Pro-gressive Thinker will imbibe the wholly erroneous idea, that we are opposed to education from spirit sources. On the contrary we are heartily in favor of education from all sources, from the educators of carth and of the higher spheres. Let each supplement and add to the other. In addition to the education given in earthly schools, let us have all the wisdom we can receive from the heavenly realins. Let us not slight or neglect either. There is not much danger that we shall merit the application of the words addressed by Festus to Paul: "Thou art beside thyself; much learning doth make thee mad" (insane). This, notwithstanding the verdict in such courts as the one that decided the Mclirov will case in Philadelphia.

While we would not and do not onpose education by spirit influences, it is reasonable to inquire: What would be the result if earthly schools were neglected, and our whole education were left to the spirit world?

How long would it be ere the world would be sunk in such depths of ignorance and superstition as would rival the darkest of the Dark Ages.

There is a type of "worldly wisdom," so-called, that sneers at spiritual things-and thereby demonstrates its own unwisdom.

On the other hand there is a type of "spiritual wisdom," so-called, that equally demonstrates its own unwisdom, by flouting earthly education as of small importance, if not an actual detriment, in comparison with what "the spirits" teach.

The fact is, the objective education of earthly schools, and the subjective edication from spirit educators, should go hand-in-hand, working synchronously together, to effect highest results to the mental, moral, spiritual well-being of

The highest line or quality of human development is not exclusively that of the objective physical senses and the objective realm that pertains thereto; nor does it consist in the exclusive or paramount cultivation of the subjective, intuitional side of man's nature to the neglect of the objective and physical Sellses. It consists in the harmonious co-ordinate or synchronous co-working of both characteristics of man's mental

Neither can be ignored without loss, without imperfection, without onestaedness of development, without, in fact, abnormal result, with a deficiency in one essential element, and an unbalanced individuality, in fact something short of the highest and best type of human development.

And it may further be confidently affirmed, as well, that the highest and grandest manifestations of mental achievement ever attained by individual man have resulted in those cases where the objective senses of objectively educated mind have worked in harmonious and synchronous action with the inner, jutuitional mind fac-

ultles, toward one end and result. So, to achieve highest and best re-sults, let spirit education and the education of schools and colleges be pelther of them ignored nor neglected as of little worth, but let both be wisely cultivated, to the end of the best good of humanity.

Major Bitters' Death.

We were pained to learn that Major Bitters, of Rochester, Ind., passed to spirit life April 5, after an illness of trouble. He was president of the Spir-itualist society at Rochester, was editor of the paper published there, was ac-tive in all reformatory work, was de-voted to the cause of Spiritualism, and universally loved and respected. No better man ever lived. Harry J. Moore conducted the funeral services.

Good Moral Character Demanded.

About two years ago I attended my first spiritual meeting. It was in the Odd Fellows' Hall, St. Paul, Minn. Geo. W. Kates delivered the lecture, and at the conclusion, his wife, Zaida. Brown Kates, delivered spirit messages to quite a number. I was at that time so impressed with the seeming sincerity and honesty of purpose of both Mr. and Mrs. Kates, that it aroused in me a cer-tain train of thought which caused me to investigate everything within my reach pertaining to Spiritualism. I

have since witnessed almost every known phase of spirit phenomena, much of it under such conditions as to preclude all possibility of fraud, and am now perfectly satisfied of the con-

tinuity of life. If all the public teachers and mediums of Spiritualism lived the exemplary lives of Mr. and Mrs. Kates, the time would be short when the world would recognize the fact of Spiritualism, and that those loved ones whom are still living. But my experience is that a great many teachers, and especially spirit mediums who are armed with a license to represent Spiritualism, his horse or his cow or dog. 'Certainly are morally and spiritually not worthy representatives of such a pure and no

In my opinion it is not to the best in terest of the cause to grant a license to any person to represent Spiritualism because of the fact that he or she may be a good psychic. Representatives of so oure a cause should be persons of at

least good moral character.

Another thing, to my mind, is against the best interest of Spiritualism and that is this: If you desire to obtain any Instruction or information regarding the religion of Spirifualism, either by attending a lecture or investigating the phenomena, you must pay the price of admission, and in case you haven't it you can then return home or attend the services of some Christian church where you may be instructed regarding dogmatic religion free of charge. That the teachers and instructors in the cause of Spiritualism should be remunerated, no one' would question, could they not be paid a salary? We would then have more reliable persons representing the cause, and in such case the public in general would naturally be more apt to nattend spiritual meetings, for it is the public we should strive to make requainted with the fact of Spiritualism. As it is, the majority of the audience in attendance at a spir itual lecture are those who already know something of Spiritualism, so it would seem a waste of time and energy for a lecturer to talk for an hour giving proofs of the continuity of life and immortality of the soul when the greater part of his hearers are already aware of ings would tend to bring into the audience many who are strangers to its teachings.

I hope the day is not far distant when the people in every city and ham-let the world over will have the privilege of attending spiritual meetings as free as we can now attend the service of the various dogmatic churches R. O. MORRISON.

St. Paul, Minn.

A STRONG APPEAL

To the Spiritualists of the United States and Canada.

In The Progressive Thinker of March

1, I have just read the splendid article

of Mrs. Mary T. Longley, secretary of the N. S. A., in relation to the Mediums' Home at Reed City. I hope no Spiritualist has failed to see this. If you have, send for the paper at once. Right here let me say, I wish every Spiritualist, idealist, and lover of humanity in the world could see the face, look into the eyes, and shake by the hand that grand man Theodore J. Mayer, of Washington, D. C. He has a head, large, well-proportioned; you see at a glance a man of large perceptive powers, great intuitions, with great business sagacity, backed by great firmness, and true courage and bravery. But the best of all is that, added to this majestic business brain is honor, truthfulness and integrity, with firmness and sagacity. Yet the great jewel in his character is his love for humanity and love for the good he can do. He has a large religious nature, with true benevolence. Those attributes. have been developed and brought out by the great truths of Spiritualism, in that while he is a firm believer in phe-nomena, his Spiritualism has unfolded him to give his life, thought, mind and energies to the good he can do his fellow-men. His heart, mind and being is touched and fired by the needs of others, and it does not end there. It makes him consecrate his business sa gacity to using what has come to him through hard work and daily toil, in blessing the world, the cause of Spiritualism and the poor and needy.

The Home and Headquarters of Spiritualism, that the N. S. A. in Washington, D. C., worth \$15,000, as you all know, was his gift. It is is through him and others that this Mediums Home was located at Reed City, Mich Now he comes forward again and pledges \$750, and the grand soul whose name is concealed, yet who, I feel, is another grand man like this man May-er, pledges \$750 more. Now Spiritual-lsts, are you going to let this matter drop, drag and delay, or are you going to rally with one accord and push thi along, and make a home for the needy and worthy in our ranks? I would to God and His angels, I

could do more than I am doing, yet have put all I have into this enterprise for humanity in the way of my sanita-rium, and all that I have and can earn and shall do on while I live. I have offered to board the lumates of the Home at actual cost, and care for those sich at less than cost. I have pledged \$100 toward the endowment fund. I have given land worth \$800, so that plenty of room might exist for caring for all.

Now I am going on still farther-that is this: I will give \$100 towards the en dowment fund each year while I live, and my health remains good, commenc ing when the Home is ready for occupancy. If every man and woman in the country that is worth what I am. would give \$100, and those worth ten times as much, \$1,000, there would not be a medium, speaker, or aged Spiritnalist in the world need suffer for the want of a home and care.

I will go still farther: In every place that I lecture, at camp-meetings or mass-meetings, I will do all I can to raise funds for this cause. I wish to say that several months ago, before this home was located, J. R. Francis, of Chicago, editor of The Progressive Thinker, made me a present of \$50 to ald in caring for Dr. Slade, and any one else that was needy. There is left of that fifty dollars, \$20.20, which I can turn over to the endowment fund, and will so use when I have any persons to board.

I hope and trust every Spiritualist paper in this country will send a pledge for \$50 or more, and thus keep pace with the grand, true humanitarian work that J. R. Francis has so gloriously begun. Send in your pledges, or remittances, or money to Mrs. M. T. Longley. Let us share her faith or re ligious devotion to our cause, and our love for our loved ones by helping

these and the Home.
A. B. SPINNEY, M. D.
Reed City, Mich.

A FEW POINTERS

To Investigators of Materialization.

That many seances for materialization are fraudulent, is a fact which cannot be too frequently presented to the minds of the investigators of this very important phase of mediumship. As a rule, those who have become absolutely convinced of the truth of spirit return by and through other phases, make very "easy marks" for unscrupulous dishonest materializing(?) medlums who have very little difficulty in practicing their damuable impositions upon them. Those who have had no experience whatever with any other phase, and who for the first time witness a materializing seance of plainly luestionable character, are so supreme disgusted with its apparent and rea fraud that they at once take it for granted that the whole subject is a farce and never again can be induced to give it any attention.

Investigators of this phase have some rights that even its mediums are in duty bound to respect. In the first place, they have the right to honest, upright, conscientious mediums who would naturally spurn the practice of leception, and who come well recommended. They should be invariably requested to give references of prominent Spiritualists, so-that a telegram can be answered before the investigator takes his seat in the circle, the appointment for which is usually made a few days in advance.

in advance.

In the second place, investigators have a right to know before engaging to sit in a circle, if any of the forms, if they appear, will materialize or de-materialize outside of the cabinet in a sufficiently satisfactory light to witness such materialization or dematerialization, whether able to recognize the form or not. Such phenomena alone consti-tute overwhelming proof of the genulneness of the seance, at least in part In the third place, investigators have a right to know in advance whether both sexes and various sizes and ages are represented by the forms.

In the fourth place, investigators have a right to know in advance whether the forms will appear while the medium sits for a time with the cir-cle, and while there is no possibility of any accomplice taking his or her place in the cabinet, In the fifth place, when forms appear

for the investigator, it is for those forms to reveal their names and identity and not wait to say "yes" or "no" to the question of the investigator as to whether it is Mary, Sam, Bill or Jim. If those forms can talk at all, they can say plainly who they are without waiting for the key from leading questions from the anxious investigator, and can converse upon matters wholly unknown to any other person in the circle. How often is it the case that the enthusiastic investigator himself

Ethics of Science. Religion of Man and

RELIGION MAN **ETHICS** SCIENCE HUDSON TUTTLE

We take extreme pleasure in announcing that our next **PremiumBook** will beby Hudson Tuttle, and will bear the above title. It is one of the best books that ever emanated from the pen of this gifted man and will fill a most important niche in the list of premiums sent out

It will be neatly and substantially bound in cloth, and will be sent out for 25 cents, postage and express prepaid, to those who send in their subscription for one year for The Progressive Thinker, making it almost a gift to our subscribers. Orders will now be filed for it, and it will be forwarded as soon as printed and bound, which will be in about three weeks. Until June 1, that remarkable book, A Wanderer in the Spirit Lands, will also be sent out for 25 cents. For prices of the other Premium Books, see special announcement. No other bookseller, no other firm on this globe of ours ever furnished books at so low a price (almost a gift) as The Progressive Thinker. We have been instrumental in founding the nucleus of a grand Spiritualistic and Occult library in thousands of homes. Now is the time to send in your subscription.

A Friendly Letter From England.

To the Editor:—Allow me to express my thanks for the (eight Divine Plan) books; also the paper, which I received safely on the 9th inst.; also for your promptitude in sending them. The perusal of Vol. I. has already enlightened me greatly and it does indeed contain most beautiful and interesting information, which I hope will prove vastly to my future benefit. Again thanking you and wishing you every success, I remain yours sincerely, 4 Wild St., Selford, Eng.

present themselves for his identifica-

I know that there is such a thing as genuine materialization, however rarely it is witnessed. I have witnessed the beginning and end of materialization in a very good light, several feet in front of the cabinet. Aye, one form built up eight, ten or twelve feet away from the cabinet, back of the circle, and when fully developed, a sitter arose, pulled his chair to one side, when the form passed into and across the circle to her husband, and after a short conversa tion with him dematerialized in the full view of all present, at his side: This is what I call materialization. Would to God we could see more of it.

H. V. SWERINGEN.

Golden Wedding Testimonial.

Dr. T. A. Bland and Dr. M. Corn. Bland were married on the 18th of April, 1852, and on the 18th of April, 1902, they will celebrate their golden wedding. Their friends in Chicago, where they now live, have resolved to present them a testimonial in the form of a purse of gold, on that occasion. The committee having the matter in charge is composed of three eminent physicians of that city, representing three schools, but all members of the American Medical Union, of which Dr. T. A. Bland is secretary. These are Dr. S. J. Avery, one of the most popular Allopathic physicians of Chicago; Dr.
A. C. Cowperthwalte, president of the Chicago Homeopathic College, and Dr.
Mary R. Carey, a prominent Osteopathic physician.

This committee has issued the follow-

ing letter: "Chicago, March 29, 1902. "Drs. T. A. and M. Cora Bland will celebrate the fiftleth anniversary of their marriage on the 18th of April, 1902. As is well known, they have spent that fifty years in the service of humanity, and have always been in the van of every great movement for the betterment of the world, regardless of cost to themselves. Some of their friends. in Chicago, who know some-thing of their heroic devotion to human-Itarian work, deem it proper and fitting that a testimonial benefit fund be raised and presented to them on the occasion of this golden anniversary, as an expression of appreciation of their eminent services. "You are cordially invited to join in

this testimonial by such contribution as you may be pleased to make. "Address Dr. Mary R. Carey, secretary, 837 Adams street, Ohleago, Ill."

The Drs. Bland have many friends among our readers who will, doubtless, be glad to join in this testimonial, which they can do by inclosing their contributions to Dr. Mary R. Carey.

unintentionally reveals that which he seeks to be revealed by the forms who present themselves for his identifica-

By the aid of the di-vinest divine plan that ever entered the mind, we are in possession of the other six premium volumes. This is a remarkable offer, and I believe, could only have originated in the heart of a Spiritualist.

John L. Kingsbury, Willow, O.

MUST HAVE IT.

To the Editor:—I forget just when my time for The Progressive Thinker runs out, don't matter much, but I am getting old. Should you learn of my passing over on the other side kindly address the balance of the Thinkers in care of St. Peter at the Gate, for I can't do without it even over there.

Mrs Kate Weaver, Elizabethville, Pa.

"Religion as Revealed by the Material and Spiritual Universe." By D. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject; philosophic, historic, analytical and critical; facts and data needed, by every student and especially by every Spir-itualist. One of the very best books on "Gleanings from the Bostrum." By the subject. Price reduced to \$1, postA. B. French. Cloth, \$1. For sale at age, 10 cents, cloth; paper, 50 cents, this office.

Psychic and Ustral Development.

two objects are taken up by individual members according to their own pleasure. Since all time the great wisdom, divine wisdom, has been in the hands of highly evolved that tresh fragments of this divine wisdom could be imparted to the world, they have sent some great teacher to give out these truths. The teacher has brought them forth, has died and passed on, and then the followers have crystallized the teachings into a religion. And so world find all over the second shape of the second s will find all over the world a great number of religions. But in the 19th century it was decided to form a theo-lers awaken. Imagine yourself in a whole sea of air, all sophical society, a society which persons might join from this sea of air intermingled with ether, ether interpeneall these different creeds, where men and women might trating the physical, ether interpenetrating the air, ether gather together in one vast brotherhood. So far we have interpenetrating everywhere, and that you can respond to accomplished our work, because in every religion and all that; then you get an unfoldment of these faculties every nationality you will find our members. But this brotherhood is a very imperfect one, and necessarily so, tions now, you are deaf, and blind to them. For instance, because as long as the lower nature in man is still ram- the electrician if he has a very high voltage of electricity pant, as long as there are these different discordant notes | can throw that through your body without your feeling it. of vibration between men and women you will find dis-harmony, and it will only be as man overcomes the mate-an Indian who showed the experiment. He had elecrial, as man dominates his lower nature, that gradually he tricity at a very high voltage and he passed this current will turn toward the spiritual, and then a real communion through animals and the animals felt absolutely nothing. of souls will be formed, a real communion of thought, So in the same way these very high vibrations of ether

The second object is the study of comparative religion, philosophy and science. This is chiefly undertaken by the potentialities within yourself gradually unfold that the highly intellectual in our society, and I have known you are able to respond to high vibrations; then you can men who have gained the highest degrees in universities open out to them. during the last ten to twenty years, have found this study exceedingly interesting. In fact they have pursued it cobweb of vibrations, an enormous cobweb, all these interwith ardor, because they find in theosophy a cause of the secting and interpenetrating one with the other, from the different mysteries which enfold both religion and phil-

those who have had a little glimpse of the unseen world. Those who have had such a glimpse know and understand that it is possible to develop these latent powers in man. who are interested, persons who have had a slight vision, perhaps in some particular moment of excitement, or a dream, or in different and various ways. Therefore one much in this. It has shown us that the opening out of

persons belonging to European nations. In America you sion of consciousness when further discoveries of vibrawill find that the women particularly have a very nervous tions are made. You will then understand how you will organization. There is an enormous difference between be able to penetrate inwards, more and more, and so comthe women here and in Europe. Let us take, say, the factory girl in London; such a girl does her work just as she There are persons in the world where the such a girl does her work just as she the such a girl does her work just as she the such as is ordered, a stolid sort of girl who does what she is told to do, but there is no intellectuality in her work. The body can be looked at through the Roentgen rays. There moment it is finished she goes out to some resort pleasure is a boy in Massachusetts that has this power. He is able and is perfectly happy. Now in America you will find to examine the body and locate bullets or diseases of difquite a distinct class of girl, one who will do her work, ferent kinds, and he is used by medical authorities there. perhaps the same work, intelligently, will put a kind of In Europe I have met several. One in Geneva is authorenthusiasm into it, and when it is finished she will go ized by the government to do this work. I visited her home, anxious to read and to know everything that goes

her arms red, her skin coarse almost as the skin of a goose. her. I have met another in England. She is also em-Then look at the difference here in America. You will ployed by physicians to look through the body and thus in that way. Now imagination is a very important factor terribly.

In a woman or girl at the washtub the same time, and locate where diseases are. Then again, this power enables in our lives, but its misuse is dangerous. If you go, on I have read a very interesting book called Christian's when her arms come out of the soapsuds they will be you to read within a closed book; you can see into an ad- imagining things and allowing your imagination to run Magic. Christian wrote of the various kinds of trials a sub-race you will find that the psychic faculties will blossom out more and white, and of quite a different texture; the hands will be joining room and know what is transpiring there, and so and as you look you will be able even to trace the blue veins with the blood flowing under the epidermis.

So you see the American woman is far more highly and nervously organized than the woman in Europe. In trying to develop their psychic senses, and their psychic America only do we find this, and it is attributable to the faculties. I will mention a few of these methods. amalgamation of the races that is taking place. Many different races have come over to America; and are inter- you will find persons able to open out clairvoyance, clairmingling and the children are growing up with these audiance and various other faculties. To enable them to highly nervous organizations.

I wonder if it has occurred to you why this is. It is of development, because they must remain perfectly inbecause America will be the birthplace of the next race, active and negative. Unknown entities on the astral and you are now gradually forming into a new race. You plane open out their faculties of seeing and hearing, and and easily. When one would make a mental image every have to pass through a den of wild beasts. If you show have all these occult faculties within you just on the verge gradually develop them. But after all what does it of being awakened, and when you reach to that sixth race amount to? Not very much; because it is not reliable. you will find that you are able to awaken and use them. You sometimes get through such a medium that which is Even now there is a large number seeking and desiring perfectly true, but sometimes you get what is quite unthis development. Many come to me as I travel over this true, therefore you never know whether what a medium country. This is the third time and I have had a very tells you is true or not until the statement is realized. So extended opportunity of meeting a vast number of per- much has proved untrue that it makes it exceedingly sons, and it has been perfectly extraordinary to me, to puzzling to discriminate between the real and the unreal find so many here who have these psychic gifts just on the verge of being developed.

has also five psychic senses; but as the energy is always has its laws, and forces which govern it. If a chemist rushing outwards to objects through the physical senses, these five psychic senses remain latent within man and ing the laws of chemistry he would be in great danger; do not become developed. Sometimes when a person is and if you attempt to enter on the astral plane without very ill, when the vitality is exceedingly low, when the understanding the laws that govern there your ignorance physical is almost in a dormant state, then suddenly these will lead you into much trouble. There is this difficulty: psychic senses come to the fore, and to the great astonish- on this physical plane we have three dimensions of space; ment of the person he begins both to see and hear. Gradually as health returns all these psychic faculties become astral matter are different from the laws of physical matlatent and dormant once more. Whenever there is a ter. How can you enter on the astral plane and get ingreat rush outwards into the world of physical objects, formation about it unless you understand the laws which these psychic senses become repressed, but we all have govern it? Therefore this Spiritualistic method is very them and can, if we so choose, train them in the right way and bring them into full activity.

Let me explain what these psychic senses are: Sav that in your imagination you are able to create a peach before you. You ought to be able to see that peach perfectly; journeying on the astral, where you may meet unpleasto taste that peach with your inner sense of taste; to feel ant and dangerous entities. You would not care to assoits particular touch; and also to smell it. You should ciate with persons here on earth who were full of evil have the power to thus manipulate your psychic senses, the peach being simply your own imagination and thought. You know that every thought you think takes shape, and as long as you put energy into the thought it remains in that shape; therefore a person can so develop himself as to enable him with his thought to create that have the power to thus manipulate your psychic senses, peach, to see it, smell it, taste it and touch it.

flowers. That basket is there on the astral plane and you can see each called "The Soul of Things," showing how his wife was quence is they have lung troubles and troubles of every power may come through you; that love which will make flower and can fill the basket as you please. You should able to penetrate into the history of an object, and many be able to smell these flowers; so vivid should they be to of her researches were intensely interesting. A fishbone the astral senses that they would be quite as material to was given to her folded in a paper. She related the whole them as a basket of flowers would be to the physical history of the fish, where it was found, described the consenses. You should be able to touch the astral flowers ditions under the sea and gave many details. If you gave and feel the full extent of their beauty, because they are her the description of some lost article she would immefar more exquisite and beautiful, as everything on the diately tell where it was to be found. Her faculty was a that arm becomes fixed in that position. When I was in lazy, who turn aside, who laugh and ridicule—and there astral plane is far more exquisite and varied than here on very valuable one, but it was power on the physical India I visited the great Mela or religious Fair in Alla- are many of them—they will have to go on being born and the physical plane.

Looking around, you find that persons have their physical senses differently developed, and they can be trained. You will find one has short sight, another long sight. You will find one is very hard of hearing, another has very is called odylic force in our theosophical literature; it is come all sensation in the physical body. When they reach good hearing. A musician will be able to train his hearing to a most extraordinary point, because he will be able only each human being is surrounded by this od, but the psychic faculties blossom out. Again, I saw a scaffold, obtained these you are ready to become a candidate for in an orchestra to trace at once a false note.

sound may illustrate the last limit that you arrive at on the physical plane before you enter the etheric.

Then again with color; you will find that in Cashmere the women have the power of discerning shades of color

because as you can respond to vibrations, so do your powpass right through your body without your knowledge, because you are perfectly insensible to them; it is only as

Now imagine the whole world covered with a great enormously coarse to the very finest that you can conceive of; and then think of how few vibrations you are able to The third object of our society is chiefly interesting to reach, and you will get some slight idea of what the development means; you have the potentialities within yourself of responding to everyone of these vibrations, but at present you are insensible to them. However, you are Here in America you will find a vast number of persons gradually developing these powers, and as you develop you will be able to respond.

The discovery of the Roentgen rays has helped us very finds a keen interest in America in these occult subjects. two or three of these vibrations makes quite a new world There is a great dissimilarity between Americans and to us, and you can understand something of the expan-

There are persons in the world who have the power of looking into the human body in the same way that the twenty years ago, and she cured me of an ailment, simply looking through my body, discovering the difficulty and Suppose you take an English girl who is at the washtub giving me the remedy. It was said she never failed, and during a whole hour. At the end of that time you find the doctors would come long distances to consult with you see how the vision is extended when one or two more of these vibrations are opened out to you.

There are a great number of persons to-day who are

First we will take Spiritualism, because in Spiritualism do this they have to be passive. It is a very easy, lazy sort

Why is this? First of all you must understand the conditions of the astral plane, because when you open these We all know that man has five physical senses. Man faculties you enter into that plane. This physical world were to experiment in his laboratory without understandon the astral we have four dimensions. The laws of faulty and unsatisfactory, because it does not include the knowledge of the laws which govern the astral plane.

We will take psychometry. It is a very interesting method. There is no harm or danger as there is when thought and desire, yet the moment you open the door of So also you may create within your mind a basket of ton, an American, had a wonderful faculty of psychometheric and not on the astral plane.

The next point I will come to is the method of developing through the magnet. That was Reichenbach's

The Theosophical Society was formed in 1875 by ether; we know that there is an electrical discharge of Helene Petrovna Blavatsky and Henry Steele Olcott. The Petrovna Blavats ence. The third is to investigate the unexplained laws of nature and the powers that lie latent in man. We will hear the squeak of the bat; only one who has an exceed-when the powers that leave the property cleaned he would burst hear the squeak of the bat; only one who has an exceed-when the perils, the etheric and astral aura. But there are other and finer auras which cannot be seen by Reichenbach's method.

The next point that I will take up is crystal-gazing. is a curious way of developing clairvoyance. You look are of sufficient value to pursue them. The object of deinto the crystal, and by gazing into it for a certain time veloping the psychic faculties is to have knowledge of the you paralyze the capillary nerves of the brain; when they astral plane, and to manipulate the laws of the astral get into that paralyzed condition the inner sense of sight plane; and not one of these various methods leads to that begins to open, and you see all kinds of pictures in the result. The difference between the theosophical society crystal. But what is the good of it? They are very which instructs you in the knowledge of the laws, and the pretty to look at, but you do not know what they mean, therefore there is not much of value in this method of de- phenomena, is very apparent. velopment. Some try to develop through looking at very bright objects, as a diamond; but that is exceedingly harmful to the eyesight, and I have known several who have nearly become blind from using that method; so she gave instructions to pupils. They, after working whenever I find those who wish to develop through crys- five, ten, fifteen or twenty years, began to develop all tal-gazing, I have advised them to take ink, place it in a these faculties. H. P. Blavatsky always said this: "Never

faculty that Mr. Stead has spoken of in his Borderland. after month, and year after year, you will then be able to He tells us that he had the power of forcing people to write through his hand whatever he wished them to acquaint him with, and afterwards he would take the on the astral plane at will, and also the power of manipuwriting to the person, who would tell him he had not the lating the forces there, because they have been properly least idea of having written it, but that the circumstance taught. This is a satisfactory way of having psychic powrelated was entirely true. Mr. Stead has done this freeers, because not only can you see all that occurs on the quently in London with a great number of people, and astral plane, but you can also be of benefit to the humanihas had to acknowledge he could only do it with those ty which is to be found there. who had very weak wills, persons whose thought was not steady, who had their thoughts always in a fluctuating extraordinary faculty, and he has written a book called state. Anyone with a steady will, a concentrated will, he the Invisible Helpers, where he shows how persons can could not touch or approach.

continually drew secrets in this fashion. I do not approve also tells you that when persons want to develop these of doing this, because I think we have absolutely no right powers they should have first of all six qualifications, and to search into the secret minds of others, any more than these six qualifications are absolutely necessary for you to we have the right to go into their rooms, take a false key obtain before you can gain the knowledge which you are and unlock their drawers and examine their private pos- striving for: sessions. The act is an unlawful one.

We will next look at the power of frenzy. It is very peculiar. The dervishes, for instance, will whirl round and round continually until they fall into a kind of trance it is necessary to have them before you try to develop your state, and thus they get the use of some psychic power, psychic faculties. and are able to prophesy. When the physical is in a certain way deadened the psychic comes to the fore.

door to certain elemental forces on the astral plane, and want to make a living out of them, but you must be they appear before you. If you are a person of exceedingly single-minded and unfold them because you want to help strong will power you can gain dominion over these ele- others; because you want to be of use to humanity. tempted to develop this faculty and who later have regretted it exceedingly. But this is not an easy method. First of all you have to train an enormous will power. gain perfect and entire control over them.

riot, the chances are you will go insane, therefore it is a neophyte in Egypt had to pass through before he was per-thing you have to be exceedingly careful about. You can mitted to develop the psychic faculties. Development can develop them in the right direction. make a mental image of a thing and see it in your mind's alone, he said, is impossible; you will only get into trouble eye, as you call it, and then you run off to something else, if you attempt it. Each neophyte had a master. The and you see that in the mind's eye; so you will go on until master will show the pupil a great furnace with red-hot you become perfectly oblivious to your physical con- iron over it, and he will order him to walk over that iron. dition; you are on a plane of imagination which you have Now if the pupil has fear and does not immediately do the

created for yourself. group who determined to develop themselves through the astral plane. Then again, you have to pass through imagination. They had gone on for several months until water, great rapids. If you have the slightest fear, again the whole group were able to imagine things very readily the master will say, you have failed. Another is that you one would see it and feel it, and so they thought they were the slightest fear you have not passed the test. Again, progressing splendidly. One of the group had to take a beautiful women surround the neophyte, singing their sea voyage. The others determined they would try and siren songs and wreathing their garlands of flowers greet the friend when at sea. The individual departed for around him. He has to remain calm like a marble statue. and this group being assembled began to think what an kinds of trials that in olden days the neophytes had to awful storm it was, what a fearful storm, how terrible it pass through before they were considered worthy to enter was this friend should be at sea. Then their imagination with knowledge on the astral plane. ran loose. They saw the steamer, they saw how the waves The next qualification is calmness. That is absolutely were tremendously strong; they could hear the wind howl- necessary, because one of the chief works on the astral ing; the vessel swayed from side to side, and then they plane is to help the souls of the dead. When people die looked down into the boat and at last they found their they always find those on the other plane ready to receive friend in a berth most frightfully sick, as ill as he could them. This work would be impossible for you if your friend was so great that they all began to get ill, and they feet calmness and then when these troubled souls arrive had to break up the group. The next morning came a you can render the service they need. Many a soul betelegram from the person saying, "I know you will be de- lieves when he comes over on the astral plane that there is lighted to hear that I never went on the boat, because the storm was raging so fearfully, and I feel sure that you will finds no trace of a hell. He knows he is not in heaven, congratulate me; and now I will wait until the sea is but he expects the pit will open every moment and that calm." I may tell you that the group broke up and they he will fall into it; therefore you can realize that many never tried to develop their imagination in that manner souls are troubled when they come over because of the

Now we will take up breathing. That is a method of calmness and gentle vibrations are necessary in you if you development which a great number of persons in this are to help them. country are trying. Some books treat of methods which are not suited to the Western people. The Eastern body has been for long centuries trained for this kind of development, and so through physical heredity they have suitable bodies. You will find that East Indians can practice this breathing in a way that no Western person can to one who arrives there in ignorance. do. An East Indian would never for one moment attempt this practice unless he had a master who had already gone no progress if you enter that plane with the slightest dethrough the path and could lead him and help him. But be able to reach into the soul of it. The wife of Mr. Den- quence is you get in trouble. As I travel around your country I meet a great number of persons who have been possible kind and description; so I look at this process of breathing as being a very foolish one.

They have Hatha Yogis in India. The Hatha Yogi develops the psychic faculties through torture. A man will hold up his arm until it grows in that position. Imagine what pain and torture must be endured before habad, and saw what these Yogis can do. I passed into their quarters. About 200 of them have beds of spikes. with resistless force into the great stream together with all These men lie naked on these beds of sharp spikes, laughmethod. Reichenbach was the man who discovered what ing, talking, absolutely feeling no pain. They had overwhat we term aura. He maintained, as we do, that not that point they have developed enormous will power; all are necessary when you enter the path. When you have in an orchestra to trace at once a falso note.

In the same way an artist will be able to train his eye corrything in nature has this odyllio force around it. asked what their fault had been. The answer was that will have one more advanced than yourself who will teach According to Reichenbach, the way to see this aura is to several Yogis were there that morning hanging with their you here on the physical plane. You will find a teacher when you are ready to enter on the astral plane; as your eyesight and hearing to that extent, why not further? at the magnet and after a time you will begin to see a kind remained for four hours looking at the sun. The heat faculties unfold a teacher will instruct you on the heaven-

A Lecture by the Countess Waehtmeister.

these psychic faculties.

Now I have told you of all these different processes, and It you can judge for yourselves whether the results obtained various other kinds of development which only deal with

I lived for six years with Helene Petrovna Blavatsky. saucer, then look at the smooth surface. Exactly the same results follow, only without harm to the eyesight.

The next method that I will take up is a very curious I will demonstrate. If you will do that day by day, month

Mr. C. W. Leadbeater, of London, is one who has this help others both on the physical and psychic planes when There was a man in Italy who had the same power and they are able to make use of these psychic faculties. He

First of these is single-mindedness, then self-control, then calmness, then unselfishness, then knowledge, then love. I will explain them and endeavor to show you why

You must have single-mindedness. To safely awaken these faculties you must have no double purpose in doing Then there is ceremonial magic. That is quite a pecu- it. You must not want them in order to pander to the liar way of developing the psychic faculties. If you pro- curiosity of others, or from a desire to have a great notonounce certain sounds or use magical rites you open a riety; you must not develop these faculties because you

mentals. But it is a very dangerous thing to do, because Then you must have self-control, for you could not the day may come that you will tell them to do what is work on the astral plane with full consciousness if you wrong and they will then turn and rend you. I have gave way to temper. A very slight temper would produce known some very disastrous cases where people have at- most terrible havoc on that plane, setting up very destruc-Then when these elementals approach you you have to mal plane here on the physical carth; also you will find beings other than human there, a vast legion of them, and Some people try to develop themselves through the if you come in contact with some of these entities before imagination. A few are trying to get on the astral plane you have attained self-control they may frighten you most that persons will become more and

master's bidding he fails under that trial. The master I will tell you a curious story which happened to a says he has not sufficient courage to qualify him to go on that One. And when your vibrations the steamer. A tremendous storm crose a few hours later, If he succumbs his weakness is proved. Those are the

possibly be. Then the sympathy of these persons for the mind is not in a state of equilibrium. You must have perfalse teaching they have received here on earth; perfect

The next qualification you must have is knowledge. You must study to obtain a knowledge of the conditions of the astral plane. Work there is far more effective if you have studied the teachings of those who know. It is far easier to one who understands what he will find than

The next qualification is unselfishness. You will make gree of self-aggrandizement in your heart. Your desire must be to help and give yourself to others.

The last qualification is love. That intense love which will make you forget yourself, which will make you want to help others, that intense love which will make you long you ready to sacrifice yourself in every way that you may help those around you; that perfect devotion which will enable you to go up the steps of the path of holiness. Blessed are those who really enter into the path now, because they will develop, and as they progress will be able to help on their weaker brethren. But those who are reborn until at last the law of evolution will sweep them other laggards. They will have to suffer much, because they have been laggards.

I have given you some slight idea of what qualifications Why should it stop? Necessarily the power extends to of dim, very dim, sort of light that will appear at the two radiating from the Indian sun can hardly be realized here by plane, and so you will find teachers on all the steps up the etheric plane. We know we are all surrounded with points or the two poles, and also around the magent. He in the West. Imagine what control over the physical the ladder that you may unfold your latent powers on all

planes and thus become one of the help-

The astral plane is a very wonderful one. There are not only all the human beings or deceased persons who have passed on, but there are also innumerable entities which belong to that plane. There are all the nature spirits. There are all the devas who are less without having a teacher who has passed through it and knows the perils, one who understands the dangers and who can help you, one who can guide you. And when you are fortunate enough to have obtained such a teacher all the vibrations that I have told you of open out, and as they open all these wonderful things become known to you.

Now certain other things are requisite. You have to develop aspiration, concentration, and meditation, and you have to gain control over your thoughts, because without such control you can

never govern yourself. Madame Blavatsky has told us of a method of concentration which sho called mental gymnastics. There is nothing occult about it, but it is helpful. Keep a little pebble in your pocket and when you have a moment take it in your hand and fix your mind upon it. Your mind will run off; bring it back to the pebble; you will find it running away again like wild horses prancing on all sides; each time bring the back to the pubble. t back to the pebble. Persevere in this about two minutes at a time, then five minutes perhaps, and then a quarter of an hour, until at last you are able to concentrate your mind on the pebble at will. That is what is called making the mind one-pointed. Until you can fix your mind on the one point you can

never gain concentration.

Another thing which she taught will You can protect yourselves against them. You can with your mind build up around you what is called a shell. You can manipulate the ether with your thought and build around you a shell which no evil thought can penetrate. You cannot see this shell with the physical eye, but it exists in reality, so that no psychic influence, no astral influence can ever penetrate into that shell if your will power is sufficiently strong to enable you to build that wall, And when you have created it, Mnie. Blavatsky said, "Be sure that you fasten it up at the ends so you do not leave a hole where something can

Should one of those deceased entitles come to you who is unpleasant and disagreeable, make a five-pointed star in your mind before you and throw it against the entity and then he cannot approach you. This can also be applied to the astrals of living persons who try to obsess you. A great number of the children born to-day are sensitives and little preventives so that you can teach your children how to protect themselves.

Let me finish with these words: If you really want to develop these astral faculties, do not go the wrong way about it. Gradually learn the laws of the astral plane. When you are a pupil of a true master you will be protected so there will be no danger to you. Build the six qualifications which I have placed before you into your charmore psychic in your country. As the Americans gradually become this sixth to enable you to respond to every vibravision will become wider, and wider, anl your mental faculties also will expand, and you will find that all vibrations proceed from the One, and you will try and become in harmony with are in harmony with that One, you will the potentiality of this within us. Boundless as Delty is, every man has the possibilities of the Divine within

Weak Eyes All Imperfections of the Eye, Even Blinds ness, Cored at Home without Use of Knife or Painful Methods.



Raife or Painful Methods.

No coulist living today has had so extensive a practice in the curing of cataracts, granulated lids, failing eyesight, cross eyes and all imperfections of the eye as the eminent specialist, Dr. F. Geo. Curts, of Kansas City, Mo. His cures are pefected at your own hema through his Mild Medicine Method, without knife or Pain. Any reader affiliated with eye trouble, or have a frienda fillated, write today and receive absolutely free, Dr. Curts' wonderful book "Treatise On The Eye." It tells you how his many wonderful cures are made. Address derived the control of the curtain and the control of the curtain and the curtain a

By No Means Until "ACTINA" Was Discovered.

Ninety-five percent of all cases of deafness brought to our attention is the result of chronic



catarrh of the throat and deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current

generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner car, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have known people troubled with this distressing symptom for years to be completely cured in only three weeks use of Actina. Actina also cures asthma, bronchitis, sore through weak lungs, colds and headache; all of which are directly or indirectly due to catarch. Actina is sent on trial postpaid. Write us about your case. We give advise free, and positive proof of cures. A valuable book—Professor Wilson's 100 page Dictionary of Disease, Free. Address New York & London Electric Association, Dep. T 929 Walnut Street, Kausas City, Mo.

Psychic and Astral Development.

without distinction of race, caste, sex, creed or color. The senses. All these senses are inherent in the etheric; that other a long distance; strangely enough that would present through his nostrils and bringing it out through his senses. All these senses are inherent in the etheric; that other a long distance; strangely enough that would present through his nostrils and bringing it out through his senses. All these senses are inherent in the etheric; that other a long distance; strangely enough that would present a sense and looked mouth, a rope as big as my finger. I asked for an expectation of the etheric native second, to study comparative religion, philosophy and sci-

two objects are taken up by individual members according to their own pleasure. Since all time the great wisdom, divine wisdom, has been in the hands of highly evolved men, and they have held these teachings in their custody, and as the law of evolution has unfolded and the centuries have succeeded one another, when they have seen that fresh fragments of this divine wisdom could be imparted to the world, they have sent some great teacher to give out these truths. The teacher has brought them ricated in the West. forth, has died and passed on, and then the followers have The development of crystallized the teachings into a religion. And so you will find all over the world a great number of religions. But in the 19th century it was decided to form a theosophical society, a society which persons might join from all these different creeds, where men and women might gather together in one vast brotherhood. So far we have accomplished our work, because in every religion and every nationality you will find our members. But this brotherhood is a very imperfect one, and necessarily so, because as long as the lower nature in man is still rampant, as long as there are these different discordant notes of souls will be formed, a real communion of thought, knowledge and love.

The second object is the study of comparative religion, the highly intellectual in our society, and I have known men who have gained the highest degrees in universities during the last ten to twenty years, have found this study exceedingly interesting. In fact they have pursued it with ardor, because they find in theosophy a cause of the different mysteries which enfold both religion and phil-

those who have had a little glimpse of the unseen world. Those who have had such a glimpse know and understand that it is possible to develop these latent powers in man. Here in America you will find a vast number of persons who are interested, persons who have had a slight vision, perhaps in some particular moment of excitement, or a dream, or in different and various ways. Therefore one

persons belonging to European nations. In America you sion of consciousness when further discoveries of vibrawill find that the women particularly have a very nervous tions are made. You will then understand how you will organization. There is an enormous difference between be able to penetrate inwards, more and more, and so comthe women here and in Europe. Let us take, say, the fac- prehend these finer forces of nature. tory girl in London; such a girl does her work just as she is ordered, a stolid sort of girl who does what she is told looking into the human body in the same way that the to do, but there is no intellectuality in her work. The body can be looked at through the Roentgen rays. There moment it is finished she goes out to some resort pleasure is a boy in Massachusetts that has this power. He is able and is perfectly happy. Now in America you will find to examine the body and locate bullets or diseases of difquite a distinct class of girl, one who will do her work, perhaps the same work, intelligently, will put a kind of enthusiasm into it, and when it is finished she will go home, anxious to read and to know everything that goes twenty years ago, and she cured me of an ailment, simply

during a whole hour. At the end of that time you find the doctors would come long distances to consult with her arms red, her skin coarse almost as the skin of a goose. Then look at the difference here in America. You will find a woman or girl at the washtub the same time, and whom her arms come out, of the soapsuds they will be same time, and when her arms come out of the soapsuds they will be same time, and when her arms come out of the soapsuds they will be same time, and when her arms come out of the soapsuds they will be same time, and when her arms come out of the soapsuds they will be same time, and when her arms come out of the soapsuds they will be same time, and when her arms come out of the soapsuds they will be same time, and locate where diseases are. Then again, this power enables in our lives, but its misuse is dangerous. If you go, on I have when her arms come out of the soapsuds they will be you to read within a closed book; you can see into an ad- imagining things and allowing your imagination to run Magic. Christian wrote of the various kinds of trials a white, and of quite a different texture; the hands will be joining room and know what is transpiring there, and so riot, the chances are you will go insane, therefore it is a neophyte in Egypt had to pass through before he was per white, and of quite a different texture; the hands will be joining room and know what is transpiring there, and so soft, and as you look you will be able even to trace the you see how the vision is extended when one or two more thing you have to be exceedingly careful about. You can mitted to develop the psychic faculties. Development can develop them in the right direction. blue veins with the blood flowing under the epidermis.

America only do we find this, and it is attributable to the faculties. I will mention a few of these methods. amalgamation of the races that is taking place. Many First we will take Spiritualism, because in Spiritualism dition; you are on a plane of imagination which you have Now if the pupil has fear and does not immediately do the different races have come over to America; and are inter- you will find persons able to open out clairvoyance, clairmingling and the children are growing up with these audiance and various other faculties. To enable them to highly nervous organizations.

because America will be the birthplace of the next race, active and negative. Unknown entities on the astral the whole group were able to imagine things very readily the master will say, you have failed. Another is that you and you are now gradually forming into a new race. You plane open out their faculties of seeing and hearing, and and easily. When one would make a mental image every have to pass through a den of wild beasts. If you show heve all these occult faculties within you just on the verge gradually develop them. But after all what does it of being awakened, and when you reach to that sixth race amount to? Not very much; because it is not reliable. progressing splendidly. One of the group had to take a beautiful women surround the neophyte, singing their you will find that you are able to awaken and use them. You sometimes get through such a medium that which is sea voyage. The others determined they would try and siren songs and wreathing their garlands of flowers Even now there is a large number seeking and desiring perfectly true, but sometimes you get what is quite ungreet the friend when at sea. The individual departed for around him. He has to remain calm like a marble statue. this development. Many come to me as I travel over this true, therefore you never know whether what a medium the steamer. A tremendous storm arose a few hours later, If he succumbs his weakness is proved. Those are the country. This is the third time and I have had a very tells you is true or not until the statement is realized. So and this group being assembled began to think what an kinds of trials that in olden days the neophytes had to extended opportunity of meeting a vast number of persons, and it has been perfectly extraordinary to me, to find so many here who have these psychic gifts just on the verge of being developed.

way and bring them into full activity.

Let me explain what these psychic senses are: Say that in your imagination you are able to create a peach before method. There is no harm or danger as there is when you. You ought to be able to see that peach perfectly; journeying on the astral, where you may meet unpleasto to taste that peach with your inner sense of taste; to feel ant and dangerous entities. You would not care to associate particular touch; and also to smell it. You should have the power to thus manipulate your psychic senses, thought and desire, yet the moment you open the door of tice this breathing in a way that no Western person can the peach being simply your own imagination and mediumship these undesirable acquaintances from the asthought. You know that every thought you think takes tral world come in. In psychometry you simply develop this practice unless he had a master who had already gone shape, and as long as you put energy into the thought it your inner faculties so as to enable you to psychometrize through the path and could lead him and help him. But remains in that shape; therefore a person can so develop an object. You take an article in the hand or place it on in the West you take to this breathing—at least many of himself as to enable him with his thought to create that the forehead, and you will see its whole history, and will you do-without any master whatever, and the consepeach, to see it, smell it, taste it and touch it.

and feel the full extent of their beauty, because they are her the description of some lost article she would immefar more exquisite and beautiful, as everything on the diately tell where it was to be found. Her faculty was a that arm becomes fixed in that position. When I was in astral plane is far more exquisite and varied than here on very valuable one, but it was power on the physical India I visited the great Mela or religious Fair in Alla- are many of them—they will have to go on being born and the physical plane.

Looking around, you find that persons have their phys-You will find one has short sight, another long sight. method. Reichenbach was the man who discovered what ing, talking, absolutely feeling no pain. They had over they have been laggards. ical senses differently developed, and they can be trained. You will find one is very hard of hearing, another has very is called odyllic force in our theosophical literature; it is come all sensation in the physical body. When they reach good hearing. A musician will be able to train his hearing to a most extraordinary point, because he will be able only each human being is surrounded by this od, but

The third is to investigate the unexplained laws of urally they can be extended into the astral. I have been with the other, after awhile you would begin to see a light, ence. The third is to investigate the unexplained laws of nature and the powers that lie latent in man. We will take these three objects and look at them.

The first is the only one who has an exceeding the bearing can recognize it.

The answer was he was cleaning the blast limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to looking exactly like the quivering light over a furnace told that the very farthest limit of physical hearing is to sound may illustrate the last limit that you arrive at on the etheric and astral aura. But there are other and finer these psychic faculties. the physical plane before you enter the etheric.

Then again with color; you will find that in Cashmere the women have the power of discerning shades of color with more keenness than you do here. That is why Cashmere shawls are so exceedingly beautiful, because they are able to blend all colors, thus giving a kind of softness which it is impossible to find in anything which is fab-

The development of these senses is of the nature of extension. It is also a matter of responding to vibrations, because as you can respond to vibrations, so do your powers awaken. Imagine yourself in a whole sea of air, all this sea of air intermingled with other, ether interpenetrating the physical, ether interpenetrating the air, ether interpenetrating everywhere, and that you can respond to all that; then you get an unfoldment of these faculties within you; but you cannot respond to all these vibra-tions now, you are deaf, and blind to them. For instance, results follow, only without harm to the eyesight. the electrician if he has a very high voltage of electricity

rial, as man dominates his lower nature, that gradually he tricity at a very high voltage and he passed this current quaint him with, and afterwards he would take the will turn toward the spiritual, and then a real communion through animals and the animals felt absolutely nothing. writing to the person, who would tell him he had not the lating the forces there, because they have been properly So in the same way these very high vibrations of ether least idea of having written it, but that the circumstance taught. This is a satisfactory way of having psychic powphilosophy and science. This is chiefly undertaken by the potentialities within yourself gradually unfold that has had to acknowledge he could only do it with those ty which is to be found there. open out to them.

Now imagine the whole world covered with a great cobweb of vibrations, an enormous cobweb, all these intersecting and interpenetrating one with the other, from the enormously coarse to the very finest that you can conceive of; and then think of how few vibrations you are able to The third object of our society is chiefly interesting to reach, and you will get some slight idea of what the development means; you have the potentialities within yourself of responding to everyone of these vibrations, but at and unlock their drawers and examine their private pospresent you are insensible to them. However, you are sessions. The act is an unlawful ope.

finds a keen interest in America in these occult subjects. two or three of these vibrations makes quite a new world and are able to prophesy. When the physical is in a cer-There is a great dissimilarity between Americans and to us, and you can understand something of the expan-

There are persons in the world who have the power of n around her.

Suppose you take an English girl who is at the washtub giving me the remedy. It was said she never failed, and

do this they have to be passive. It is a very easy, lazy sort I wonder if it has occurred to you why this is. It is of development, because they must remain perfectly inmuch has proved untrue that it makes it exceedingly awful storm it was, what a fearful storm, how terrible it pass through before they were considered worthy to enter puzzling to discriminate between the real and the unreal.

Why is this? First of all you must understand the conditions of the astral plane, because when you open these faculties you enter into that plane. This physical world ing; the vessel swayed from side to side, and then they plane is to help the souls of the dead. When people die has also five psychic senses; but as the energy is always has its laws, and forces which govern it. If a chemist looked down into the boat and at last they found their they always find those on the other plane ready to receive rushing outwards to objects through the physical senses, were to experiment in his laboratory without understandthese five psychic senses remain latent within man and ing the laws of chemistry he would be in great danger; do not become developed. Sometimes when a person is and if you attempt to enter on the astral plane without very ill, when the vitality is exceedingly low, when the understanding the laws that govern there your ignorance physical is almost in a dormant state, then suddenly these will lead you into much trouble. There is this difficulty: psychic senses come to the fore, and to the great astonish- on this physical plane we have three dimensions of space; ment of the person he begins both to see and hear. Grad- on the astral we have four dimensions. The laws of ually as health returns all these psychic faculties become astral matter are different from the laws of physical matuany as nearth returns an these psychic factities become astrai matter are different from the laws of physical matter and dormant once more. Whenever there is a fer How can you enter on the astral plane and get into the world of physical objects, formation about it unless you understand the laws which never tried to develop their imagination in that manner souls are troubled when they come over because of the these psychic senses become repressed, but we all have govern it? Therefore this Spiritualistic method is very any more, them and can, if we so choose, train them in the right faulty and unsatisfactory, because it does not include the Now we

knowledge of the laws which govern the astral plane. We will take psychometry. It is a very interesting be able to reach into the soul of it. The wife of Mr. Den- quence is you get in trouble. As I travel around your will make you forget yourself, which will make you want So also you may create within your mind a basket of flowers. That basket is there on the astral plane and you can see each flower and can fill the basket as you please. You should be able to smell these flowers; so vivid should they be to the astral senses that they would be quite as material to the fish, where it was found, described the contents of the fish, where it was found, described the contents of the physical develops the power way details. If you would be able to touch the astral flowers. You should be able to touch the astral flowers. You should be able to touch the astral flowers. You should be able to touch the astral flowers. You should be able to touch the astral flowers. You should be able to touch the astral flowers. You should be able to touch the astral flowers. You should be able to touch the astral flowers. It is a flower and can fill the basket as you please. You should be able to touch the astral flowers. That basket is there on the astral plane and you for the see and government to the folders, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intense love which will make you long to help others, that intensely intenseting books, one or you ready to sacrifice you So also you may create within your mind a basket of ton, an American, had a wonderful faculty of psychom-You should be able to touch the astral flowers ditions under the sea and gave many details. If you gave will hold up his arm until it grows in that position. etheric and not on the astral plane.

in an orchestra to trace at once a false note.

In the same way an artist will be able to train his eye for colors.

In the same way an artist will be able to train his eye for colors.

Now, if it is possible on the physical plane to train the eyesight and hearing to that extent, why not further? Why should it stop? Necessarily the power extends to the etheric plane. We know we are all surrounded with points or the two poles, and also around the magent.

The name way an artist to be hanged, and will have one more advanced than yourself who will teach will have one more advanced than yourself who will their fault had been. The answer was that will have one more advanced than yourself who will teach will have one more advanced than yourself who will their fault had been. The answer was that will have one more advanced than yourself who will teach will have one more advanced than yourself who will their fault had been. The answer was that will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more advanced than yourself who will their fault had been. The answer was that will have one more advanced than yourself who will teach will have one more advanced than yourself who will their fault had been. The answer was that will have one more advanced than yourself who will teach will have one more advanced than yourself who will their fault had been. The answer was that will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more advanced than yourself who will teach will have one more

The Theosophical Society was formed in 1875 by ether; we know that there is an electrical discharge of Helene Petrovna Blavatsky and Henry Steele Olcott. This society places before the world three objects, the first being to form the nucleus of a universal brotherhood auras which cannot be seen by Reichenbach's method.

> you paralyze the capillary nerves of the brain; when they astral plane, and to manipulate the laws of the astral get into that paralyzed condition the inner sense of sight plane; and not one of these various methods leads to that begins to open, and you see all kinds of pictures in the result. The difference between the theosophical society crystal. But what is the good of it? They are very which instructs you in the knowledge of the laws, and the pretty to look at, but you do not know what they mean, therefore there is not much of value in this method of development. Some try to develop through looking at very bright objects, as a diamond; but that is exceedingly harmful to the eyesight, and I have known several who have nearly become blind from using that method; so whenever I find those who wish to develop through crystal-gazing, I have advised them to take ink, place it in a tal-gazing, I have advised them to take and the same take anything that I tell you as true, but rather accept upon it. Your mind will run off; bring

can throw that through your body without your feeling it. faculty that Mr. Stead has spoken of in his Borderland. of vibration between men and women you will find dis-larmony, and it will only be as man overcomes the mate-an Indian who showed the experiment. He had elec-write through his hand whatever he wished them to acrelated was entirely true. Mr. Stead has done this frepass right through your body without your knowledge, related was entirely true. Mr. Stead has done this freezause not only can you see all that occurs on the because you are perfectly insensible to them; it is only as quently in London with a great number of people, and astral plane, but you can also be of benefit to the humaniyou are able to respond to high vibrations; then you can who had very weak wills, persons whose thought was not steady, who had their thoughts always in a fluctuating extraordinary faculty, and he has written a book called state. Anyone with a steady will, a concentrated will, he the Invisible Helpers, where he shows how persons can could not touch or approach.

continually drew secrets in this fashion. I do not approve also tells you that when persons want to develop these of doing this, because I think we have absolutely no right to search into the secret minds of others, any more than these six qualifications are absolutely necessary for you to the physical eye, but it exists in reality, we have the right to go into their rooms, take a false key obtain before you can gain the knowledge which you are influence can ever penetrate into that

We will next look at the power of frenzy. It is very peculiar. The dervishes, for instance, will whirl round gradually developing these powers, and as you develop you will be able to respond.

The discovery of the Roentgen rays has helped us very much in this. It has shown us that the opening out of the continually until they fall into a kind of trance state, and thus they get the use of some psychic power, and round continually until they fall into a kind of trance tain way deadened the psychic comes to the fore.

Then there is ceremonial magic. That is quite a pecu-

liar way of developing the psychic faculties. If you pro- curiosity of others, or from a desire to have a great notonounce certain sounds or use magical rites you open a door to certain elemental forces on the astral plane, and they appear before you. If you are a person of exceedingly strong will power you can gain dominion over these ele-mentals. But it is a very dangerous thing to do, because the day may come that you will tell them to do what is wrong and they will then turn and rend you. I have known some very disastrous cases where people have attempted to develop this faculty and who later have regretted it exceedingly. But this is not an easy method. First of all you have to train an enormous will power. Then when these elementals approach you you have to gain perfect and entire control over them.

make a mental image of a thing and see it in your mind's alone, he said, is impossible; you will only get into trouble So you see the American woman is far more highly and There are a great number of persons to-day who are eye, as you call it, and then you run off to something else, if you attempt it. Each neophyte had a master. The nervously organized than the woman in Europe. In trying to develop their psychic senses, and their psychic and you see that in the mind's eye; so you will go on until master will show the pupil a great furnace with red-hot you become perfectly oblivious to your physical con- iron over it, and he will order him to walk over that iron.

created for yourself. I will tell you a curious story which happened to a group who determined to develop themselves through the astral plane. Then again, you have to pass through imagination. They had gone on for several months until water, great rapids. If you have the slightest fear, again one would see it and feel it, and so they thought they were the slightest fear you have not passed the test. Again, him. was this friend should be at sea. Then their imagination with knowledge on the astral plane. ran loose. They saw the steamer, they saw how the waves were tremendously strong; they could hear the wind howlfriend in a berth most frightfully sick, as ill as he could them. This work would be impossible for you if your possibly be. Then the sympathy of these persons for the friend was so great that they all began to get ill, and they feet calmness and then when these troubled souls arrive had to break up the group. The next morning came a lieves when he comes over on the astral plane that there is lighted to hear that I never went on the boat, because the storm was raging so fearfully, and I feel sure that you will finds no trace of a hell. He knows he is not in heaven,

development which a great number of persons in this are to help them. country are trying. Some books treat of methods which are not suited to the Western people. The Eastern body has been for long centuries trained for this kind of development, and so through physical heredity they have you have studied the teachings of those who know. It is suitable bodies. You will find that East Indians can pracfar easier to one who understands what he will find than tice this breathing in a way that no Western person can to one who arrives there in ignorance. country I meet a great number of persons who have been

Imagine what pain and torture must be endured before habad, and saw what these Yogis can do. I passed into reborn until at last the law of evolution will sweep them The next point I will come to is the method of develop- their quarters. About 200 of them have beds of spikes. ing through the magnet. That was Reichenbach's These men lie naked on these beds of sharp spikes, laughin an orchestra to trace at once a false note.

In the same way an artist will be able to train his eye

everything in nature has this odyllic force around it.

In the same way an artist will be able to train his eye

everything in nature has this odyllic force around it.

In the same way an artist will be able to train his eye

everything in nature has this odyllic force around it.

A Lecture by the Countess Waehtmeister.

planation. The answer was he was cleaning the inner

Now I have told you of all these different processes, and who can help you, one who can guide The next point that I will take up is crystal-gazing. It is a curious way of developing clairvoyance. You look into the crystal, and by gazing into it for a certain time voluparalyze the capillary nerves of the brain; when they astral astral plane, and to manipulate the laws of the astral plane; and not one of these various methods leads to that result. The difference between the theosophical society which instructs you in the knowledge of the laws, and the various other kinds of development which only deal with have to gain control over your thoughts, phenomena, is very apparent.

phenomena, is very apparent.

I lived for six years with Helene Petrovna Blavatsky.
That remarkable woman had powers which she had developed when in Thibet, and when she formed her society

Called mental gymnastics. There is called mental gymnastics. she gave instructions to pupils. They, after working five, ten, fifteen or twenty years, began to develop all these faculties. H. P. Blavatsky always said this: "Never take it in your hand and fix your mind take i what I give you as a hypothesis and work on the lines that it back to the pebble; you will find it The next method that I will take up is a very curious I will demonstrate. If you will do that day by day, month running away again like wild horses after month, and year after year, you will then be able to verify what I tell you as true." Her pupils followed her about two minutes at a time, then five

rules implicitly and to-day they have the power of going minutes perhaps, and then a quarter of an hour, until at last you are able to on the astral plane at will, and also the power of manipucrs, because not only can you see all that occurs on the fix your mind on the one point you can

Mr. C. W. Leadheater, of London, is one who has this help others both on the physical and psychic planes when There was a man in Italy who had the same power and they are able to make use of these psychic faculties. He powers they should have first of all six qualifications, and these six qualifications are absolutely necessary for you to

> First of these is single-mindedness, then self-control, then calmness, then unselfishness, then knowledge, then love. I will explain them and endeavor to show you why it is necessary to have them before you try to develop your psychic faculties.

You must have single-mindedness. To safely awaken these faculties you must have no double purpose in doing it. You must not want them in order to pander to the riety; you must not develop these faculties because you want to make a living out of them, but you must be single-minded and unfold them because you want to help others; because you want to be of use to humanity.

Then you must have self-control, for you could not work on the astral plane with full consciousness if you gave way to temper. A very slight temper would produce most terrible havoc on that plane, setting up very destructive vibrations there, therefore you must have perfect selfcontrol. Remeber that on the astral plane there are all kinds of entities; as varied and voluminous as on the animal plane here on the physical earth; also you will find beings other than human there, a vast legion of them, and Some people try to develop themselves through the if you come in contact with some of these entities before imagination. A few are trying to get on the astral plane you have attained self-control they may frighten you most

I have read a very interesting book called Christian's says he has not sufficient courage to qualify him to go on

The next qualification is calmness. That is absolutely necessary, because one of the chief works on the astral mind is not in a state of equilibrium. You must have per-Now we will take up breathing. That is a method of calmness and gentle vibrations are necessary in you if you

The next qualification you must have is knowledge. You must study to obtain a knowledge of the conditions of the astral plane. Work there is far more effective if

The next qualification is unselfishness. You will make no progress if you enter that plane with the slightest degree of self-aggrandizement in your heart. Your desire

must be to help and give yourself to others.

The last qualification is love. That intense love which to help others, that intense love which will make you long cause they will develop, and as they progress will be able the bones (hammer, anvil and stirrup) in the to help on their weaker brethren. But those who are inner car, making them respond to the slightto help on their weaker brethren. But those who are lazy, who turn saide, who laugh and ridicule—and there are many of them—they will have to go on being born and reborn until at last the law of evolution will sweep them with resistless force into the great stream together with all other laggards. They will have to suffer much, because they have been laggards.

I have given you some slight idea of what qualifications are necessary when you enter the path. When you have obtained these you are ready to become a candidate for

obtained these you are ready to become a candidate for

planes and thus become one of the help ers of humanity.

The astral plane is a very wonderful one. There are not only all the human beings or deceased persons who have passed on, but there are also innumerable entities which belong to that plane. There are all the nature spirits. There are all the devas who are less evolved than human beings, and a whole kingdom of devas who are far more highly evolved than man. There are all the devas of the earth, the air, fire, water, and all the classes that are under them; when you reach that plane you will come into quite a different kingdom than what you have known

because without such control you can

concentrate your mind on the pebble at will. That is what is called making the mind one-pointed. Until you can never gain concentration.

Another thing which she taught will be of help to you when you are fright-ened with things in the unseen world. You can protect yourselves against them. You can with your mind build up around you what is called a shell. You can manipulate the ether with your thought and build around you a shell which no evil thought can penetrate. You cannot see this shell with the physical eye, but it exists in reality, shell if your will power is sufficiently strong to enable you to build that wall. And when you have created it, Mme. Blavatsky said, "Be sure that you fasten it up at the ends so you do not leave a hole where something can creep in."

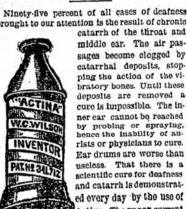
Should one of those deceased entitles come to you who is unpleasant and disagreeable, make a five-pointed star in your mind before you and throw it against the entity and then he cannot approach you. This can also be applied to the astrals of living persons who try to obsess you. A great number of the children born to-day are sensitives and I rejoice to be able to give you these little preventives so that you can teach your children how to protect them-

you really want to develop these astral faculties, do not go the wrong way about it. Gradually learn the laws of the astral plane. When you are a pupil of a true master you will be protected. so there will be no danger to you. Build the six qualifications which I have placed before you into your character. As time goes on you will find that persons will become more, and more psychic in your country. As the Americans gradually become this sixth sub-race you will find that the psychic faculties will blossom out more and more, and you should know how you to enable you to respond to every vibra-tion, and as they unfold your inner anl your mental faculties also will expand, and you will find that all vibra-tions proceed from the One, and you will iry and become in harmony with that One. And when your vibrations are in harmony with that One, you will reach the "Divine vibration." We have the potentiality of this within us. Boundless as Deity is, every man has the possibilities of the Divine within



DEAFNESS GURED

By No Means Until "ACTINA" Was Discovered.



sages become clogged by catarrhal deposits, stop ping the action of the vi ratory bones. Until these deposits are removed a cure is impossible. The inner ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure. Ear drums are worse than uscless. That there is a and catarrh is demonstrated every day by the use of Actina. The vapor current

generated in the Actina niddle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

that is no reason why they should be ing. Mr. Stillman recited a poem, and suppressed; yet we wish it distinctly Mr. Vogel's little boy, five years of age, understood that our space is inade- sang 'Happy Hooligan.' The meetings to hand, however much we might desire to do so. That must account for the hou-appearance of YOUR article.

WRITE PLAINLY .- We would like to impress upon the minds of our correis set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to inquirements being favorable, should be grand meeting." written plainly with ink on white one side of the paper.

crowded out. Sometimes a thirty-line Item is cut down to ten lines, and ten lines to two lines, as occasion may require. Every item sent to us for publibered to.

If we have not space to use them.

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

full name and address of the writer. It at Reed City, Mich. will not do to say that Secretary or Cor- | Channing Severance writes from Los into the waste basket.

Kayner's address is at No. 112 Win- dorse his article on God, and presuming chester avenue, Chicago, where she can he desires credit for the statements

Madison street, Chicago. He reports a again. good working society, with a neat and commodious Temple, with all the mod- "Enclosed find clippings from Pittsburg prised of some of the best and most influential of that beautiful Kentucky Easter Sunday. A strange incident lies

from an Omaha paper, considering it During the past ten years the church at proof that animals sometimes control Jamestown, Pa., has been in constant mortals: "A carload of maniacs who litigation with its former pastor, Rev. were brought in from the west to-day, Wallace, and only recently the Supreme caused some commotion at union sta- court decided in his favor. Now the tion. The men were United States sol- women of the congregation who diers, gone insane in the service in the favored his side of the controversy de-Philippines. As the train pulled into clare the destruction of the building is the station there was a confused sound. a judgment sent of God, particularly so, as of a menagerie approaching. The as it caught his successor, Rev. Jamiimprisoned men chattering, snarling, son, very severely, fracturing his jaw growling, moaning, roaring and whin- and skull. When Johnstown was deing like so many wild beasts. Each stroyed by flood, every church in the seemed to imagine himself some repre- place was ruined, while the 'ungodly' sentative of the animal kingdom, and breweries went unscathed. This argues the result was terrifying and heartrend- nothing further than the fact that the ing to the spectators. Depot employes latter were not constructed with topand trainmen who did not know of the heavy steeples, etc., and also that God presence of the maniacs were given does not vouchsafe any special care to shocks when passing the car by hear- those who pray and shout the loudest." ing a snarl of rage, and then looked up into flendish faces, which had their lips room to recover his poise."

Lucy A. Carroll writes from Wheel- Prof. Lockwood has had engagements only after a careful examination by the disposed to do his own thinking, he being. W. Va., that the society there cele | with our society, and we can truthfully brated the 54th anniversary of Modern say that he has been a most excellent only thing to be regretted is that there the church and began looking for a Spiritualism. Frank T. Ripley gave an instructor in the truths of Spiritualism | does not seem to be a chance to organ- more reasonable solution of the probexcellent address and several tests. Mr. in his lectures (which are often illus-Ripley will remain there during April. trated). He has no use for impossible N. S. A. at present, but this will come and the destiny of mankind, which renix. N. 1.: "Mrs. Estella Clarke has re- itualism are given from a natural good work," turned to her home in Watertown, N. standpoint, with logical argument and Y., after a few days of very successful demonstrated facts. He does not fear work in our village. She has given to speak the truth as he understands it,

our meetings was inadequate, many being turned away. Sunday, March 30, The Chicago American has the folappropriate services were held in com- lowing: "The ardent longing of a philo- cause you would have to pass a church | erything that tends to the improvement memoration of the 54th anniversary of sophical mind to solve the solemn mys- on the way. Without organization our and the elevation of humanity, and, March 22, and gave us four fine lecthe advent of modern Spiritualism, teries of death is believed to have been strength is simply the strength of a that Spiritualists should earnestly in-The rostrum was prettily decorated the impulse that led Howard mob compared to a band of drilled sol- bor to make a practical application of with cut flowers and blooming plants, Miller, of Keokuk, Iowa, son of diers. Give us more organization, so the picture of the home of the Fox sis- the assistant postmaster of that city, that respectable people need not be ters occupying a conspicuous position. and a nephew of Rear Admiral Miller, Sister Tillie U. Reynolds, who has so U. S. N., to take his own life in Chiably given us the truths and demonstra- cago. The body of the young man was tions of spirit return the past month, found, half covered with snow, in Linclosed her engagement with us to-day, coln Park yesterday. In a memoran-ries of letters from one in spirit life, with many regrets from the warm dum book, found in his pocket he had through one of best sensitives, Carlyle honest mediums. As for the dishonest hearts who love her and wish her God | copied many passages of poetry ex- | Petersilea. I have read Franz Peter- | and the fakir element he says: "Could I speed, hoping she may return to us at pressive of a weariness of the things of silea's letters to his son, the third time- have my way I would, if necessary, fill some future time. The first two Sun- life and a longing to test the unknown and they are doing missionary work days of April we hope to have Mrs. realms beyond. This from the 'Rubai-Mattie Hull, of Buffalo, with us, dis- vat' of Omar Khayyam, the Persian pensing the food of spiritual knowl- poet, was among these fragments: edge. 'Oh, death, where is thy sting? "Why, if the soul can fling the dust Oh, grave, where is thy victory?' In the knowledge wherein the truth maketh all men free, and what seemeth Wer't not a shame for him

J. Raber writes from Elkhart, Ind .: "I have been an investigator for the last six or seven years, and I find your paper an invaluable aid to me. Spirit- of the hidden, secret thoughts of this unlism in this town is next to dead to boy, for he was only twenty, are beall appearances, for during a residence lieved to reveal the strange psychologhere of nearly three years I have not | ical processes which culminated in his met one avowed Spiritualist. Here is suicide." a city of 18,000 inhabitants that is Sunday meetings and Thursday cirstrictly orthodox, with not even a Uni- cles at 7:30 p. m. Free reading-room, versalist or a Unitarian church in it open daily. Mrs. A. C. Priest, 226 When I read of other societies being North Post street, Spokane, Wash. formed in this state, I have wished Mrs. Cella Hughes, trumpet medium, some one would get Brother Sprague to has moved to No. 69 Thirty-first street, L. S. Burdick, trustees. The finances of come here and do likewise."

for the N. S. A., wish to hear from ev- from 9 a. m. until 4 p. m. ery locality in the state of Indiana that | Mrs. Maria Bitters writes from Roch- | meeting at Bankson Lake, including needs missionary work in the cause of ester, Ind.: "It gives me great pleasure | the last three Sundays of June. Dr. other willing obligation, to supply me | fact that the little girl was to be chris- In the evening Mrs. Thiebaud lec-Spiritualism. They are visiting the so- to tell the Spiritualists everywhere of Emma N. Warne, of Chicago, will be another year with your ever welcome tened, and then led her up to the stage, tured from the subject of "A Child cleties of this state, and organizing new the vast good accomplished in Roches- present and the premium accompanied by her parents and her Shall Lead Them." Mrs. Morrill gave ones. Their success in this field is pile- for through the mediumship of Mr. Wil- Sunday and the following week. H. L. book, which is so highly spoken of by god-mother, Mrs. E. A. White. Mr. a memorial address, and Mrs. S. T.

CONTRIBUTORS .- Bach contributor on Sunday afternoon and evening, is alone responsible for any assertions March 30. Dr. Emma Warne had or statements he may make. The editor charge of the meetings. She was allows this freedom of expression, be assisted by Mrs. Kate Riley, Mrs. Geo. lieving that the cause of truth can be | Lincoln, and Mrs. Lindsley, mediums. best subserved thereby. Many of the The music was furnished by Mr. V. sentiments uttered in an article may be | Vogel, assisted by Mrs. J. C. Chestnut, diametrically opposed to his belief, yet who rendered several solos in the even-

quate to publish everything that comes at both times were well attended, especially in the evening, when the hall was crowded. At the close of the evening Dr. Geo. B. Warne presented the charter on behalf of the Illinois State Association to the president and officers spondents that The Progressive Thinker of the Englewood Spiritual Union, with an appropriate address. Mr. T. S. Russell, president of the society, responded. Spiritualism in Englewood is growing sure insertion in the paper, all other re- and we hope soon to have another

paper, or with a typewriter, and only on two months' engagement with the Unity Spiritual Society the last Sunday ITEMS.—Bear in mind that items for in March. He now goes to Newport, the General Survey will all cases be Ky., for the month of April. His adadjusted to the space we have to occu- dress will be while there, No. 10 West py, and in order to do that they will Fourth street. He will respond to calls generally have to be abridged more or for funerals and would like to get out less; otherwise many items would be in the state and southern Ohio while in light." Newport, for a few week-night meet-

The trial of Charles Pittser, at Muncie, Ind., a Philippine soldier, for the cation, should contain the full name and murder of his pretty young wife three eddress of the writer. We desire to months ago, has been postponed until know the source of every item that ap- April 8. Pittser is annoyed constantly past three Sundays, as to the benefits pears. This rule will be strictly ad- by the image of his wife, who appears to him attired in a robe of pure white. Keep copies of your poems sent to Recently he tried to kill himself by eatthis office, for they will not be returned ing broken glass. He shot his wife in and to the latter in the modification of quarrel.-Chicago American.

That noble worker, Dr. A. B. Spinney, will be in Chicago, May 3 and 4. He Take due notice, that all items for would like to speak once or twice to a lake of fire and brimstone, etc. Mr. Sister read it once, and Kate once, so goes from here to Milwaukee to rally away on Sunday. Ten months ago she this page must be accompanied by the some society on Sunday. Address him

respondent writes so and so, without Angeles, Cal.: "It seems that mistakes giving the full name and address of the will occur even in a printing office, writer. The items of those who do not otherwise the mental production of comply with this request will be cast another man would not have appeared over my signature. My views have not Bear in mind, please, that Isa Wilson undergone the change necessary to entherein made, it might be well to state who was the real author of said article Dr. J. O. M. Hewitt has just returned in No. 643." The article above refrom a very pleasant two months' en- ferred to came to this office without gagement with the First Temple Socie- any signature attached, and the forety of Spiritualists of Newport, Ky., and man guessed as to the author, and may be addressed at his home, 498 W. guessed wrongly. He will not "guess"

A friend writes from Sharon, Pa. ern conveniences, and the people com- Times and Leader, showing destruction wrought to churches in this vicinity on in the fact that but little damage is re-A subscriber sends us the following ported to other kinds of property. S. Wheeler, vice-president of the Phil-

adelphia Spiritualist Society, writes: drawn back and teeth exposed. One "We would most cordially bear eviunwitting man became weak and faint dence to the grand work of Prof. Wm. from pity and horror, and was com- M. Lockwood for our society during the pelled to lie down in the men's waiting month of March just ended. This has been the seventh consecutive year that Mrs. Jennie Baker writes from Phoe Gods or Devils; but the truths of Spirsome wonderful tests. The people are and although he may at times appear looking forward to her return in May." too radical, yet his thoughts are given Mrs. L. E. Zimmerman writes from with a charity for the beliefs of others any one believe that if we had been as | Spiritualists and the reading of Spirit-Elmira, N. Y .: "On Sunday, March 16, that should not offend the most sensiwas held the first services in our live seeker after truth. As a man we or Universalists, that such a decision to the philosophy of Spiritualism, earnchurch home, of which, as a society, we have found him honest and conscien- could occur? If we do not respect our- estly hoping and desiring that it might are justly proud, and rejoicing in the tious, and in his work for the cause early realization of our aspirations to constantly striving to lead mankind to own the same, which enables us to ac- think and to know that Spiritualism is ers to respect us? The power of the since which time, 1808, he has been an commodate all who desire to listen to a grand fact in nature, that does indeed | Catholic church lies in its thorough or | earnest Spiritualist and, for the past the teachings and demonstrations of rob Death of its sting and the grave of ganization, and not in its unreasonable | nineteen years has been a public advothe knowledge of Spiritualism and its victory. Spiritualist societies should spirit return; the hall wherein we held keep him constantly employed. He is

aside. And naked on the air of heaven ride. In this clay carcass crippled to

abide?" The hints that this little booklet gives

Its flat, and holds seances on Monday the society are in good condition. I

use a pen or typewriter.

in our city. Our Easter service was us in any way. Rev. Harry Moore weeks' outing." closes his engagement here for this season, but will again be with us in October for an indefinite time. Mr. and Mrs. Moore have endeared themselves to our people by their kindness, intelligence and proper conduct, and their coming back to us is very pleasantly

Jonas Goldsmith writes from Evansville, Ind.: "Mr. A. Scott Bledsoe and wife, Etta Seaman Bledsoe, missionaries for the Nebraska State Association served the Evansville Society of Spiritualists for ten days during March, Large crowds greeted them at all the meetings held. Mr. Bledsoe is a speaker of strong force and his tests prove satisfactory evidence to a large number of investigators who received them, that there is a continued life. Mrs. Bledsoe is also a splendid speaker and her test work is above the standard. Her pellet tests won her many new friends. Their work proved so have been tendered the positions of pastors of our church, and we all hope that they will accept the same, We Georgia Gladys Cooley, and we expect to do some work while she remains with us. We are now making progress, and with such workers as we have had we expect to continue doing so in the future, as we feel all that is necessary is to present our cause in its proper A. W. writes from Jackson, Mich.

itualism was fitly remembered here, in addition to a beautiful address by Mrs. Amanda Coffman, of Grand Rapids. who has been with the society for the accruing to humanity, both to Spiritualists and non-Spiritualists; to the former in the possession of knowledge, a fit of jealousy just after they had the teachings of the orthodox churches "kissed and made up" after a violent universally given 50 years ago as exemplified by the absurdities of the con-L. S. White, one of the four still in the we had it twice." body who was present of its inception at Hydesville, gave a short address; recitation by a boy of ten, beautifully rendered, of Mckinley and Czolgosz, with remarks by the president, and messages by Mrs. Coffman, which brought a most enjoyable evening to a

> conditions is doing a good work in his chosen field, and the world will hear more of him later on. The Circle of the writer has been most closely drawn, not only on account of its rules and are the teachers of the psychic at the of his work, and he feels highly honored byt he same. The president and ored by the same. The president and is doing a good work, and is using the utmost care in the selection of its memboard. This is as it should be. The came dissatisfied with the teachings of later. John Slater is here and is doing sulted in his casting to the winds his

Cal.: "It seems to me the decision re no future life for man beyond the ferred to in No. 644 of your paper is the change called death. This was by no legitimate result of our lack of a more | means a satisfactory conclusion, and, full and complete organization. Does by conversation with friends who were thoroughly organized as the Unitarians | nalistic literature, he became attracted selves enough to band together for self- be true. It was several years, however protection, why should we expect oth- | before he received satisfactory proof. creed. For Spiritualists to oppose or- cate of the claims of Modern Spiritual- dam, N. Y.: "The Spiritualists of this ganization because it appears to be ap- ism. He is on the practical side of the extreme northern town of New York ing the churches is as silly as it would question, and insists that true Spiritbe to walk down a certain street be- ualism takes in every reform and ev-

ashamed to investigate our claims." express to you the joy it gives me to wants it straight, believing that the from the pulpit of the Methodist church Mullen, of National City. Mrs. Lily know that we are to have another senow among my neighbors, and are read with deep interest. I am a firm believer in spirit return, feeling satisfied that that is the only way I can know for a certainty of the immortality of has arrived when we must demand in- O. D. Whittier, and Mrs. A. P. Thomp- ciety; one of red geraniums to the the soul. Science never has and never | tegrity in mediumship, and decency of can, without spirit aid, give us one sin- | character in all our workers whether in gle truth of the country beyond the the seance-room or on the platform, grave. Our greatest educators and sci- and, that it is up to Spiritualists to entists can see no farther into the spirit realms than their uneducated broth- augurate a detter state of things than | Col. H. D. Mackay, president Southern

Dr. B. O'Dell writes: "The Paw Paw | show by our works and our daily lives Valley Spiritual Association, Mich., held its annual business meeting, the 20th of March, and elected the following officers: Mrs. M. L. O'Dell, president; Mr. E. C. Towers, vice-president; Mrs. Durle Hunter, secretary; Mrs. Helen Sherman, treasurer. Mrs. Ella Towers, Mrs. E. L. Warner and Mrs. E. W. and C. A. Sprague, missionaries evenings. Private sittings every day wish to announce through your valuable paper that there will be a campnomenal. Address them at Rochester, son Jessup and Mrs. Alice Gehring. Chapman, of Marcellus, Mich., and Many who were in doubt as to the real- Augusta Ferris, of Grand Rapids, 'A' Wanderer in the Spirit Lands.' I placed her on a table in the centre of beautiful decorations of Calla lilles, versary services were held by the the truth of immortality, thereby Sunday, the 22d of June, and Mrs. Fer- receive and read your weekly visitor, her husband, Mr. William Edson, lead- the day a complete success. Englewood Spiritual Union at its hall strengthening the cause of Spiritualism ris will remain all of the Progressive Thinker, and not be- ers of the Spiritualist sect in the Dis- San Diego, Cal.

When writing for this paper week and lecture and give messages. Lyman C. Howe, that veteran worker, and all who have heard him, know there is none better, will lecture Sunday, June 29, followed with messages flowers, songs and recitations. Alto- mediums are expected to be present. gether we have nothing to discourage All are invited to come and enjoy a two

Geo. Friend writes from Toledo, O .:

"Mrs. Marian Carpenter closed a very successful angagement with the Independent Association of Spiritualists, March 30. The association has re-engaged her for the coming October, also for March 1903. Mrs. Carpenter is highly endorsed by this association and should be kept constantly employed. Mrs. J. A. Murtha, of Baltimore, Md., will serve this association during the month of April. She is a fine test medium and has served the association by a number of previous engagements. The rostrum will be occupied during the month of May by Mr. Fred Dunakin, of Cecil, O., who will discourse upon the spiritual philosophy and phenomena. The message work will be given by local mediums. Members of the association are circulating petitions to raise funds for building purposes, and several hundred dollars have been already subscribed. It is earnestly satisfactory to the society that they hoped by the writer that if the association comes in possession of sufficient funds for the erection of the proposed building, that it will steer clear of even have engaged for the months of April, the name of church or creed, and that G. H. Brooks closed a very successful May and June that noted worker, Mrs. Its doors may be always open to the heralds of truth. No name has as yet been decided upon, but it is hoped that it will be modern. I would suggest the name of Institute of Modern Spiritualism. I would be pleased to make an appeal through the columns of your valuable paper; that being in a position to properly distribute all papers and books that may be sent to me pertain-"The 54th Anniversary of Modern Spiring to the spiritual philosophy and liberal thought, I would like to hear from such publishers weekly. I will see that such literature is placed where it is likely to do the greatest good."

Frances E. Bonney writes from Conneaut, Ohio: "The First Spiritualist Society of this place has just closed a series of meetings conducted by Rev. D. A. Herrick, of Alliance, Ohio, assisted by Dr. W. O. Knowles, of Grand Henry Warner writes from Hotel Co- has been very helpful to our society occasion was due to the devoted effort husband, and at the home of Mrs. lumbia. Denver. Colo.: "Here in this and to many outside of our ranks who beautiful city of the mountains the are investigating the phenomena of writer is located at present. There are | Spiritualism and studying its philosothree societies here that are incorpo- phy. The fifty-fourth anniversary was rated under the laws of the state, with littingly observed March 30, by an allthe right to ordain ministers. The Pro- day meeting, full of interest and engressive Society has as its pastor, Mrs. | thusiasm. In addition to the before-Ada Fove, that veteran worker in the | mentioned workers, Mrs. Nellie Mosier. cause, who is ably and creditably repre- of Kent, Ohio, was present and consenting the philosophy and phenomena tributed to the success and helpfulness to large audiences. The Spiritual So- of our anniversary meetings by her ciety, of which Mrs. Morris Rubicam is impressive and comforting messages president, has a branch known as the from the spirit side of life. Rev. D .A. Spiritual Truth Society, of which Wal- Herrick presented to Dr. Knowles orter Mansfield is the pastor in charge. | dination papers from the Ohio Spirit-Mr. Mansfield, while young in the work | unlist Association, conferring upon him and struggling against some adverse the right to serve in the state as minister and missionary of the gospel of Spiritualism. The singing of Mrs. Herrick was a pleasing feature, and was Spiritual Light is the society to which | fully appreciated by the large audi-

The Medium, of Los Angeles, Cal. regulations, but the strong frendship has the following, under the head of between his teachers and those who "A Grand Worker": "Will C. Hodge, inspirational speaker who came to the head of this society. On last Sunday | Pacific coast for his health and to esacceptation of the work as a medium, in Los Angeles and is located at 619 ery Sunday." the writer was presented with his ordi- South Hill street. Brother Hodge is a nation papers by this society, as a vol- native of New York, though living for untary testimonial of their appreciation | forty years in Wisconsin and for the past twelve years having his headquarters in Chicago. He is past middle age, being born in 1836. Like many of our first pastor of this society, is Rev. W. | workers he was matured in the church psychic and who stands well with the and was (as he expressed it) born a thinking people of the city. The society | Methodist. His affiliations were with united with the Baptists, remaining a bers, and also of its psychics for ordi- communicant of that church for a penation. Only three have received this riod of eleven years. Being of an inat the hands of its officers and they quiring turn of mind and somewhat ize these societies as auxiliaries of the lem concerning the origin, the duties early teachings and causing him for a E. W. Moore writes from San Diego, time to hold the opinion that there is the principles of the golden rule and establish the reign of love, justice, and human brotherhood right here on earth. W. H. Wilbur writes: "I can hardly He is an advocate for mediumship, but phenomena and philosophy must go hand in hand, and is a true friend of all the penitentiaries so full of them that their feet would stick out of the windows, and would put them in the peni- son, Fullerton, Neb., president; Mr. I. sisted of presentation of the wreaths, tentiaries because I do not believe in | D. Sperry, Mrs. M. A. Grether, Mr. hanging." He maintains that the time

that Spiritualism is a moral and regenerating force worthy of the acceptance of every intelligent man and woman." Geo. Adkins writes from Sisseton, S.

tors, for I thoroughly believe what which means 'Dewdrop.' Mrs. M. A. Congdon sets forth in her beautiful communication in No. 637, so often portrayed in The Progressive for thirty years. Thinker, as I do of that axiomatic sentence, I think that I would then have

which I could not find language to ex-J. J. S. writes from the Pacific coast very cheeringly of the cause and its progress, the grand work of some of the phenomena, mentioning Mrs. Carrie De Pue Henley as a materializing meaium, also the author of many interesting and instructive books, including "A Man From Mars." He says: "When we get back to Iowa, I shall want The Progressive Thinker again. I expect to take it as one of my yearly publications, for I regard it as a very able

attained to a spiritual altitude, for

Another rally of the German Spiritunlists of Chicago will be held Sunday, April 27, at Heinen's Hall, 519 Larrabee street. Services afternoon and evening. Lectures by Editor Max Gentzke, of West Point, Neb. Tests will be given Mrs. Kate Weaver writes: "I had by Mrs. Miller, pastor of the society at the 'Wanderer in Spirit Lands' sent to that hall, by Mrs. M. A. Linn, and otha niece of mine, a minister's wife, to do fers of the best German mediums. Supgood. I spent three months with my per will be served between meetings soon. sister, L. A. Barr, at Lyons, Pa.; she and a general dance close the work of has the 'Wanderer' and nearly all of the the day. Spiritualism is enrolling many premium books. Her daughter Kate, adherents among this nationality in our being a fine reader, read them to us. I city and they show all their racial loyfession of faith, including original sin, will never forget the good times we had alty to their convictions. Success at passed away suddenly on Friday morntotal depravity, eternal punishment in over them, especially the 'Wanderer.' | tend their efforts. Brother Gentzke | ing, March 28, and her body was laid sisted by Mrs. Miller and Mrs. Obrock. of the Chleago mediums.

spirits to another realm with the platform. Thus ended a day memorable for the Church of the Soul." Dr. Green writes from St. Louis, Mo .:

"I herewith enclose list of our State Association new officers elected in open session. It is a strong financial and earnest board, calculated to command general respect from the public, and do good work for the organization of socleties and prepare for the coming World's Convention of Spiritualists. We have recently chartered the First German Society of Spiritualists of St. Louis, whose services are entirely in that language and who are very earnevening, the 54th anniversary of Mod- cape the blizzards and intense cold of est; have good speakers and about thirern Spiritualism, and the 16th of his the east, is sojourning for a few weeks ty-five paying members. Services ev-

Mrs. Georgia Gladys Cooley has finished a very successful engagement with the First Spiritualist Society of Pittsburg, and is now at Wheeling, W. Va., enroute to Evansville, Ind., where she is engaged by the First Spiritual Church for April. She can be engaged for week-night meetings within a reasonable distance therefrom. Address that church until the age of 22 when he her at General Delivery Evansville, Indiana.

Mrs. Hattie Smith writes from Milwaukee, Wis.: "George H. Brooks closed his two months' engagement with the Unity Spiritual Society on March 30. His work has been very successful and his lectures highly appreclated. The society has engaged Max | life beyond. Mrs. Hitt, a lady of our Hoffmann for April and May."

Wash .: "We had a most excellent meeting here March 30; held three sessions. Over 1,200 were present at the evening month of April."

but specially for your valuable services in connection with the late Jackman

Mrs. D. E. Paine writes from Potshave been very fortunate in securing the services of Rev. Nellie S. Bande, of tures. They were sufficiently interesting to call many who were not Spiritualists to come through the mud of our country roads four consecutive evenings to listen to the truth that came from the lips of this lady. She spoke at this place and left us with many kind wishes from all who heard her." Officers elected at meeting held in De

Honey's hall, Olive street, St. Louis, Mo., for the State Association of Pro-Mrs. Capt. Fox, recording secretary; S. he has obtained in the past, and to & Siloam R. R., Pomona, Mo., Mrs C. trustees.

Correspondent writes from Washington, D. C.: "The Washington Spiritualists celebrated one of the prettiest cer-Dakota: "Time rolls round very fast, | emonies of the Eastertide, at the First and the number on the label of my ad- | Spiritualists Society, at the Masonic you under what I feel sure will be an- Mr. Hull made a brief statement of the closing with a conference meeting.

come overwhelmingly thankful for trict, were on the stage at the time to each visitation. The punctuality of its | assist in the ceremony, Mr. Hull while visits bespeak much for your earnest, performing the ceremony, acted as godhonest and spiritual endeavors to not father to the child. When everything only satisfy your readers, but also to was in readiness for the ceremony, the made attractive by the profusion of by Augusta Ferris. Also a number of supply them with an abundance of minister placed his hand on the child's spiritual food from week to week the head and pronounced an invocation. whole year round, and year after year. At its conclusion he took a wreath of I would not be without your weekly white roses from a table near by, to visitor at double the price, and then which was attached a long white veil. when I think of your liberal offers in The child was dressed in white, the veil' premiums, my earnest and best wishes enveloping her entire figure. As he always go out towards you for what placed the flowers on the child's head. you have done, and a strong hope that Mr. Hull formally gave her the name you may continue your grand and noble | she is to bear, Mageline Miller Collins. work for many years to come. These and at the same time pronouncing her same thoughts and feelings also go out a child of the Spiritualist faith, giving towards your noble army of contribu- her a name from the spirit world,

One hour after jokingly telling an undertaker that he would be dead before that "Thoughts are things," and night, John Dimler, one of the promithoughts mold human character," If I nent furniture dealers of La Crosse, could feel as certain of the truth of the | Wis., dropped dead of heart disease tobeautiful philosophy of existence after | day at his home. He had been in the our departure from this life, and also best of health and was 65 years of age. of spirit return of our loved ones, as is | Dimler had been in business in this city

Grand Rapids, Mich.

The fifty-fourth anniversary of Modern Spiritualism has come and gone. and we hope that the lessons taught and learned in the past will be guideposts to lead us up higher and teach us better ideas of right and justice and mediums, giving special praise to the that our influence may be felt in the Our society had very unfavorable ASPHODEL BLOOMS cause of love and humanity.

weather on Sunday, preventing many from joining in the meetings. There were three services held during the day, and the meetings were conducted by Mrs. Emma Blake and Dr. Batdorf, and the services were very interesting to all who braved the storm. We are glad that our anniversaries are never forgotten, for we receive lessons that are valuable,, which we fondly cherish.

Dr. Le Mar is still conducting independent meetings successfully, the hall being crowded to overflowing, and many turned away. He has secured Good Templars' Hall, which is much larger, and present indications are that a still larger one will be necessary But while we are rejoicing in a gen-

eral way, there was sadness in the home of our esteemed brother, George Ferry whose loving daughter, Nellie. his countrymen there and will be as- was married to Mr. Edward Finney, son of Mr. A. A. Finney, a trumpet medium of this city. Our brothers have L. de Forrest writes: "Easter Sunday | the sympathy of a host of friends in was a gala day for the Church of the Grand Rapids and elsewhere, but they dels, mixed with common flowers, is offered, Soul, Handel Hall presenting a scene have the consolation of knowing that unusual. The floral display was both she is not dead, as she demonstrated Rapids, Mich., message medium. The satisfying to the eye and restful to the the continuity of life by her presence work of these two earnest Spiritualists | spirit. Much of the enjoyment of the at her father's home, to her father and and inspiration of our brother, C. M. Blake to her dear friend, Mrs. Kinney, Wellington, to whom also we are in- before her body was laid away, asking, debted for the rare musical treat of the all not to mourn for her, as she was famous quartette known as the Apollo | happy, and earnestly invoked all to feel Club; also a solo rendered in fine style as she did. She was a noble little woby Dr. Barnes. Madame Buorgeois, man, loved and admired for her virthe well-known planist, wafted our tues and a kind and generous disposition. Yet we feel that it is too bad that beauty of her selections, the journey she was taken away from her young thither seeming more real by the white- husband, one who worshiped her, as robed figures of our dear pastor and she had made his home a paradise for A LIBRARY OF SPIRITUAL her assistant, Mrs. S. J. Ashton, on the the ten months she was permitted to live as his wife. May her noble life and generous deeds ever remain fresh follow with a similar life. DROFNAS.

Anniversary Exercises.

The Progressive Spiritual Society's Easter services proved to be an immense success, as the hall was packed Sunday afternoon and evening. After the blessing by the pastor, Mrs. Hilbert, an elaborate address was delivered by Dr. Geo. B. Warne, commencing with "Our Duties in Aid of a Mediums' Home," afterwards following with an exceptionally deep and well delivered address on Easter, which must

take root and bear forth fruit. Following Dr. Warne came Mrs. K. Abram with an Easter address of intense interest to our hearers.

Miss Ida Rice then favored with a beautiful organ solo. Next came Mr. Wm. Lynn with some excellent tests, followed by Anna Bennett, with a well rendered song, "Angels Rolled the Rock Away." Last but not least was Mrs. Schwahn with able tests. The president read an Easter poem. The benediction was then pronounced by the

At the evening service Mrs. Ella Johnson Bloom delivered a beautiful address, touching on Easter and the own society, next made an able address Geo. P. Colby writes from Seattle, on an Easter subject, her text being taken from the 24th chapter of St.

Mr. Hill followed with an address, meeting. The three societies united and asked our hearers to review that and a most glorious time was the result. | grand and able discourse delivered to I return to Victoria, B. C., for the them by Dr. Warne. Songs were sung by Anna Bennett's Blossom Club, in M. W. Packard, of this state, writes: the afternoon and evening. The photo-"I want to thank you personally for graphs of the members of the society your courage and persistence in fight- were taken at the afternoon session by manual of physical, intellectual and spiritual ing the battle of our cause generally, one of our members. At the close the president gave thanks to all who had taken part, and thus closed a most highly memorable day to the members of the Progressive Society. ALFRED CURTIS.

San Diego Anniversary. The Spiritualist societies of San Detroit, Mich. The lady came to us on Diego, Cal., united in celebrating the fifty-fourth anniversary of modern Spiritualism on Sunday, March 30, by an all-day meeting at Lafayette Hall. The morning program consisted of address of welcome by Mrs. Clara Beck, president of the First Spiritualist Soclety. Address in response, Mrs. Jane Thieband, who has been lecturing for Do you want to organize a society for the social, the society, then addressing the audience, spoke of the Easter celebration of the orthodox churches and the greater cause for rejoicing of Spiritualists at gressive Spiritualists: G. W. Kates, N. this time. She closed by a beautiful THE PROTRESSIVE LYCEUM S. A., chairman; Hon Alonzo Thomp- and impressive ceremony which conone of yellow violets, to the band of Jesse French, Mrs. Neidringhaus, Dr. spirits who act as guardians of the soson, vice-presidents; Mrs. E. J. Culver, guides of the mediums present; one of treasurer; Dr. E. H. Green, secretary; calla lilies to the arisen friends; explaining the symbolical meaning of A. Hazeltine, legal adviser, Springfield, each wreath. The wreaths had been 'clean out our augean stables' and in- Mo.: Mrs. James Young, Mrs. Lumsden, previously prepared by Mrs. Beck at request of the guide of Mrs. Thiebaud. Then followed Mrs. Mary Morrill, of Goettler and Dr. Herman W. Faber, Chula Vista, giving an interesting address on "Our Fifty-fourth Anniversary," Mrs. W. H. King, a veteran worker, being present, spoke of the early days of Spiritualism. At 2:30 p. m., the afternoon session

was opened by an invocation by Mrs. dress tells me that when you have Temple, after the regular morning serv- Newcomb, followed by the Lyceum promailed No. 638 to me, which you un- ice, when Rev. Moses Hull, pastor of gram, with conductor Chas. Buss in doubtedly will have done ere this the congregation, christened three-year- charge. There were recitations, songs reaches you, that your obligations to old Mageline Miller Collins, the adopted and drill. A talk to the children by me will have been fulfilled, so I enclose daughter of Mr. and Mrs. L. Collins, at | Sunflower, a little guide of Mrs. Thiea P. O. order for \$1.25 to again place | the conclusion of the morning service. | baud. Messages by Mrs. S. T. Elliott, some who have received and read it. Mr. Hull took her in his, arms and Elliott gave messages, Excellent music.

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'Address him at Berlin Heights, Ohio. NOTE .- The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-ted, and the style becomes thereby assertive, which of all things is to be denrecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay, Every one has to wait his time and place, and all are treated with equal

NOTICE.-No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordicever information I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE,

Cartyle Petersilea: Q. What is the Explanation of the story of Calve, the Great opera singer, and the Hindoo?

A. The story referred to is sensational and luridly colored, describing the meeting of Calve and a Hindoo father, and the occasion is taken to exploit the great interest the prima donna has taken in the occult mysteries of India. It is an adroit piece of literary work, to advertise? The great singer. work, to advertise the great singer, who, if she knows its intent, ought to blush for shame for its mendacity.

The claim, constantly made for the

wisdom of the Hindu fakirs, who have nequired this superior understanding, not by study or research, but by introversion of their minds, and contemplation of their umbilicus, is absurd to those who have received the culture of science. The only evidence of this wonderful wisdom is their ability to turn a neat trick of legerdemain. Well, the story goes that Calve met one of them when strolling in the mountains near Passadena, Cal. He came from India as a missionary to convert the heathen of these United States. He began on the opera singer by frightening her and her maid on the mountain path, by his rude unkemptness. He continued it by coming to her hotel with a bunch of keys she had lost, which he was supposed to have found by his occult

It is a story that has had a good run, and an improvement on the "stolen dia-monds" racket which has become stale. It has been published by most of the leading papers, and it would be interesting to know how many were paid for publishing it at advertising rates and how many caught it as a piece of news, and by their credulity lost the pay they

Wm. Foley: Q. We have a Psychic Society in our city, which explains the phenomena of Spiritualism by the subconscious mind. The wife of the president of this seelety-attended our circle changes going on in this city of the and received a message purporting to be from her spirit sister, saying that her husband who is a resident of Canher husband who is every detail. The society explains this by saying it was her own subconscious mind acting on the medium. Does this

explanation give the cause?

A. What is the sub-conscious mind? The subconscious self? It is a name for something that has never been proven to exist. It is a hypothesis; nay, less than that, a supposition which nay, less than that, a supposition which may or may not be true. The mature person has a vast store of impressions on the tablet of the mind, of past thoughts, ideas, impressions and occurrences, partially or seemingly wholly forgotten, which may be revived by the state timulants, and supprise by their right stimulants, and surprise by unexpected character. If there is any meaning to subconscious, the term covers this underlying and obscure part, which may also include hereditary in-heritance. But this in its widest definition, is not a secondary self. It part and parcel of the mind, which is always a unity and consistent with itself. The awakened activities of past impressions or ideas, cannot exceed their original source. That is, the mind, conscious or subconscious, cannot manifest what has not come into its experience at some time, present or past. Thus an occurrence in the past affecting it at the time, may be forgotten. and at some unexpected occasion be brought back to memory; but it could not thus recur, had it not at first existed. Applying this statement, which has the clearness of an axiom, the lady in the question presented, who receives a message, giving facts entirely unknown to her or any one present, could not have been imposed upon by the echo of her "subconscious mind." If the was, then the subconscious self is immeasurably superior to the con-

Had a living person come from Canada to the medium and gave the message, no one would have said it was an illusion of the subconscious mind. The messenger that came in this instance Was unseen, yet the message itself indicates its independent

This "Psychical Society," has not fol-lowed the London or American socie-ties. These parent associations, with members distinguished in the walks of science, after years of research and experimentation, grant the spiritual source of manifestations, like the one under discussion.

George B. Holmes: Q. The public exhibition of Anna Eva Fay compromises Spiritualism, as she is the medimiscs spirituansm, as she is the field-uin, according to A. R. Wallace, through whom Prof. Crookes made his conclu-sive experiments. What is her record as a medium? George B. Ferris: Q. Is Anna Eva Fay a genuine medium?

The "crucial experiments" of Prof. Crookes, which called the attention of the scientific world more than anything which had previously occurred to Spiritualism, were performed by him in 1874-5, Florence Cook, Katle Fox and D. D. Home acting as mediums. The most exacting tests were Midd With Miss Cook. The most as-Conshing results were obtained through the celebrated D. D. Home, on whose

merful mediumship there is no Some time after he subjected Anna ments in which he put her in connection with an electrical apparatus that

would indicate any movement on her part, and while thus situated a certain book was taken from the shelf and thrown at him without the apparatus showing any movement on her part. The electrical appliances were no more satisfactory than the tying with a cord, although it has a more scientific aspect. Anna Eva Fay may have been a medium, she may be now, perhaps, but her public exhibitions have nothing in common with mediumship. They are like those of Kellar or Herrmann, tricks of deception. Her claim of bygone mediumship is a clever batt to investigate Spirituality to any money into velgle Spiritualists to pay money into the box office, and she must laugh at their credulity. Were she a medium using her power in any way in her exhibition, she ought to receive the scorn of every Spiritualist. It is not wise, nor for the good of the cause to claim that she has any such power. Equipped with mechanical appliances, and making the test conditions absolutely her-self for the success of her deceptions,

tricks of legerdemain are amply suffi-cient. She is a clever performer; but in all claims she may make of mediumship, or that may be made for her, she Apropos to this ready conclusion that every inexplicable thing must be spirit ual in its course, a gentleman otherwise a close observer and skeptical reasoner. aid to me that he had had au indisputable test of dematerialization. We were at a camp-meeting and he had rewere at a camp-meeting and he had re-ceived this "demonstration" at a senace with a somewhat noted medium the evening before. What was this indis-putable test?" The medium had held flive cards in his hand while under a control that made him unconscious. All were allowed to examine the cards and see that they were real. Then he took them in his hand, extended it upward with many waves and flourishes, and the cards disappeared, "right before their eyes." At the request of the circle, he by many wavings of his hand gathered them back out of the atmos-

the ordinary explanations of feats and

phere! "The room was well lighted, loo!" conclusively added the narrator. I must acknowledge that I admire the "nerve" of that "noted medium," who could stand up in a "wholly unconscious state," and befool his credulous audience with the most common trick of "palming cards!" Or, shall we say, and believe, that a spirit of a Herrmann influenced the medium, to do this cheap, yet bewildering trick?

Inquirer, Ashland, Oregon: Q. What per cent of sale is usually considered a fair compensation to the author of a book, the publisher furnishing the cost of publication?

A. Ten per cent would be probably an average, but everything depends on the name of the author and the selling qualities of the book. It is very difficult for an unknown writer, or even one with a fairly established reputation to obtain a publisher who will defray all the cost. The usual method is for the author to advance the cost of the plates, at least, and the publisher to have the first two thousand free. After the sale of these the percentage commences. As comparatively few books reach a sale beyond the first thousand, the author contributes the cost of the plates for the knowledge he gains of the ways of publishers. An exceptionally well written, or timely book, may find ready publishers, who agree on a copyright increasing with the number of copies sold.

A Line from the Pacific Coast.

As I know you do not hear regularly from 'this great Pacific Slope, I, ain minded to "drop you a line."

It is wonderful how marked are the changes going on in this city of the Earther West, even within the last two years. We are just beginning to feel ehildren, one of which was dead, and the "Islands of the Sea." Those who gave its name. This lady wrote to Canada, and received a letter confirming Modern Past, know full well that all the European nations who have taken the trouble to become traders with the far East have waxed wealthy on the

The American nation is now to take its furn, and as it is nearer the objective with the unsurpassed facilities of San Francisco's terminal and natural harbor, it follows that the foundation of opulence which has been so broadly of opplience which has been so broadly and solidly laid in this State and city of and somily into in this state and city of "The Metropolis" of the New World, if not of the whole known world. In all my twenty are residence in Chicago, I never saw so much building going on at one time as is now in progress in San Francisco. The primitive buildings of the "old settlers" are being torn down, and new and elegant structures erected on their Untaught as yet by any large fire, the residence portions are built mainly of wood. But in the business district they have forgotten their old fear that Mother Earth might at any time get "wobbly" and go tottering about in an earthquake spasm. There are many business buildings seven, welve and fifteen stories high, going up, modeled on the Chicago construction. It is as yet an unsettled question whether in a bout with a "trembler" that style of architecture would get the best of it. But at all events, every day low is our "busy day."

We have had a cool, backward eason. The blooms are behind time, Only the hardier, acclimated plants have commenced the season's work.

Above all other places, is this center dominated by psychic forces and pow ers. We do not doubt that the per cent of believers and those interested is greater here in proportion, than in any ther place in the world. There is no lack of fluent speakers and writers. The various meetings are largely ittended with more potent results than

The Hermetic Brotherhood, which formerly had its headquarters in Chicago for many years, has no cause to regret its removal to this coast. It held ninth annual convention on March Equinex, and the first day of their Nev Year. The audience rooms at 509 Van Ness avenue were filled with its harmonious and interested membership, from everywhere. The proceedings were most delightful in the brotherly unity of all participating. Not even a show of contention marked any part of the session. Perhaps the most interesting were the ceremonies in remembrance of those who had passed beyond, which is made the closing number of all conventions. The Brotherhood that any change after that is attained

will be of little consequence.

W. P. PHELON, M. D. San Francisco, Cal. "The Majesty of Calmness, or Indi-

vidual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 80 cents. For sale at "Bisie's Little Brother Tom," By Al-

wyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older peo-ple. It is a fine birthday or holiday gift. Very interesting as well as in-structive, and or good, refining influ-Price 75 cents. For sale at this

SPRINGFIELD, MO.

A Fine Anniversary Celebration.

On March 29 I left. Topeka for Springfield, Mo., where I had been called to assist in the celebration of the 54th an-niversary of Modern Spiritualism. Arriving Sunday morning at the home of J. Madison Allen, I found them all busile and expectation over the anticipated good time in which a large num-ber of Spiritualists of Springfield and vicinity would particplate. After a warm welcome by this good

couple, and few hours of rest, I accompanled them to the ball where the exerclses were to be held. When we entered the hall a beautiful scene met our view. The crowd had begun to gather, and stood or sat about in groups, engaged in pleasant conversation, while beyond was the stage decorated in artistic design. Plants and flowers played an important part in the decorations, while in front and at the center of the stage, neatly wrought upon a dark background and bordered with smilax, in which was set the photographs of several of the arisen ones, were these words: "To our arisen loved ones."

At about 8 p. m., M. Theresa Allen, president of the South Side Spiritualist Society, opened the meeting with a short and to the point speech. Then followed the afternoon exercises which consisted of invocation, instrumental and vocal music and addresses by J. Madison Allen and myself.

At the close of this session a long a sumptuous repast, prepared and served by the ladies of the society. Everybody feasted in high good humor on the good things given that afternoon for both the physical and spiritual man.

The evening's program was made up chiefly of recitations by the children, piano and violin solos, vocal solos and duets, pantomimes, tableaux, etc. The feature of the day's exercises which struck me most forcibly and pleased me greatly, was the important part when in the children and taken in the same by the children and de we find as the result of those tiny taken in the same by the children seems to have struck the keynote of success in the upbuildment of our cause by gathering in the children and enlisting them as an actual, active element in the so-

At almost all the places I have been I have noticed a sad lack of children's faces, children's voices and sweet influences at Spiritualist gatherings. Not so here.

All the time between the two sessions beautiful children flitted to and fro, not bolsterous and troublesome but smiling and happy in the knowledge that they were useful. They sat on the rostrum among the ferns and flowers, they sang and chatted until one could almost imagine that the heavenly host had desceneded to mingle with mortals on that glad day and that to the cherubs had been granted the power of becoming to us visible.

To our beloved co-workers, Brother and Sister Allen, is due great credit for their noble efforts for the world's betterment, and especially for their work at this place. Here they have labored against obstacles, yet with a worthy against obstacles, yet with a worthy purpose and with honesty and conscientionsness they have persevered until they have succeeded in building up quite a strong society which represents and shows forth true Spiritualism. The good attendance and the deep interest manifested on this occasion by old and young attest the fact that their them have not been in vain labors here have not been in vain. LAURA B. PAYNE.

SOUTHERN CASSADAGA.

Anniversary at Lake Helen, Fla. and well is it with us if we can look

Although the regular season of the Southern Cassadaga camp closed on the 16th of March, many have lingered in this charming spot, walting for warmer weather at the North, before turning their steps thitherward.

The 54th anniversary of Modern Spiritualism was appropriately observed in the pavilion, which was profusely decorated with quantities of roses of various kinds mammoth water lilies and many other varieties of flowers, culled nature's conservatories, and contributed and arranged by kind friends from DeLand and Lake Helen.

The day was perfect and everyone eemed to be in tune to the harmonies of nature, and in close touch with the spirit and purpose of the day.

Mr. Bond, the able presiding officer of the camp, opened the exercises by brief. but timely remarks. Mrs. Twing spoke eloquently of the meaning and. purposes of the cause of Spiritualism. Mrs. Stiles prefaced her address by reading an original poem, which is given below.

The evening exercises consisted of a song service, remarks of a forcible and sympathetic nature, by our venerable and esteemed friend, Judge Underhill, of Ohio, and readings and messages by Mesdames Stiles and Twing. Thus happly closed a profitable day.

EASTER-ANNIVERSARY POEM.

"He is risen!"—the people sing-And Earth's choicest flowers they bring As their Easter offering.

"He is risen!" the crucified-He who for the people died, Has the power of death denied. "He is risen!" peal, bells, peal! Let the steeples rock and reel With the glad news ye reveal.

"He has risen!" loud swell the strain! Let it sound o'er hill and plain! Christ, the Lord, has risen again! "He has risen!" join in the song All ye choirs—a mighty throng! Let your tones the strains prolong!

"He has risen!" Ah! then may we In his resurrection see, That which for all men may be. They have risen! then let us sing! Let the welkin loudly ring, With our Easter offering.

They have risen! our household dead! They whose outward forms have fled, By their love are backward led. They have risen! friends spirit born, Greet us on this Easter morn; Death is of its sadness shorn,

They have risen! Ah, nevermore Shall death bolt and bar the door! Open stands it evermore. From the sepulchre of old, Has the stone again been rolled, And our loved ones we behold. ten, we see them face to face, And receive thir warm embrace Change can ne'er their love efface.

Ring! O Easter bells, ring clear! Sound upon life's atmosphere, Joyous tones-the dead are here. Bloom! O Easter flowers, bloom sweet Shed your fragrancel it is meet As we our beloved greet.

Sing. O Barth, the glad refrain! Death, the conqueror is slain! Life, immortal life, doth reign! Swell the song, angelic bands! Let it echo o'er all lands! Death is vanquished—Life commands.

They have risent a deathless throng Come to join Earth's Easter song; Praises to the day belong.

Ringl ring joyously, 've bells! Send your loudest, clearest swells, To the earth's remotest dells.

Bloom! O Easter flowers, bloom fairl Angels to the earth pepalr Greet them with your reference rare Greet them with your reference rare

ANNIVERSARY ADDRESS

By Mrs. D. E. Paine, at Potsdam, New York.

In 1848 occurred the first rap at Hydesville, a little town in the vicinity of Rochester, that proceded the first henomena of what we call Modern Spiritualism. Not by any means the first phenomena of Spiritualism, as that dates back hundreds of years, even to Bible times. The birth and life of Christ is a much clearer demonstra-tion of spirit power than we have ever received since. The warnings and phenomena at that day that were very wonderful, and for what purpose were these things shown to the people of that day? It seems Christ's healing of the sick and lame, the halt and the blind, was to show those people his power and when it came. When he was cructed and buried, and rose again and appeared to his disciples and to others, I vas to show to all who were to come after that he went to prepare a place for them; as he plainly says; "I go to prepare a place for you, and where I am there ye may be also."

Now history tells us the first ten years of Spiritualism in all, the nations of

Europe, Asia and Africa. The phenomena of Spiritualism had become widely prevalent, and they place the adherents at that time at a little over one million, with 1,000 public speakers, 40,000 publie and private mediums, and a litera-ture of 500 different works. Fortyfive years more have passed; and what raps at Hydesville? My friends, over 20,000,000 of avowed Spiritualists in-habit our little sphere, and the mediums and lecturers are almost countless. It has entered every home. It has crept into all of our churches. It has found a firm foothold among scientific men, that is no mean one. It reckons among its members some of the broadest minds, the most profound thinkers, and also some of the thoroughly good people of this earth. And for that reason we are here to-night, to celebrate this anniversary of the introduction of Spiritualism, as a religion,"a faith that is good to live by and certainly good to die by; a faith that teaches us to lift up the fallen, help the down-trodden, and be merciful to the sinner. A faith that enables us to look at death, not as the worst enemy of mankind, but a friend that comes to us in our most severe dis-tress and removes us to another sphere of usefulness and love, where all that has appeared dark and threadable in our former lives are made clear and plain and our trials are smoothed out until we look back in wonder that they ever appeared so gigantic as to obscure the many bright spots in our lives we could otherwise have enjoyed.

We are asked many times why do we wish to be enabled to see and hear from our loved ones gone before? Is it nothing to be assured our friends do live in mother state of existence?" It is every thing to those who have lost friends and nearly everyone has and hose who have not are not immune. Socalled death is no respecter of persons; It swoops cown upon as when we may be the least ready to meet it; but there is no delay when the messenger comes. across the slient waters and see the nagel faces of our dear ones coming to bear us on and care for us over-there, even as we are cared for in this life. Think you it is nothing to have a firm vided from us by a yawning chasm, but bound to us by a silver stream, lighted by the lamps of knowledge of a higher ife, a happier home, where our friends are ever near and our lives flow onward into the bright beyond where no darkness or misery can come, but light and life, a true life where the scales, alough thick, are washed from our eyes and we see as we are seen, and know We have one among us this evening, (Mrs. Nellie S. Baade) who is ready to

give us something much better than I am able to do, and while we welcome her to our midst with pleasure, and extend the hand of friendship as a worker in our little band, and one who will help to celebrate this anniversary with becoming cheerfulness and joy, we would wish her to bear to her home in the West the remembrance of this anniversary of 1902 as one of the bright spots in her very busy life. May she return to her home after her labors among us, feeling that although we are a tiny band, our influence perhaps will be enabled to spread even as the tiny raps at Hydesville; each one feeling we have all done the best we are capable of doing to make her stay among us a happy one for herself, as well as one of profit and pleasure to ourselves. And as the years glide by, and our band gathers together for good from time to time, may we each strive for the best we are able to do, making our own lives of use to ourselves and to others, and each one be enabled to learn this lesson:

Give a helping hand to a brother As he plods his weary way, Telling him to help another Till we reach the perfect day.

Scatter flowers by the wayside To blossom for all the world: Knowing that no ocean tide Is like the power unfurled, Of the mighty power of love, Which we all can scatter wide. And reap in full above

When we meet beyond the tide. Aud we'll celebrate in Heaven, One great, grand jubileepd Where our spirits all have risen, And forevermore are free. MRS: D. El PAINE.

"The Spiritual Significance, or, Death as an Event in Life." By Lilian Whiting. One of Miss Whiting's most suggestive, intensely intensting, spiritual hooks. It is laden with righ, thoughtful spirituality. For sale at this office.

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"The Present Age and Juner Life;
Ancient and Modern Mysteries Classi-ded and Explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated secr. Cloth. \$1.10.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price 25 "Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, \$1.50. For sale

at this office.

MODERN SPIRITUALISM.

March 31, 1848.

Let us not forget our blessings, Poured through all the earthly sphere; Science, love and highest wisdom Now have dawned upon us here.

Let us speak with one another, As this blessed time rolls 'round; Let us tell in highest measure Of the joy our earth has found.

How the clouds of fear and anguish, Lest our souls be lost for aye, Have been scattered, and forever, By this new and brighter day.

When the spirits found and reached us With the truth of nature's laws, That no God with vengeful fury Waited for our carth-lives pause,

To condemn to grief eternal, Far from love's most pitying call, Those who could not see the reason For salvation or the fall.

When our world in its formation, Swung in space mid densest night. Eons passed ere yet one glimmer From the sun could give it light.

So it was for countless ages, Ere the sun of truth could shine With its full and perfect radiance Through the darkened human mind

And our race in mental darkness, . Blindly groped in mortal fear Of the God they felt would curse them, If they made mistakes while here. Till at last man through his reasoning

Said there was no life but here, And no God with curse or blessing Could avail beyond this sphere, Then in vain we asked of reason,

Where our loved and lost have gone But no answer could be given, And no light was thrown thereon. Now our questions all are answered, And our spirit friends are here, With their love and gathered wisdom To illume our earthly sphere.

Earth has not a date more noble, Earth has not an age so blessed, As this day when earth and heaven In their meeting stand confessed

Now the riddle of the ages, That so vexed the childish mind, Of the God's and Devil's battle For the souls of human kind,

That has caused through all the ages. Human torture, death and pain; For the church has led the battle, With its hundreds, thousands, slain, But their knowledge was so meager,

Of the laws our earth obeys, That they sought to stifle reason Which would show them better ways Even now they hold most firmly

To their old and cruel creeds, That were made by minds so darkened They put faith before good deeds. But we know the truth will reach them

Though they try to blind their eyes; Even now their creeds are cumbling From the light this truth supplies. Let us help to spread this knowledge; Let us live the higher life;

Let us make our truth so potent
It shall free the race from strife. We will aid the dear evangels, Blessed spirits, come to save From the fear of God or Devil,

And the darkness of the grave. Death is but the shining portal, When we leave this earthly sphere, If our lives are kind and useful, And love fills our hearts while here.

Sisters, brothers, let us bless them For their advent years ago, For their love so true and constant, And their aid which we all know.

Let us do our part as faithful, Help the Home, the College, too, leach our children in the Lyceum, Shirk not what we find to do. SARAH STONE ROCKHILL.

Alliance, Ohio. .. Anniversary at Evansville, Ind. The Spiritualists and many of their friends assembled in A. O. U. W. Hall, with the members of the First Church of Spiritual Communion, in sacred ob servance of the day that the Fox sis-ters gave to man their first demonstra-tion of immortality.

At the morning services, Bro. James A: McElroy delivered one of his usual talks, as an Easter memorial, on the life of Christ, followed by messages by Mrs. James Van Dyke, all of which

were recognized. Anniversary services to the memory of the Fox sisters were gone through with in the evening, and the following with in the evening, and the following programme was given to the public: programme was given to the public. Instrumental music, Masters Edward, Harry and Arthur Kaelin; invocation, Brother McElroy; music, followed by the anniversary address by James A.

McElroy, who with his usual force of eloquence, asked his audience to go with him to the humble home of John Fox, at Hydesville, N. Y.: and then dis cussed the raps as produced by the Fox sisters, holding his audience four hundred in the closest attention. every one seeming eager to grasp every word that fell from his lips. He closed his address with a forcible appeal to those present to embrace Spiritualism and live a true spiritual life. Following him came Brother James

Van Dyke, who opened his address by reading one of Ella Wheeler Wilcox's poems, and appeal to material science. He then referred to the day of the resurrection of Jesus, and spoke of his second coming in the home of the Fox sisters. At the close of his address he called for a committee of three lades and three gentlemen, the ladies to take Mrs. Van Dyke to the ante-room and make an examination of her person and clothing; the gentlemen to examine the cabinet. This being concluded, she was escorted back to the cabinet and the lights lowered, the entire committee informing the audience that nothing could be found to produce any forms. The audience then sang "Nearer, My God, to Thee," and the forms in beautiful white robes made their appearance to the audience, eighteen appearing from the cabinet; one in particular came out and called for her son, and said she was Mother Thorn, to which her son responded, and during the conversation between the angel mother and her son scarcely a dry eye was in the house. the house.

Our audience was composed of people of all religious denominations, and many expressed a desire to return and learn more of our teaching. Our church feels greatly indebted to Bro Kaelin's little sons for the beautiful music they rendered, and the public in general for their liberal attendance at our services. Evansville, Ind.

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"Historical, Logical and Philosophical Objections to the Dogmas of Reinenmation and Re-Emboddiment." By Prot.
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Every communication is from a full tensely interesting, instructive and materialized spirit form, in good light, often highly dramatic.

and either spoken audibly or written in Coincident with these are the profull view by the form. There is not an foundly philosophical comments of the full view by the form.

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the act of its wealthy and respected contract with the author, a large por owner, Artemas Hyde, Esq., bears the tion of the edition was left unbound

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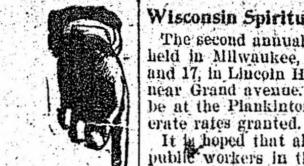
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The Noted Chronist,

No. 1087 Boylston street, Boston, Mass., where he will be pleased to meet all who may call between the hours of 10 in healing the sick that Dr. Watkins is accomplishing is indeed most astounding; his patients live to testify to his wonderful powers as a healer. For the this year have been more than ever be- without proper deliberation. fore in numbers, as he confined himself to only 30 new patients a month. Dr. Watkins attends personally to each and we must take action as to our ducase, and therefore he can do better work than if he had a great many assistants; no staff of visible helpers are in his office to annoy and suggest this and that. He knows what is the trouble with each patient, and knows the right specific to give. He prepares and puts up all of his medicine, and has no help in his medical treatments that is visible help. Write him to-day, and by return mail you will receive the diagnose. No charge made for diagnosing your case, Send age, sex and leading



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If you are not getting better write today to Dr. C. E. WATKINS, Boston, Mass., and write him just your condition financially, and he will make his price for treatment within your reach, He is treating a great many cases free; others he charges a light fee.

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Try DR. WATKINS. Let him diagnose your case, and then it will

help you to decide who knows best what is the matter with you. Send all letters to 1087 Boyls. house, nailed up blankets to exclude the wife of James Davey, of Maywood, Ill., parlors 320 to 324. Sunday admission,





WORLD FORMATION ETC.

The Nebular Hypothesis Postulates a Miracle.

In The Progressive Thinker of March 15. Gen. Parsons expounds the nebular theory of world formation, and closes with a contention of his own that worlds are built up from "an invisible ing forms of all life and all worlds."

higher Spiritualism." I fail to comprehend that kind of Spiritualism, and as regards the nebular hypothesis I discarded it twentyfour years ago. It postulates a miracle at the imaginary beginning of creation by the firing up of all matter in a gaseous globe of infinite dimensions.

And he adds: "That is the true and

And will any scientist answer this

cause of the internal heat of planets. was ever warmer, not to say hotter, at | call "freshness." its surface than it is now? The fossil flora and fauna of the most remote geo. | the scientific world may easily be cred- guarantee to fit your eyes and please | Hackley and others. All are welcome. deep or more beneath the more recent about one hundred degrees of heat. And this is your cooling world!

I am fully aware of the existence of a carboniferous period and of a sothe former it is supposed by some that But Mr. George M. Ramsey, of Washone, says Mr. Ramsey, was about Salt | to a similar result. Lake, and a still earlier one about Lake | Prof. James, in an address at Colum-Superior. "Doctor Hayes, of Arctic bia, some eight years ago, compared fame," says Mr. R., "proved by measthe investigations of the Psychical Redent issue of The Progressive Thinker, and 7:30 p. m. creased in thickness eleven inches each year. And it is stated that the present thickness of polar ice is six thousand

If the shifting of the earth's poles is dential address before the society some of Progressive Thinkers issued up to n fact, it is easy to explain both the three years since he spoke substantially date. Keep watch of the number on 528 West 63d street, at 2:30 and 7:30 carboniferous and the glacial period as follows: "For me the blow has fall- the tag of your wrapper. Without postulating a very warm or a en. I am obliged to confess that the

and end abruptly. WM. HENRY BURR. Washington, D. C.

Wisconsin Spiritualist Convention. held in Milwaukee, Wis., April 15, 16 and 17, in Lincoln Hall, on Sixth street near Grand avenue. Headquarters will be at the Plankinton House, and mod-

It is hoped that all the mediums and public workers in the state will be in attendance and help make this convention the foundation of an active organization. Every member should come prepared to consider important questions that will mean much for the future of the association. The Morris Pratt Institute is in Wisconsin and naturally should appeal to the residents of the state as something to be worthy of more than passing notice. It is the first school of its kind in the world and is one of the most important subjects n. m. and 2 p. m. The wonderful work to Spiritualists open to their consideration.

. The mediums' Home in Reed City, is not only a subject for Spiritualists to consider in conventions, but a humane, last year his work has been most won-derful. He says himself that his cures that should not be allowed to pass just, practical, common sense matter,

> tion, and if you would be a recognized advancement of the cause. We have the most beautiful religion on the know that never in the history of Wisconsin was Spiritualism so well established and recognized as at the present time.

Brothers and sisters, let us come toany, and work for the best good of the cause in Wisconsin and the world.

CLABA L. STEWART, Pres. W. S. S. A.

Some Wayside Jottings.

March 22, found me at West Potsdam, N. Y., where I met the friends for the first time at a banquet at the home of Mr. Blood. Great preparations had been made to celebrate the anniversary of Modern Spiritualism, in the Method-He makes no charge whatever for ist church, which was made beautiful by the fragrant flowers furnished by Mrs. Libbie P. Lewis, at whose pleasant home I was entertained. Mrs. Paine, the organist and soloist, assisted of ten lines will be charged at the rate by others, made the church resound of fifteen cents per line. About seven with sweetest music. Mrs. Holt, the words constitute one line.] president, did all in her power, as did

with them for they gave me the best | None knew her but to love her. conditions for good work. Mr. and Mrs. Bailey gave a maple sugar party in my honor. They had carpeted the sugar cold; it was a great sight to see them | aged 42 years. The funeral services, make sugar on such a large scale. For conducted by the writer, were held about two hours the fun of making April 8, and the remains were consigned maple wax and sugar was indulged in to earth in the beautiful Forest Home, by about thirty people.

found a large company awaiting the rendition of appropriate solos by one of test social I had promised them. It was our well-known medlums, Mrs. G. Parta success in every way, and with "a ridge, both at the house and the grave. God bless you," I returned in time to reach Columbus Saturday afternoon. lectured Sunday, and in the evening Mr. Willard Hull gave one of his elo- at Twin Lakes, Colo., on the morning of den avenue, corner Robey street. quent addresses. The ladies of the March 23, caused by a stroke of apo-Spiritual Church decorated it most plexy. She was a sincere Spiritualist, Church of the Soul, meets at Room 608 beautifully, the choir sang their sweet- having been convinced of the truth Handel Hall Building, 40 Randolph St., est, the president was at his best, and more than forty years ago. Her object every first and third Thursday of the Spiritualist Church is the most beauti- manity. She was at the time of her o'clock. The ladies bring refreshments; ful one I have ever seen in all my trav- death 78 years of age. She had been in supper served at six o'clock. Evening els. It was donated to the society by Colorado since 1881, and was known as session commences at a quarter to Mr. Ebenezer Barcus, of this city, a the "female prospector," as she was in- eight. Questions invited from the auspiritual Spiritualist, who practices terested with me in the mining busi- dience, and answered by the guides of what he preaches and who is an honor ness. She was always pleased when Mrs. Cora L. V. Richmond. Always an

to the cause he represents. I expect to remain here during the to camp, which has been every week come. month of April, after which I am free for several years. to make engagements with any society who may desire my services. I have a element in the universe"—that is to say, few open dates for camp work, and "from apparent nothing but spiritual essences; from immateriality to existwith any one in need of my services. My permanent address is 411 13th street, Detroit, Mich. Present address, Bryden Hotel, Columbus, Ohio. NELLIE S. BAADE.

Work of Psychical Research.

-As a reader of the Times for more than a score of years, a strong approver of its general view of things, I beg question? How is the condensation of leave to say that its utterances on the Ninth and Broadway, Kansas City, Mo. worlds by the cooling-off process recon- subject of psychical research with refcliable with the fact that heat rays do erence to the society bearing that name not radiate through interstellar space? evince less accurate information than DO YOU NEED SPECTACLES? Worlds are manifestly formed by usually underlies the editorial columns. Try Poole's perfected Melted Pebble Coretion Millions of motocra strike The expression of surprise some days lense, a perfect assistant to the eyes for accretion. Millions of meteors strike ago that such a scientist as Prof. the earth's atmosphere every twenty four hours. And the prodigious pression of surprise some days ago that such a scientist as Prof. Lodge should be willing to be president of the nerves, muscles and a return of national product of such a body is an unmistakable evidence of the nerves, muscles and a return of national product of such a body is an unmistakable evidence of the nerves, muscles and a return of national product of such a body is an unmistakable evidence of the nerves, muscles and a return of national product of such a body is an unmistakable evidence of the nerves, muscles and a return of national product of such a body is an unmistakable evidence of the nerves, muscles and a return of national product of the nerves of ure of gravitation is the all-sufficient of such a body is an unmistakable evi- and blood-vessels and a return of natdence of what it is hard to find an ural vigor to the eyes. My method of | Spiritualistic meetings are held every What evidence is there that our earth other name for than what college boys fitting is by spirit power and clairvoy- Sunday at 3 p. m. conference and tests.

logical age are now buried ten miles ited with understanding what he is you. Address B. F. POOLE. about. So may a man like Prof. James rock formations, where they are heated of Harvard, who served as president of up to a thousand degrees Fahrenheit. the society three years ago. So may These animals and plants when alive Sir William Crookes, lately president of could not have endured more than the British Scientific Association, and were received yesteray. They are just men of similar standing in the scientific grand and rest my eyes so much. How world, sponsors for the scientific can you give such satisfaction without Services at 3 and 38 p. m. Subjects methods of the Society for Psychical seeing the person? To me it is marvel-taken from the audience, and messages Research. I have found cause, as a ous. Most gratefully, and tests given by the pastor, Rev. Mrs. called more recent glacial epoch. In lished proceedings of this society for student of psychology, to read the pubsome fifteen years, and am competent the climate of the whole earth was ex- to say at least, that it is ridiculously. ceedingly warm, and in the latter pe and absurdly untrue to represent the riod very cold, almost at the equator. men who conduct its investigations as To anyone who has poor health and carried away with a fad for spooks. It will send me their name and address, ington, Pa., accounts for the existence would be equally correct to describe with stamps for reply. I will (through of coal measures in high latitudes by bacteriologists, investigating the causes spirit power) give them a correct examthe sudden shifting of the poles. He of obscure diseases, like cancer, as car- ination (diagnose) of any disease. If says that "this earth is dotted over ried away with a fad for morbid things. you will investigate this you will find spirit messages at each meeting.

With old polar centers" (Progressive in psychology, study of the abnormal is my terms and conditions very reason- Services every Sunday evening. Thinker of March 16, 1901). The fact an approved and successful way of prothat the great glaciers in Alaska, about moting soundness of life. So in psylings by mail. latitude 60, are rapidly melting away, chology, study of the abnormal phe- Address DR. J. R. CRAIG, Sacraseems to indicate that locality is nomena of mental life, by enlarging mento, Cal. the most recent polar center. An earlier | the bounds of mental science, conduces

Wisconsin Spiritualist Convention. The second annual convention will be held in Milwaukee, Wis., April 15, 16



The entire country is astonished at the won-derful cures perfected through the method orig-inated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek, Mich. This science is a subtle force in nature combined with magnetic medicines, and called by the eminent doctor,

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It has been termed the greatest pain reliever ever known. In a perfectly natural manner it builds up the system and restores health. It makes no difference how serious or hopeless the case may seem, there is positive hope in this grand science. It has restored the deal, blind and lame, cured the paralytic, and those suffering from Bright's Disease, Consumption, Stomack Trouble, Catarri, Nervous Debility, Neuralgia, Heart Disease, Rheumatism, Female Troubles, as as well as men and women addicted to the liquor, morphine and other vile habits.

inst, practical, common sense matter, that should not be allowed to pass without proper deliberation.

The National Spritualists Association is the parent of state associations and we must take action as to our duties in that direction. The state campmeeting means a great responsibility to the officers, and the members should be prepared to consider well the responsibility when selecting the site and management, as it will be either a source of revenue or indebtedness. Remember the officers cannot make your association, and if you would be a recognized

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after sufficient from nervous prostration and insomnia for years; he says he now enjoys health and rest under that it has been a success. "I am better than in years, and each day brings new health and restorated discase, says: "I took your treatment three hooths and kidney disease, says: "I took your treatment three hooths and kidney disease, says: "I took your treatment three hooths woodman, N. H., who suffered all the misseries of a dyspeptic, writes that as the restoration to health and restorated to you."

Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health and rest. The says he now enjoys health an

factor in social and religious circles you must lend your personal efforts to the

the most beautiful religion on the earth, why cannot we become a working body that the world will recognize and respect. I believe we can, and I know that never in the history of Wis-ABSOLUTELY FREE Send your name and address and leading symptoms to Dr. J. M. Peebles and his associates and you is will receive full diagnosis without any cost whatever, as well as this grand book, which is beautifully illustrated, rich in all its details, containing matter which will be a revelation to you. It is gether as one, in this convention, laying a token which any one may be proud of. Write to-day, and receive uside personal differences if we have "A Message of Hope" and diagnosis of your case absolutely free.

DR. PEEBLES' INSTITUTE OF HEALTH, Dept. AA, BATTLE CREEK, MICH.

which such men conduct as the aged | SUNDAY SPIRITUALIST MEETINGS dame looked upon Sir Isaac Newton blowing soap bubbles in his study of the laws of opties: "The puir creetur's JAMES M. WHITON. gone daft." New York.

PASSED TO SPIRIT LIFE.

[Obituaries to the extent of ten lines only will be inserted free. All in excess

Passed to spirit life, at St. Mary's Why not write him today, and no all of the society to make it the jubilee Hospital, Minneapolis, March 17, Mrs. Of jubilees.

Trave a series of lectures there also below. I gave a series of lectures there, also riam Park, Minn. A noble woman, a a test social and many private read- loving mother, a devoted wife and a ings. It was a pleasure for me to work firm believer in spirit communion. tember on. Robert Grabe, medium.

A DEVOTED FRIEND.

Passed to spirit life, April 1, Jannette, Cemetery. We cannot justly close our From there we went to Potsdam City, word' without mentioning the sweet J. O. M. HEWITT.

Mrs. C. R. Mallen passed to spirit life,

WILL T. BUCHANAN.

Cancer, Tumor, Piles, Catarrh. Ulcer and Skin Diseases. Successfully cured by a combination of Medicated Oils. Thousands of persas Clty, Mo., for this wonderful Oil. To the Editor of the New York Times: | showing the various diseases before and after treatment. Physicians endorse this mild method of treatment. Call or address Dr. W. O. Bye, Cor.

43 Evanston Ave., Chicago, Ill.

TESTIMONIAL. Mr. Poole-Dear Sir:-The glasses

MRS. M. E. DOBYNS. Galveston, Texas.

A GOOD OFFER

The above is the number of the pressearch Society into erratic mental phe-nomena to those astronomical studies right hand corner. If this number cor-Thirty-first street. Services at 3 and whose observations. of meteors and responds with the figures on your wrap- 7:45 p. m. Mrs. Mary Jeffries-Burland comets have brought the most vagrant per, then the time you have paid for has lectures at 8 p. m. Subjects taken feet." When another sudden shifting of the heavens under the phenomena of the heavens under the reign of established laws. That these investigations have not proved futile Prof. James is witness. In his president and corner of the first page is advanced each week, showing the number of the Lagrand Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the Englewood Spiritual Union wanced each week, showing the number of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of the first page is adjusted to the control of t

very cold climate extending over the greater part of the globe.

And further, the frequent changes of the pole account for the fact that all the pole account for the fact that all well defined geological periods begin cestablished facts."

en. I am obliged to confess that the doctrine of orthodox psychology, that mind only the mind only the mind only the mind only known Father Chiniquy, reveals the desired streets, every Sunday of the Romlah confessional, as proved of the Romlah confessional, as proved And yet there are not a few persons by the sad experience of many wrecked who look upon the scientific research lives. Price by mail, \$1. For sale at "Healing, Causes and Effects." By into the mysteries of psychical life this office.

IN CHICAGO. Send in notice of meetings held on

Sunday in public halls. Bear in mind that only meetings held in public halls will be announced under the above head. We have not space to keep standing notices of meetings held at private residences.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds regular services every Sunday at 11 a. m., in Handel Hall, 40 Randolph street. Sundayschool at 0:45 a. m.

The meetings of the German "Truth Seekers" will be held at Mechanics' Hall, 5859 South Halsted street, at 3 p. m. every Sunday from first of Sep-Spiritual services are held every Sun-

day afternoon and evening at 2:30 and 7:30, also Wednesday evening, on the third floor, Athenaeum Building, in 10 cents. Take elevator ... Wm. Fitch Ruffle, speaker. The Spiritual Research will hold

meetings every. Wednesday at 2 o'clock p. main Hall. B, Wan Buren Opera House, vorner Madison street and Callfornia avenue. addity a district The Christian Spiritual Society, under

the direction of Misse Sarah Thomas, holds meetings every Sunday at 2:30 and 7:30 p. m., in Hygela Hall, 404 Og-

Band of Harmony, auxiliary to the everything was most harmonious. The in life was to do all she could for hu- month, beginning afternoons at three The Progressive Thinker was brought interesting programme. All are wel-

> The Progressive Spiritual Society will hold meetings each Sunday at 3 and 7 p. m., at Wurster Hall, North avenue and Burling street. German and English speaking by Mrs. W. Hilbert,

Church of the Spirit Communion will hold meetings in Kenwood Hall, sons come or send to Dr. Bye, of Kan- 4308 Cottage Greve avenue, each Sunday; 8 p. .m., conference and tests; Many cases are treated at home with- | 8 p. m., lectures by competent speakers; out the aid of a physician. Persons af- tests by H. F. Coates and others. All flicted should write for illustrated book are invited. Good music and seats free. The Spiritualistic Church of the Students of Nature holds meetings every Sunday evening at 7:30 o'clock. in Nathan's Hall, 1505 Milwaukee avenue.

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