

The United Hosts of Soul-Land Are With Us in This Great Spiritual Movement.

Many of our Mediums and Lecturers are now becoming Infirm and Needy, and MUST BE CARED FOR. See THE CALL on SECOND PAGE of this paper, by Mrs. Longley, Sec'y N. S. A., and as you love the cause and its untiring laborers, HEED THE CALL by making a donation consistent with your ability and in full conception of the importance of the demand. This is a movement that must appeal to the loyalty and generosity of all TRUE SPIRITUALISTS.

The Progressive Thinker.

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Spiritual Effort.

Thoughts on the Work and Value of the Seance.

There are seances and seances, this to which my article refers, is a spiritual seance—wherever it may be held—or spiritual interview and work, which one or more human beings on the mortal side, may hold and do, with human beings on the spirit side of life, which lies "beyond the veil." Circles for spirit communications—by mental or physical phenomena, which produce more or less evidence of the reality of their claims, and of the identity of the decarnated beings who profess to make themselves known—have been held in this country, and in foreign lands, not only among the humble classes, but in realms of nobility also—for more than fifty years. Many of these seances have given grand instructions, and brought unmistakable consolation to thousands of unenlightened minds and bereaved hearts, until the whole world is grander in its philosophy, sweeter in its brotherhood, brighter in its hopes and faiths, more liberal in its views, and far more progressed in its knowledge of man himself, than it could have been without these important seances, and their conscientious and worthy oracles, or mediums, of public and private life.

The pathway of liberal thought, has been largely by the means of seances, in the realm of spirit, in conjunction with mortal media, who have been true to their calling, and to the trust imposed upon them by the wisdom of Infinite Good; and it is no wild statement to say, that the advent of such cults as "Mental Science," "New Thought," and "Hermetic Brotherhood," has been made possible and acceptable, because Spiritualism and its media opened the way and met the brunt of the battle with bigotry and superstition more than half a century ago.

But the reason of which this article has to tell, is not the usual circle for spirit manifestation, most commonly known to the world. It is one, that may well interest the thinker and investigator who is deeply concerned with the consideration of occult forces, within himself, and at large amid the domains of spiritual intelligence and power. It is the seance, however, of the earnest, faithful psychics, with, or without the aid and presence of magnetic, sympathetic and honest friends, who are aware of the work at hand, and who send out the vibratory forces of their soul sympathy and love, to the genial pupils of harmony and love, to uplift and bless fellow-creatures, incarnate or ex-carnate, who are in need of spiritual help. That such seances are held all over this land, in private homes—beside seldom in public, if ever—the writer is aware.

Having been for many years engaged in the works of Spiritualism—fourteen years as medium for the Banner of Light, other years as psychic for other journals; called to labor constantly with pen, or upon the platform and in private ways innumerable, always under the guidance and aid of the unseen, but beloved intelligences, who gave the reason for the calls they made upon her; she is assured of the verity of the statement that the seances now referred to, are held, have been for many years—on the part of sensitives, without collusion or premeditation, and that the testimony of hundreds of these schools or sittings, of their value and importance to minds on both sides of life, is overwhelming.

We are learning that thought is power, that it is potent with energy and that it can be scientifically demonstrated as having objective qualities. Our friends, of the new schools of teaching, tell us that thought produces illness, or creates health, according to its direction; that it carries with it the power to harm or to bless its object; that the time is not far distant when thought will be registered, and measured. Spiritualism has taught these affirmations through many years. Therefore, it is not difficult to believe, that if one individual, who is highly sensitive, one whom we may call a "medium," sits in the "silence," with mind attuned to harmony with the benevolent souls of a higher life who can reach him, and draw from his magnetic aura certain elements combining them with their own more ethereal forces, there may go forth from that magnetic and spiritual center, a power for good to feeble, ignorant, or despondent beings, on either side of the grave, that will bear its silent message of hope and peace, its power of healing, its spiritual illumination and its mental instruction or stimulation, direct to its mark, whether the beings that are benefited realize the source of their relief or not. Such seances have been held and grand results have been known to follow, not only in the case of the sensitive, but in such a gathering—or the sensitive who sits alone—know anything of spirit mediumship or not.

For three consecutive years—while in California—Prof. Longley and myself, with three friends, sat weekly in our own home, with a young man who possesses psychic powers, having the influence of spirit helpers at times, who at these seances, passed into a semi-trance, very deep on most occasions, and through his instrumentality, we learned of the good work we could do for mortals and spirits—we are all spirits, but I use the two terms for convenience—by concentrating our thought and desire upon the instruction and spiritual healing of the many who were brought to us from the lower spheres of spirit life, by the advanced teachers who instructed us in the work, through the medial organisms of the sensitives mentioned, and the writer.

left the earth form—and to break the chains that held them in darkness, for after they had received the light and strength from the combined forces of the helpful mortals and ministering spirits, they could face themselves in spirit, see their true condition, its cause and cure, and become set upon a road of progress and self-elevation. Mortals, too, were benefited, as was attested by the words we received from various quarters showing how aid had been received at certain hours from the invisible realm—which accorded with the work and purpose of our seance at such hours. We were told by our teachers, however, that we were by means the only ones who sat for such work, that many centres of magnetic power had been and would be established over the earth, for such work, and this has been repeatedly proven to our satisfaction. Most radiant descriptions of the appearance of such magnetic centres have been given, using choicest language and descriptive powers have been used in detailing some of the scenes of immortal life, and the conditions of human beings, before and after their spiritual awakening. If we cannot know anything of the inner life and powers of humanity, we know that these important works go on, and that beings of two worlds—or of many worlds, commingle in a grand uplifting work for humanity, that has much to do with the progress of the race.

A man of keen brain, indomitable energy, and of the highest moral and philanthropic nature in the city of Washington, has had a most wide and valuable experience for many years, with the unseen in helping to raise beings who had been sunk in the filth and degradation of their own creating spirits, that they could see any magnetic illumination through the darkness of their own self-made auras. His magnetism, with his generous willingness to help the unfortunate and imprisoned, has brought relief to many a suffering soul. That there are literally "spirits in prison" is taught and shown by the teachers and experiences of thousands of sensitives on earth; unseen by the physical eye, these sentient, conscious beings, dwell in the darkness of their own thought and vibratory creation, and are enslaved in the bonds of ignorance and of conditions that they cannot understand, and for many former days have forged. A paper upon the philosophical and scientific solution of such bondage may be given at a future time, for it can be reasonably explained, and scientifically shown how impossible it is for the degenerates of humanity to build a spiritual body that is otherwise enough to escape from an earth-bound state, until in other spheres they grow to broader concepts and desires of aid and for higher things.

Spiritualism in its teachings and demonstrations includes the essence of such theories as of the power of mind over matter, the working out of Karma, and other thoughts advanced today by the several schools of metaphysics and of the New Thought; and by bringing the thoughtful student into direct line with the incarnate and ex-carnate beings of life who have experienced psychic and occult relations with the unseen forces and intelligences of the universe, it opens up to him a vast realm of the information and revelation such as humanity has little dreamed of in the past. Therefore, the Physical Research Society, as much before it in its investigations; it has entered the realm of the occult, and has knowledge, and peered beyond the veil of so-called "Mystery," its further steps must be behind the veil, and its work be to show that "Mystery" is but another name for "Ignorance," and as it becomes enlightened upon the inner forces, possibilities, powers and life of humanity, in such cases the relations of the spiritual presences from higher spheres, uniting with the mortals, magnetize the apartment, filling it with a spiritual aura; undeveloped, darkened spirits are brought to the place, under the hypnotic influence of the spirit workers, and bathed in this aura, which they hear, see, and feel, and are able to eliminate from their spirit bodies some part of the earthly elements which they contain. This sets them upon the right track for their elevation—which, however, must be self-earned—and aids them to profit by the teachings of spirit missionaries, which they will then be ready to receive. But this paper has grown sufficiently for one reading; how this work is wrought, may be given later on, for it is a study that inquiring minds may do well to follow; the intricate blending of the physical and the spiritual, the relations of the mortal to spirit, the influence we may unconsciously exert upon others, in and out of the flesh, and the working out of the soul's salvation, are subjects that may command the attention of all but the materialist who has no faith in continuity of life, and even he may be led to reason about the things that may after all exist beyond his mortal ken.

MARY T. LONGLEY.

Do not think to a neighbor which you would take ill from him.—Greelan.

Mercy to him that shows it, is the rule.—Covver.

From the Spirit Realms.

Spirit Carlyle Petersilea.

While on Earth Mr. Petersilea was a medium for the transmission of important letters from those long in spirit life. Now, having become a freed spirit himself, he will convey his best thoughts through the mediumship of his devoted wife, and we are sure they will prove interesting to our readers.

LETTER NUMBER FOUR.

"Come, dear son," continued my father; "your mother, you and myself will sit here at this little table and partake of these luscious grapes while we talk."

He plucked some grapes that were growing at one end of the arbor; and we seated ourselves at a little table in the center of the arbor.

"Now," said he, "we will talk about that which interests you most."

"Well," I replied; "you know that music interests me more than anything else except my wife. Eternity, my wife, and music, are the three great themes that are of the most importance to me. If you please, father, we will talk of eternity."

"First, what would you know of eternity?" he asked.

"Whatever you may be pleased to tell me," I replied.

"Eternity is made up of time," he said.

"Yes; so it must be."

"And time extends throughout eternity."

"Yes; of course; but I never thought of it in just that light before."

"And time is weighed and measured," he went on.

"Weighed and measured, my dear father? How can that be?"

"Does it seem so very strange to you?" he asked.

"I do not comprehend it," I replied.

"You are yet but a babe in wisdom," said my mother, with a sweet smile.

"Have I not measured the time between now and the time when I will be evening on the earth? and do I not know how many hours it will be until then?"

"Oh, yes; that is easily done."

"Then time can be measured, can it not?"

"Certainly," I answered; "but how do you weigh it?"

"Anything that can be measured can be weighed," he replied. "It is the earth which is measuring and weighing her own time. She is measuring and weighing her share in eternity's time, and as a whole, she weighs a good deal."

"She is a pretty heavy old earth, is she not?"

"Yes, she is, to an ounce, exactly what she weighs."

"Well, I stated, but I am sure I could not contradict him."

"Then eternity is made up of time, and time is weighed and measured by celestial bodies as they revolve forever throughout eternity. Now, you wanted to talk of eternity; but it is really that which exists throughout eternity that you want to know about, for time and eternity are made up of details, and filled with objects, and as time and eternity have neither beginning nor end, the objects, and details that go to make them up, can have neither beginning nor end."

"But, father," I said, "my material body had a beginning and now it has come to an end."

"Indeed!" said my father. "How do you know that?"

"I told my wife to be sure and have my body cremated, if I should die first; and I know that she will regard my wishes."

"She certainly will," affirmed he.

"Well, then, my body had a beginning and now it will be burned up and destroyed."

"Well, you don't need it any longer, do you?" he asked. "You seem to be getting along very nicely without it. It was a pretty heavy old body to carry around, don't you think so? Were you very much in love with it?"

"It has done me good service for many years," I replied. "I cannot quite ignore that which has served me so well. I must admit that I have some love left for that old form."

"Well, after it is burned up, what then?"

"I admit that I felt somewhat dismayed."

"Your material form, or covering, will be disintegrated to be sure, but what of yourself, your real form? Have you a form, or have you not? There is a mirror over there; go and look into it."

"My curiosity was greatly excited, and I arose and looked into a mirror that seemed to be there. I have learned since that it was simply the ether which mirrored, or reflected my form, but I did not understand it at the time. Friends and readers of the Progressive Thinker, the form that was mirrored there was that of Carlyle Petersilea, and none other."

"Just as I looked before I left the material body, at the time when I was in reasonably good health."

"Well, what about your form?" asked my father. "Is it all there, is it not? Your form still exists, and is one of the details in eternity. This is your form and not the other. That which cannot be carried throughout eternity does not belong to you. That form, lying stark and cold, does not belong to you; it never did. You simply borrowed it for a short time, or the particles that composed it you borrowed from time to time, as you had need of them, to form a mold or covering for your real form, which is indestructible."

"But how can I know, my father, that this present form is indestructible?"

"I did not say that your present form might not be subject to change, but that it could not be destroyed. The immortal is not subject to change, and the form of a mold can be destroyed but not the form that molded it."

"Have I, then, had this same form throughout time and eternity? Did I exist previous to birth, as I now exist after death?"

"You certainly existed previous to birth, as you now exist after death, but that which is called death, Time and eternity create nothing. All things co-exist with time and eternity."

"And was my form the same as now?"

"Yes, in miniature. The acorn holds the oak in its nature, but the acorn does not hold the oak; just as you, now, does not hold the oak; but another distinct one, and that other existed, in miniature, as an ethereal germ within the ether, before it was attracted to the flowering oak; so you existed in miniature, as a germ within the ether, before it was attracted and born into the material."

"Yes, father, you have written this before, many times; and I will write it many times again, until the world shall understand it."

"Do you see that grand old oak out there?"

"Yes, father, as he pointed toward a beautiful tree in the garden."

"Yes, and it is the grandest and most beautiful one I ever saw."

"That tree has developed, grown old, and died, as they say on earth, just as you have; but it still retains its spiritual form, just as you do yours; it is as immortal as you are. Look at these grapes, these vines, these leaves, and these forms are all immortal, just as yours is; they are some of the details that fill time and eternity; they help to mark and measure the time."

"One question more, my father, and I feel guilty of having bothered you so long. She is breaking her heart, while I am enjoying myself and drinking in wisdom; is reincarnation true?"

"It is utterly false," he replied. "Can that grand old oak go back into an acorn again? Can you become a little that has never yet developed into a full-grown oak? No, my son, you are so far from the understanding of time and eternity; no one can arrive at truth without starting right. That is why theology is all wrong. It starts wrong and ends badly. Reincarnation starts wrong and ends badly; they start out with a full-grown soul to come with, and then they give it the form of a baby and over again; but how a full-grown soul can make, to go over itself, in the form of a baby, passes comprehension; and how an immortal being can be developed into a little, and then become a full-grown soul again, is a puzzle that cannot be cracked. The idea itself is idiotic and childish. No man or woman who has once become developed in wisdom, can for one moment accept such folly. How would you like to be born into the 'earth' again?"

"I would much prefer annihilation," I answered.

"And suppose," continued my father, "that you had a daughter. How would you like to be born again through your own daughter? What relation would you be to your wife? That would make you a grandfather, wouldn't it? How would you like to be the grandchild of your own wife?"

"My mother's laugh rang out musically and clear, and I laughed as well."

"Or suppose," continued my father, "that you were some Hawaiian or Feejee islander, or Esquimaux, and enjoy the supreme delight of smoking, on the ground, dressed up in dried skins of bears or fish, and smoking a succulent blubber; or I might take a notion to go and reincarnate, through some queen, that I might reign as a king; or

better still, fix myself so that I might become the Pope of Rome; or how would you like me to go into the interior of Africa, and be a thick-lipped, woolly-headed savage; or, perhaps, to India, and progress so rapidly as to become a whirling dervish? I might become a splendid Topsy, or equal with Jack the Ripper. Oh, there is no end to that which I might be; but enough; it is too absurd to even think about. You have never accepted such ideas, my dear Carlyle, and I am very glad. There are errors enough already existing on the earth, and we hope to give light and truth and not error."

"To know and understand truth is all I ask, and to be able to give it through my dear wife to those who now dwell on the earth that I have recently left. No, I have not left it; simply laid aside my material form. But I want to say a few words to Brother Petersilea."

"My dear Brother: Combat this monstrous error with all your might. You are surrounded by a glorious host. My dear brother, I am now where you know I can have no selfish interest; all I want is the truth, and the truth is what you are putting forth, and when you stand up, almost alone, as it were, and strike out right and left against reincarnation, you have got the grandest and brightest angels on your side. One writer, who takes you to task, says, 'that the soul takes possession of foetal life at conception. Now, you, as a physician, know better than these, and all well-read physicians know better; that the life, which is the soul, exists within the germ previous to its entering the egg; that the mother has nothing at all to do with creating the life principle; she merely sustains and cherishes a life, or soul, while it is developing enough to enter the outer world; that life which is the soul, or the germ of a soul, lived and existed within the blood of the male parent, and the male parent breathed it in from the ethereal atmosphere. All germs, of all life whatever, exist in the ether, and every germ is its own individual self, and never any other but itself. After development and growth, also after birth, it can no more go back and become a germ again; there is a check, or a lock, back into its shell. Nothing goes backward. All things go forward; and thus, reincarnation is an impossibility. Life, or soul, ever goes forward, upward, and onward. Life covers itself with matter until it becomes strong enough to throw it off, or until as is often the case, it is obliged to throw it off by disease or accident."

"Now, Dr. Pease, who has truth on your side, as I know you positively, and as I believed, and was taught by the angels, previous to my entering the spiritual state. I was determined before entering this life, that whenever I did enter it, I would return and make myself felt, and battle for truth."

"But to return to the spiritual arbor and my father and mother: Said my father: 'Everything in nature starts from a living germ.'"

"Father," I said, "Mr. Hudson Tuttle has been against me. Oh, how I wish I could make him see the truth."

Said my father: "We will ask Mr. Tuttle: What is life? Can one see life? One can see a material form wherein life resides, but can one see the life? The living principle of all things whatsoever is the soul or life of that which lives, and when the soul or living principle departs, then is that form called dead; but does that which covered life, or soul, begot life? No; that which covers life does not beget life, consequently, in one sense, evolution is a myth. All nature bears upon its face the great truth that life must be first involved before it can be evolved, and that evolution is simply development and growth of that which is first involved. Nothing is evolved from matter. Matter is but the clothing of life or soul, and that life or soul must first be involved into matter before it can be evolved from it."

Now, why be ashamed to accept these great truths? I am in the spirit world. No one can be jealous of me. I have neither name nor fame to gain now, and my poor old wife, sitting in her solitude, almost helpless, wants neither name nor fame; she simply desires to do that which I wish her to do—write for me—and I simply want to work for truth."

"Now," continued my father, "it will yet be proved beyond the shadow of doubt, that that which I now tell you is the simple truth. Ancient cities will yet be excavated, dating back thousands of years beyond any that have yet been unearthed, and inscriptions will be found upon the ruins, and representations of animals, that will forever settle the question; horses, cats, dogs, cows, bears, lions, tigers, and so on, will be found to be the same as to-day, also the people who dwelt within those ancient cities were enlightened and civilized; and high art and the sciences, were not unknown to them. Buildings and architectural designs were far beyond any of the kind at the present day and that the earth has always had its savages, dwellers in caves and mud huts, also wigwags. Even where these ancient cities once were has since been the bed of the ocean."

"Different nations do not amalgamate readily, and one has but to think back a little to know that this is true. It was once thought that the Indian and the white man, or European, would at length amalgamate; but all are aware that they have not—quite the contrary. The Indian has almost disappeared and will be entirely gone before many years go by. It was thought that the blacks and whites would amalgamate; but they have not to any extent, and will not; but the blacks will yet all emigrate to their native country—Africa—and Egypt. And that is where they should go. It is now thought by some, that the Chinese and Japanese will amalgamate with the white races. But they will not. No matter how great the opportunity which they may have, they will not amalgamate to any great extent. The germs of different nations, and individuals, exist just as they are to be, in the ether; so do the germs of all animals, birds, and fowls; so does all vegetation, trees, shrubs, and flowers."

"Well, my father had written all this before; but I was extremely glad to find that it was true, and but very few mistakes had been made in the writing."

"I think, my dear Carlyle," continued my father; "that this is all you can hear at present; and we will return now to the house of mourning. Pity it is that there should be mourning, and if the world had been rightly taught, there would not be. The time will come when it will be considered degrading to mourn for the deceased. Only the unprogressed, the stupid and the ignorant will do this. If your grief-stricken wife could realize that you are, at this moment, sitting here with your beautiful mother, and the father that you loved and revered, and who has always loved and cared for you, and who loves you now more than ever—as does your mother—if she could realize that you are now sitting thus in ease, comfort, and happiness—that is to say, you would be happy but for her sorrow—now, knowing yourself to be immortal, and knowing that your joy and happiness would be unbroken, and that she would realize all this, she would not grieve as she does. Help me and others, my dear Carlyle, to spread these great truths as rapidly as possible."

"Yes, father," I said, "I am determined to help you all that I can; but I promised my dear wife, that if I went first, I would come back through no other but herself."

"A bad promise is better broken than kept," said my father; "and you will soon discover that your promise was a bad one."

"I also promised her that I would never, never leave her."

"Another bad promise—better broken than kept—in fact, I took you directly away from her at first, and you are not with her now."

"But I want to be," I replied. "She will expect me to keep my promises, as I never yet broke my word to her."

"You shall keep them as well as is possible," answered my father. "Your mother does not care to return with us. There comes a time in the life of a soul when it cannot sympathize with grief and sorrow—there comes a time when these feelings are too degrading and actually demoralizing for a soul to return and enter into, or put itself in rapport with."

My mother now would her heavenly arms around me and kissed me a great many times; then she laid her beautiful angelic hand upon my head, and said:

"Your head is still hot," she said, gently. "The feelings of earth will yet cling to you for a long period of time; but we will try to bring all things right with you, and your dear wife, as soon as possible."

Her hands brought a cool, delightful sensation to my brain, which had been hot and troubled for a number of months; my mind began to clear, and my thoughts to arrange themselves in order. My mind had not been clear, and my thoughts had been in a jumble, for a good while. Oh, how glad I was that my mind was clearing, and my thoughts becoming clear and positive once more.

"There are spirits who we never allow to return for a great length of time," said my father; "weak ones, who have implicitly believed in all the church dogmas. If they were allowed to return at once, the wild grief and mourning of their immediate friends would so react upon the departed ones, that they would become half-crazed and despairing, and would not rise out of it for months and even years. But your mind is better fitted to return, and you may be able to do much good."

"I hope so, my father; and I thank you for all that you have done for me in the past, and are doing for me in the present."

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(To be continued.)

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(To be continued.)

MRS. LAURA G. FIXEN.

She Meets With Hearty Welcome in Australia.

It was a great day for Spiritualism in Australia when this brilliant speaker decided to visit our great continent. Mrs. Fixen, with her secretary, Miss Stegman, landed in Sydney from the Steamer "Ventura" on January 1, 1904.

A warm welcome by Spiritualists awaited her, and at Leigh House the following Sunday night, Jan. 3, under the auspices of the Psychic Society of New South Wales, an immense audience listened with rapt attention to her first lecture in the southern hemisphere.

Urgent telegrams from Melbourne inviting Mrs. Fixen to appear at the Bijou Theatre on Jan. 10 and 17, instead of for one night only, decided her to at once proceed to that important city, to present the seat of government of the Commonwealth of Australia.

Mrs. Fixen's lecture on "Spiritualism, Science and Reason" had been widely advertised, but it was scarcely expected that for one night only, the hall of the advertised time for the lecture would be crowded would have assembled, eager to enter the building.

By the time the lecturer appeared on the platform there was not a vacant seat in that vast auditorium, 2,000 being present. All creeds were represented, and the hearty welcome of her intimate knowledge and working with orthodox churches before her eyes were opened to the fact that the great Spiritual Universe was entirely suited to fix the attention of mixed beliefs.

For the first time for many years, as Spiritualism has been a tabooed subject in Melbourne, the daily press devoted columns of space to interviews with Mrs. Fixen, Mr. T. W. Stanford, a leading Spiritualist, brother of the late Lealand Stanford, founder of the Stanford University, and other authorities on both sides. All this excitement induced Mrs. Fixen to select as a subject, for her second lecture, "Why I Am a Spiritualist," with the result that the crowd was earlier than ever at the doors, and she was greeted with ringing cheers as she stepped upon the platform, and expected audience.

Much as her first lecture was appreciated the second proved a veritable masterpiece. Mr. Stanford and party occupied a private box, as well as the manager of the theatre, who appeared to have caught the prevalent enthusiasm.

At the close of the address a great demonstration took place, and at the request of Mrs. Chas. Bright, who sat on the platform, and voiced the thanks of the great audience, a gentleman called for three cheers for Mrs. Fixen, and she was surrounded on all sides with thanks and congratulations.

In honor of her country the platform was decorated with American as well as the Australian flag, the Consul-General of the United States, Mr. G. P. Bray, supplying the American flag for the purpose.

Special hymns printed for the occasion were sung by a choir of sixty voices with orchestra, and some fine solos were rendered. The gathering was the most successful the Melbourne Spiritualists have attracted. It has inspired, and has attracted, enthusiasm, and over thousands of orthodox people never reached before are beginning to investigate this new philosophy, and Mrs. Fixen's visit will cause a great accession to the Victorian Association of Spiritualists.

The effect of her visit will be felt throughout Australia, and she leaves hosts of friends behind, earnestly desiring her speedy return to their midst.

THE GOLD OF LIFE.

Pure Love the Central Point of Inspiration and Guidance.

To the Editor:—I herewith take pleasure in forwarding to you a communication from the eminent medium, Mr. Frank M. Snarrenberger, who is now touring Europe. His many friends in America will be pleased to see the enclosed manuscript in print in your valuable paper, and I hope you will find his ideas worthy of publication, for it seems to me that he has treated the subject in a way that will be of great benefit to many. A. DE VIERE CALDWELL, Columbus, Ohio.

The Gold of Life.

Recently an account of a find of gold was recorded in the newspapers as follows: "The particles of ore were held together by pure grains of gold, which seemed to bind the coarser metals to each other."

When we apply this simile to life, we find that the events, the duties, of our daily existence are without lustre and value unless bound together by the bright influence of love.

What does all the struggle of life mean to us if we have no central point of inspiration and guidance? If our efforts have no object, we go through life strangers in a strange land; but how different life and its duties seem to us when we have a companion whom we can surround with the comforts, the pleasures, the protection of home in all that the word implies!

That subtle something which we have named love is truly the pure gold of life, binding our hopes, our pure aspirations, our best thoughts into one logical and valuable existence on this earthly plane of endeavor, for

"Life is short, but Love is long; Death is swift, but Love is strong; Time is nothing, Love is all."

He who has lived a consistent life of love while in the physical phase of experience here on earth may expect a continuance of happiness throughout the ages of the future spiritual life, for a soul unsoiled by lust is one of the first requisites of happy contentment in that land from which many a traveler returns. Shakespeare says:

"Demetrius *** Made love to Nedar's daughter, Helena, And won her soul."

The mistake made by many persons of this age lies in the fact that they endeavor to win only the body, ignoring the soul's demand for recognition, thereby laying the foundation for a den of vice which they would have us believe is a veritable temple of love. This mistake—or, rather, crime against humanity and a race yet unborn—is sanctioned by the pulpit, the law, the press, and it is licensed as other crimes are licensed. Its fruits are seen in the asylums, the sanitariums, the health resorts, the jails and the penitentiaries of the land, but the evil continues.

Why? Because a corrupt and pernicious religion, a mercenary government, an ignorant and cowardly press, and the lustful selfishness of men and women permit it.

Knowledge and usefulness. Marriage without spiritual love is merely a thin cloak for the mother of all-vice—Lust.

One author of this truly "woman's century" has said: "I know the very difference that lies 'twixt lawful love and lust and I know that the one is as a golden spur, urging the spirit to all noble aims; the other but a foul and mired pit o'erthrowing it in the midst of its career."

Then we have, as an honored member of the poetical fraternity, a man who advises his brothers to:

"Look over the dwelling you live in—The flesh Which holds the mysterious you in its mesh; Paez into the temple! The place is divine, But what are you offering there at the shrine?"

Love, that tie that reaches out like a fine, invisible thread, unites the individual with a sanctuary of the soul that needs not the sanction of man-made laws to maintain; for if love be rightly understood, it means that higher and purer relationship. The confusion of love with lust has ever resulted fatally to mankind, for love is essentially a spiritual tie—a union of souls—and love and lust are as far apart as light and darkness, as the skies above and the earth beneath.

All that is good and unselfish is a part of love, while all that is base and destroying belongs to lust. The appearance of our outer casements, which we call bodies, have no bearing upon love, but the condition of the soul has everything to do with the growth of love in our lives. The spiritual part—the soul—instinctively seeks companionship with another soul, in affinity with it, so that unselfishness may be as a fruitful tree in the orchard of experience. Love that has for its motive other than unselfish spirit companionship becomes something far less than that high and pure relationship. The confusion of love with lust is a temporary, while true love is eternal.

True, there are those who reject the fact that marriage without love is simply legalized, domesticated lust, producing the monstrousness which we so frequently see, and with which our reforming institutions are filled; but examine the objectors critically, and you will find them to be living proofs of loveless marriages—lacking in both morality and intellectuality. You will find that they belong to the class of persons who stuff themselves with food and inebriates, but who wreck their nerves with tea and coffee—coffee-drunkards and tea-topers. Or, if they are of the masculine gender, you will find upon investigation that they chew tobacco while reading a chapter of the Bible relating to Moses' advice to the unclean; that their skin is covered with copper-colored blotches, indicating crimes committed against the body that rendered the blood impure; that they have family prayers—especially when a guest is present—and thereafter immediately stuff themselves with the rest of the hogs, the flesh of which they love so well.

In themselves they are ample proof of the truthful assertion that, under the protection of the state and that exercise upon the body of civilization, the church—evil of the worst form, has its birth in the criminal selfish union which has been dignified by the name marriage, but which is really a license for lust.

A careful study of the various grades of present-day society will convince the thinker, who has the good of mankind at heart that love is distinctly a part of the higher life—spiritual, both in part and in entirety. The companion that the body desires is often far below the standard that the soul demands, but the average individual, deceived by the results of "happiness," is not so the student of the higher life, nor so such a person the mental and

The Roman Church, and the Part It Is Playing.

IS IT TOO RADICAL?

The Citizen was surprised last week when it received a call from a certain business man of the city, surprised because we had understood that he was not in sympathy with our work. But we were much more surprised when he opened his heart to us and told us just how he felt. We did not take down his words, but they were so impressed upon us by his earnestness that we can give them almost entire. He said:

"I was born in Boston, as was my father, and so was my mother, and also my grandmother and grandfather on my father's side. I have been in business now for forty years. I have always prided myself upon my liberal views, as do my fellow-Unitarians—looking upon all sects as being about equal, except my own, of course, which I consider a little superior. The Roman Catholic church has commended itself to me as a sort of law and order league—useful for keeping in check its many lawless members. Outside of this view I have thought but little about it, except to give money when it asked it, and to rebuke those who criticised it.

"But to-day I am mad!—as Gen. Sherman expressed it, 'Mad clean through!' This is supposed to be a land of freedom—of free speech and freedom of action (within proper bounds)! But I have awakened to the ugly conclusion that our boasted freedom is all a dream—a glint of moonshine!

"I have had in my employ a young Irish boy, brought up a Roman Catholic, and until lately attending that church. He is a good boy, and gives all his money to his mother to help support the large family. I have noticed lately a change in him. I couldn't understand just what it was, but he seemed to be less Irish and Roman Catholic, somehow. I have heard him singing or whistling some of the old-fashioned Protestant hymns, and saw him one noon reading a Bible. Then I asked him a few questions and he told me that he had become a 'convert' at a Salvation Army meeting, and was now attending a Congregationalist church and Sunday-school. He said it was very hard for him for his mother and all his friends and relatives were angry, and some of them had made threats. But he appeared to be happy, and very firm in his convictions.

"I thought little more about the matter until last week a priest was shown into my office, and without introducing himself he said: 'I have just spoken for a large bill of goods, and wish them sent to me. But first I wish to ask a favor. You have a young man in your store—his name is Jimmy—He is a bad fellow—refuses to obey his mother, and defies his rector. I do not like to trade with a store in which such a fellow is employed, and my conscience will not allow me to take the goods that I have spoken for if they come from this place while he is here. It won't help your business to keep him here.'

"But," I replied, 'what is the favor you were to ask?'

"Oh," he said, 'that this chap be sent about his business.'

"What charges have you to make against his character—charges which can be proved?"

"The arrogant priest answered: 'That will do, sir! I am a priest of the church! You need not send the goods. We have some power in Boston.'

"With that he passed out. Calling Jimmy, I asked him if that was his priest, and he said it was, and that his mother had told him that the priest had ordered her to turn him out of the house!

"During the day I related the facts to a partner in a large dry goods house. He smiled and said: 'That is a common occurrence with us. If we advertise for a Protestant clerk, we are threatened with boycott; if we refuse to give money to priest or nun, we are threatened with boycott; if my minister happens to criticize popery, and it gets into a daily, we are threatened with boycott because I attend that church. And note how they work their plans—through three channels. First, a hint comes to us from some Roman Catholic head of department that 'we may lose trade if we do so and so, or don't do so and so.' He says 'the salesmen say so.' By 'the salesmen' he means, of course, Roman Catholic salesmen—perhaps Knights of Columbus. Then perhaps a priest will get word to us that we are 'offending the church' and finally, a notorious blackmailing politician, who has, or thinks he has, a powerful 'pull,'

spiritual demands for equality, if not for superiority, are supreme and imperative, to the exclusion of other lesser considerations—such as beauty of form and feature. To such a one there are no greater pleasures than those of the spirit, and the thought of the man who said, 'my mind to me a kingdom is, becomes a thoroughly understood reality. The realm of spirit is as a foreign land to the worshiper of the flesh and fleshly sensations, so between these two extremes we must look for the individual souls that will make the world better by coming into it as working factors for all that tends to spiritualize and refine, and the will hopefully look forward to the time when civilization has progressed to a period in which—

"Man shall not ask his brother any more: 'Bellevest thou?' but 'Lovest thou?'

For hope may anchor, faith may steer, but love, Great love, alone is captain of the soul." FRANK M. SNARRENBARGER, Berlin, & Konig Platz.

GROWING OF A SOUL.

Hear ye this parable: A man Did plant a garden. Vine and tree Alike, in course of time, began To put forth fair and pleasant. The rains of heaven, the persuading sun Came down alike on each and every one.

Yet some trees willful grew, and some Strong vines grew daily in the sun, With gaudy leaves, that ever come To naught. And yet each flaunting one Did flourish on and triumphantly grow Like sunset clouds in all their moving show.

But lo! the harvest found them not; The soil had perished from them. And much and leaf lay there to rot. And furnish nourishment untold To patient tree and lowly creeping vine That grew as grow the husbandman's design.

Hear then this lesson, hear and heed: I say that chaff shall perish; say Man's soul is like unto a seed, To grow into the judgment day. It grows and grows if he will have it grow; It perishes if he must have it so. —Joaquin Miller.

calls on us and advises us, to purchase safety by surrendering our freedom. Up to date we have defied them all—lost a little Irish lad, but retained what is worth a hundred fold more to us—our self-respect."

"Now," said the narrator, "this same blackmailing politician called upon me, said he was formerly a Congressman. He wanted money for 'doing us a good turn,' as he expressed it. He said he had great influence and could 'prevent any trouble.' 'I controlled my temper and simply ordered the fellow out. I should have kicked him out! Do you wonder that I am mad when my dear, old native city is being throttled by these dirty beggars and blackmailers, who dare to threaten a man in his own office?'—Boston Citizen.

THE ROMAN OCTOPUS IN SPAIN.

"The Cosmopolitan," in his column in the Boston Transcript, Feb. 3, printed the following:

"Poor monk-ridden Spain! Already she has to support over two hundred thousand native priests and nuns, besides the numerous monks and nuns from France who continually invade the country and tax the resources of the population. And now that the time-limit of the agreement with the United States, which allowed the Philippine friars to remain in those islands, has come to an end, another influx of six thousand monks and nuns is expected.

"The anti-clerical sentiment is rapidly increasing in Spain. The appointment of the Dominican Nozalea to an archbishopric has brought forth an outburst of the most bitter criticism from the Spanish Liberals. Recently the Republicans held a mass-meeting at Valencia to protest against the appointment, which, as one of the speakers maintained, would pave the way for a Spanish revolution. The meeting was a very violent one. Representative Blasco Ibanez, the author, exclaimed: 'To-day we protest by a meeting—to-morrow by violence!' After the case of Nozalea had been discussed, they took up the question of the Philippine friars, who are expected soon to arrive in the country. To judge from the sentiment of this meeting they will not meet with a very happy welcome. Another speaker—Luis Tapia, said: 'The seven thousand Philippine monks bring with them seven thousand ropes—by which we shall hang them!' The same evening a revolutionary drama, entitled: 'The Vampire of the People,' was played at Teatro Vovodades. The drama, which in a very lively and realistic manner depicts the fight between the Jesuits and the workmen, was received with wild outbursts of applause. It was immediately afterwards confiscated by the authorities—which, however, has not tended to abate the anti-clerical sentiment."

ROMAN OCTOPUS NOT WANTED IN MEXICO.

"Mexico has reinforced the Vatican that diplomatic relations between the Republic and the Holy See may not be re-established. President Diaz as stoutly as ever holds out against Rome's plea. Having been burned once in the fire the Republic does not care for a second experience. The Pope's recent letter to the church in Italy on the issues between Labor and Capital is as lacking in originality as an egg is of hair. It but echoes Pope Leo XIII, in fact is naught but a collection of sentiments from his encyclicals. Such Fabian policy precludes any judgment as to what the new pope thinks for himself on these issues in dispute, although it shows that for the time being he is on the side of conservatism and property. As journalists, we cannot be especially interested in the reiteration of the dictum that Catholic writers 'must, in all that touches religious interests and the action of the church in society, subject themselves entirely to intellect and in will.... to their bishops and to the Roman pontiff. They must, above all, take care not to anticipate the judgments of the Holy See in this important matter.' Under such conditions Roman Catholic journalism can hardly be inviting to a man of any independence of thought. Latest reports from Paris indicate that the Combes Ministry is to raise the issue of the unlimited right of the state to nominate bishops without an understanding with the pope. If fought out to its logical finish this means a severance of the Concordat, and that of the union of church and state."—From the Congregationalist, of Boston.

INFORMATION WANTED.

In Reference to Mediumship and Its Effects.

The writer desires to correct some mistakes growing out of an article in your issue of January 30, calling for certain information as to the good or bad effects of mediumship. It was thought the article could not be misunderstood, but it has been.

What I desire is to know the length of time during which the manifestations have continued—the entire period of mediumship or psychic manifestations—and not the duration of the medium or the medium at each manifestation.

Some correspondents have hastily concluded that my object in seeking to compile statistics relative to the effects of mediumship is to "kill" a certain widely advertised book supposed to be hostile to the cause.

This is not any part of the object I had in view. The desire to obtain something reliable regarding the effects of mediumship had its beginning in my mind long before the book referred to was published.

Early in my investigations I heard the charge made from various sources that mediumship was injurious and the medium an unfortunate mortal; that scores of persons had been ruined in health, mind, morals and purse thereby. Whenever such statement has been made in my presence I have invariably asked for names, dates, addresses, and particulars, and strange to relate I always found them exceedingly elusive—I could never get hold of them.

Sitting in a seance for materialization in the city of San Francisco, some years since, the writer engaged a lady near him in conversation, asking her if she was accustomed to attend that medium's seances. She at once stated that she was not; she was a Theosophist, and really ought not to be in such a place; that she had been taught, and of course "knew," mediumship was very injurious to the individual, had been the cause of much sorrow and had ruined many lives, and so forth. She writer politely asked her to kindly give him the names and addresses of a few of the persons whose lives had been injured by mediumship, as he was much interested in the subject, and looking for just that kind of information.

The response was in the form of a hasty and decided statement that she herself did not know any such person

or persons—but she "had heard of them."

Later, the writer contributed an article of two or three columns on the subject of Modern Spiritualism to one of the leading daily papers of the North-East. A glowing response, and charged with mediumship with having "blasted the lives" of pure-minded young women, caused many to be led into immorality, and so forth.

I promptly challenged the accuracy of his statements, asked for specific data, and said I would make a thorough investigation of every case cited and report the results, telling him he could send the data to me privately. No reply was ever received. Why?

From some Spiritualist platforms I have heard mediumship condemned—also from church pulpits—in the secular and religious press, and by teachers of New Thought—by Christian Scientists. But nowhere has the writer been able to put his hand on any statistics that would shed a single ray of light on the subject, affirmatively.

Hence my appeal to Spiritualists, and especially to mediums, sensitive, I say, to the cause of the cause, to report the results, telling him he could send the data to me privately. No reply was ever received. Why?

In order to make the statistics of any value they must be verifiable; therefore the request was made for the names and addresses of two persons to accompany each statement, who could either verify the statements made, or endorse the character of the writer for truthfulness.

Statements have been received from widely separated sections, but the response has not been very encouraging as to number. The professional mediums probably were and are busy, and others perhaps thought their statements would be unnecessary. Let me say to all such that a statement from everyone who has any knowledge on this subject would be appreciated.

All that the writer hoped to do was to accumulate statistics of a reliable character that would throw light on this question. All that is wished is verifiable facts. One concrete fact is worth more to the writer than a thousand unverified theories. In his mistaken thinking that they may be valued by others also, the writer has no objection to their being made public.

If you know anything along this line, will you not kindly enough to make a short statement and forward to the address below? In many cases, the desired information could be put on a postal card. Will you not write to-day?

WALTER P. WILLIAMS, 334 Eleventh Street N. E., Washington, D. C.

Spiritualism in Australia.

Mrs. Laura G. Fiken Writes of Her Reception at Melbourne and Other Places.

Australia is called the new world, and it would seem proper that all ideas should have been born there. However, there would seem to be some ground for the statement that Spiritualism proper in Australia started about forty years ago in Melbourne. A seventeen-year-old lad, W. H. Terry, came from London and settled in Melbourne. When twenty-four his attention was called to Spiritualism, and he began about it, he interested a few others and together they investigated and had seances with remarkable demonstrations. One of the sitters developed and became a life independent writer. Mr. Terry himself became "controlled" and then founded a seance circle. He did a great deal to develop others; one of these saw clairvoyantly the front page of a Spiritualist paper, the heading of which read "The Harbinger of Light," and told Mr. Terry that he would edit the paper, but as he had no literary experience, that was the last thing which he expected. Soon after another Spiritualist started a paper greatly to Mr. Terry's relief. This, however, failed within a few months and Mr. Terry felt that he must obey the call and eighteen months after the vision the Harbinger of Light was started with a heading just as described, and Mr. Terry has now published the paper for thirty years without making a cent profit. It has been the organ of the cause for the entire Australasia, and one of the greatest powers for propagating the work.

Mr. Terry became especially gifted with ability to diagnose diseases, and soon nearly all of his time was taken up with ministering to the sick. More than twelve of the leading physicians of different schools in Melbourne sought his advice in difficult cases, and Dr. J. B. Motherwell, a member of the Council of the Melbourne Hospital, and for twenty-five years honorary physician to the Melbourne Hospital, consulted him on a specially important case of internal trouble which none of the other doctors could diagnose. As the patient was cured through Mr. Terry's ministrations, Dr. Motherwell became interested, and soon became one of the leading Spiritualists in Melbourne. Dr. S. D. Bird was another prominent physician who consulted Mr. Terry, who soon had an enormous clientele and wrought wonderfully for the cause. He receives his communications in a peculiar way, by knockings on his forehead.

Another meteor dawned on the world of Spiritualism in 1866, Mr. Chas. Bright, literary man and editor of a large paper. He was deputed by the Argus, then the largest and only paper of power in the Southern Hemisphere, to write six articles on Spiritualism. The new idea which was pervading the country, Mr. Bright was an honest man, he desired to understand somewhat of the subject on which he was to write, and so began to go to seances and otherwise to investigate Spiritualism. To his great amazement he found that the great seances were based upon facts. He was surprised at the wealth of literature published on the subject, which he eagerly read, and instead of writing against Spiritualism as had been the intention, he wrote strongly for it, and said that there was more in it than philosophers had dreamed of. These articles caused much excitement as well as interest throughout the Commonwealth and were republished in pamphlet form and spread all over Australia. Mr. Bright became a Spiritualist and his first lecture on the subject was delivered in the Victorian church in Melbourne in 1868. His fame as a speaker increased and the largest halls could not hold the people who came to hear him. In 1875 he gave up all his business and his income of six thousand dollars a year and henceforth devoted his time to Spiritualism until last year when his great soul went home. During the past ten years of his life he lectured considerably in America.

Another leading man who became a Spiritualist was the Honorable Alfred Deakin, the present Premier of the Commonwealth of Australia. He became a trance speaker and was conductor of the lyceum. He published a book, "The New Pilgrim's Progress," but when Mr. Deakin, fifteen years ago first entered Parliament, he thought best to drop Spiritualism and carefully bought up every copy of his book wherever it was for sale.

Another pioneer and a most ardent Spiritualist is the Honorable T. W. Stanford, brother of the late Leland Stanford, founder of the Stanford University in California. For forty years he has devoted his time to the cause, and has been a most successful and money to the advancement of the cause. He has been a widower for this number of years as he lost his wife and child within a year after his marriage. Mr. Bailey, one of the most remarkable materializing mediums of the present day, has been engaged by Mr. Stanford exclusively for three years, and conducted private seances twice a week to a circle of about twenty guests. The visible results from these seances can probably not be duplicated anywhere.

Mr. Stanford has in his library living birds which were materialized in his office, belonging to foreign countries, showers of living fish would cover the table at the seances, but some of these would only live for a few days or weeks. I also saw in Mr. Stanford's home a beautiful plant, rich in foliage, 18 inches high, grown from a materialized seed, and which he has since known its name or the species to which it belongs. I also saw a well preserved skull, several pieces of papyrus covered with hieroglyphics, a leopard's skin from India, a large number of varied ancient coins and several tablets covered with inscriptions from Egypt, Greece and other countries. These were very ancient and were brought direct in the room and dropped on the table by request, and as Mr. Bailey sat under strict test conditions there can be no doubt of the genuineness of these manifestations through spirit power, of nearly two hundred articles. Mr. Bailey has just left Italy by invitation of the Psychic Research Society there.

The Spiritualists have been greatly encouraged and assisted through the visits of workers from America and England, such as the late Emma Hardinge Britten, Wm. Denton, also Mrs. Brigham, Miss Morse and Messrs. Slade, Evans, Colville, Morse and Dr. Peebles, each of whom have done grand work for the cause. The Spiritualist societies in Brisbane, Adelaide and Perth are still young, but the Psychic Society of Sydney is flourishing, with Mr. Adams as president and Mr. Sercombe as secretary. The Sydney society owes much of its early life to the energy of the Hon. J. Bowie Wilson, Minister for Lands, a most single-minded, earnest Spiritualist.

I shall not soon forget the hearty reception which was accorded me on my arrival, nor the enthusiastic audience gathered in Leigh Hall, on Sunday evening, January 3. They did all they could to make me feel welcome, and it was indeed an inspiration in itself to look at the sea of kindly faces. They paid the closest attention to the address, and seemed to drink in every word.

The largest society in Australia is the Victorian Association of Spiritualists in Melbourne. Mr. Terry has been its president for many years but recently requested to be relieved and was succeeded by Mr. Otto Wacker. R. C. Morgan is first vice-president; Mrs. A. Redfern, second vice-president; Mrs. Anna Bright, honorary secretary and Mr. W. H. Terry, treasurer. They have a membership of over 100 and have for ten years past rented a room in the Austral Building for their social gatherings. Mr. Terry has his offices in the same building, and on the ground floor is a large book store for Spiritualist literature in charge of the Misses Hinge and Skeele. Their usual Sunday meetings are held in Odd Fellows' Hall, but they soon expect to build a temple and have five thousand dollars in their treasury towards the building, while an aged member has willed them five thousand dollars more towards the same. They have a flourishing lyceum with Mr. J. Isaacs, conductor. There is as yet no state organization, but they are looking toward this end for further usefulness.

My reception in Melbourne was the most cordial I have ever had anywhere, and the meetings the largest and most enthusiastic of any I ever addressed since arriving on the Spiritualist platform. From the moment I arrived at the depot until I left, every thoughtful attention that good will could suggest was mine. The Bijou Theater, one of the largest in the city, had been engaged, and a choir of 60 voices, drilled under the direction of Prof. Bloomfield, which with voices and orchestra rendered beautiful music. Although the theater seats two thousand it was literally packed, and on the second Sunday still more were standing up than on the first, while the enthusiasm was even greater. It was estimated that over a thousand orthodox church members attended each of the two seances, and Melbourne Spiritualists have had no such meetings for over twenty years. The city seemed to have caught the enthusiasm and for the first time in its history the press was opened on the subject, and every day there appeared articles of from one to two columns, pro and con, a fact very gratifying to the society. Ministers from their pulpits spoke of the craze which had struck the city and warned their people against it, and the Wesley Methodist minister announced that he would "expose" Spiritualism on Sunday after I left. Book stores placed the literature on Spiritualism in the most prominent places in the windows and I was besieged with letters of approval and disapproval.

On the first day of my arrival in Melbourne, Mr. Thomas, an informal reception at his box, and a meeting of the executive committee. The following Wednesday a public reception was arranged in the Austral Building with addresses of welcome and on the evening before I left another audience gathered here to bid me "bon voyage."

I was presented with a loving testimonial signed by the officers of the society and numerous evidences of the thoughtful kindness of the audience.

Mr. Waschatz, the president, is a man full of power and enthusiasm. Mr. Terry, the treasurer, I can do but faint justice; his great mind and heart are given to the cause; and last but not least, Mrs. Bright, the secretary, is a source of power in herself. She it was who looked after the thousand and one things necessary to make a large meeting a success. She forgot weariness, but nothing else. She possesses the enviable adaptability which makes everyone love her, and is the essence of femininity. No wonder their society is such a power with such officials. I only wish every society was blessed with one such as these.

The words of Burns have a new sweet sound to me, as it would have to anyone coming here as a stranger and receiving such a welcome, and as I stood on the deck of the "Pateena," which carried me out of the harbor toward Tasmania, it was with a new pain that I watched the friends on shore through a mist of tears.

LAURA G. FIKEN.

Lands, a most single-minded, earnest Spiritualist.

I shall not soon forget the hearty reception which was accorded me on my arrival, nor the enthusiastic audience gathered in Leigh Hall, on Sunday evening, January 3. They did all they could to make me feel welcome, and it was indeed an inspiration in itself to look at the sea of kindly faces. They paid the closest attention to the address, and seemed to drink in every word.

The largest society in Australia is the Victorian Association of Spiritualists in Melbourne. Mr. Terry has been its president for many years but recently requested to be relieved and was succeeded by Mr. Otto Wacker. R. C. Morgan is first vice-president; Mrs. A. Redfern, second vice-president; Mrs. Anna Bright, honorary secretary and Mr. W. H. Terry, treasurer. They have a membership of over 100 and have for ten years past rented a room in the Austral Building for their social gatherings. Mr. Terry has his offices in the same building, and on the ground floor is a large book store for Spiritualist literature in charge of the Misses Hinge and Skeele. Their usual Sunday meetings are held in Odd Fellows' Hall, but they soon expect to build a temple and have five thousand dollars in their treasury towards the building, while an aged member has willed them five thousand dollars more towards the same. They have a flourishing lyceum with Mr. J. Isaacs, conductor. There is as yet no state organization, but they are looking toward this end for further usefulness.

My reception in Melbourne was the most cordial I have ever had anywhere, and the meetings the largest and most enthusiastic of any I ever addressed since arriving on the Spiritualist platform. From the moment I arrived at the depot until I left, every thoughtful attention that good will could suggest was mine. The Bijou Theater, one of the largest in the city, had been engaged, and a choir of 60 voices, drilled under the direction of Prof. Bloomfield, which with voices and orchestra rendered beautiful music. Although the theater seats two thousand it was literally packed, and on the second Sunday still more were standing up than on the first, while the enthusiasm was even greater. It was estimated that over a thousand orthodox church members attended each of the two seances, and Melbourne Spiritualists have had no such meetings for over twenty years. The city seemed to have caught the enthusiasm and for the first time in its history the press was opened on the subject, and every day there appeared articles of from one to two columns, pro and con, a fact very gratifying to the society. Ministers from their pulpits spoke of the craze which had struck the city and warned their people against it, and the Wesley Methodist minister announced that he would "expose" Spiritualism on Sunday after I left. Book stores placed the literature on Spiritualism in the most prominent places in the windows and I was besieged with letters of approval and disapproval.

On the first day of my arrival in Melbourne, Mr. Thomas, an informal reception at his box, and a meeting of the executive committee. The following Wednesday a public reception was arranged in the Austral Building with addresses of welcome and on the evening before I left another audience gathered here to bid me "bon voyage."

I was presented with a loving testimonial signed by the officers of the society and numerous evidences of the thoughtful kindness of the audience.

Mr. Waschatz, the president, is a man full of power and enthusiasm. Mr. Terry, the treasurer, I can do but faint justice; his great mind and heart are given to the cause; and last but not least, Mrs. Bright, the secretary, is a source of power in herself. She it was who looked after the thousand and one things necessary to make a large meeting a success. She forgot weariness, but nothing else. She possesses the enviable adaptability which makes everyone love her, and is the essence of femininity. No wonder their society is such a power with such officials. I only wish every society was blessed with one such as these.

The words of Burns have a new sweet sound to me, as it would have to anyone coming here as a stranger and receiving such a welcome, and as I stood on the deck of the "Pateena," which carried me out of the harbor toward Tasmania, it was with a new pain that I watched the friends on shore through a mist of tears.

LAURA G. FIKEN.

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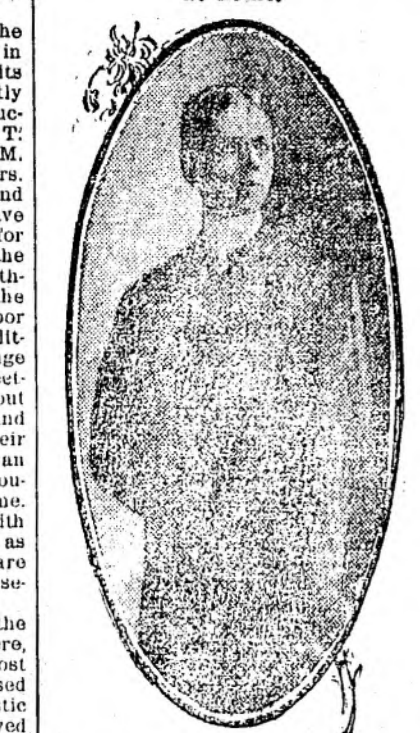
I Grow Taller Every Day.

You can increase your height from two to five inches by this method.

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Free book explains it.

Results quickly accomplished at home.



MR. K. L. DODDING.

I have increased my height nearly eight inches since I began following the Cartilage method. These results are lasting and are a great surprise to my most intimate friends. There is no hearsay or guess work about it. Those who knew me before and know now are ready to swear to this statement. I am interested in all who are short and stunted and I will gladly tell you how I acquired this increased height. There is no pain or inconvenience connected with it. No electricity, drugs or knife used, simply a process which causes the Cartilages to expand and lengthen the bones. Write me and I will tell you how to receive the same benefits which I have received. Tell me your exact height and age and I will give you information that will surprise you. You will also receive my free book which tells all about this remarkable discovery and contains the pictures and statements of many who have increased their height from two to five inches. All correspondence will be held strictly confidential, and all letters and books sent free in plain envelopes. You can increase your height if you are not over fifty years of age. This method also develops the body proportionately. Write today for the absolute proof. Do not take my word for it, but satisfy yourself. I can prove it to you if you will give me the opportunity. Address: The Cartilage Co., Dept. 242E, Rochester, N. Y.

DEITIES OF MYTHOLOGY.

Gods are Ideal Images—The Word God a Common Noun—Unknown Gods.

In reading ancient history and literature, especially of the Greeks and Romans, we meet with frequent mention of "the gods," by which is meant the gods of mythology, which were imaginary, omnipresent persons, supposed to possess various powers, attributes and influences over humanity. I have a secret suspicion that many modern writers and speakers make use of the word God without understanding it; therefore I want to lay before them names and brief definitions of a few mythological deities. This is important in discussion of the God question.

Apollo—a deity of the Greeks and Romans, worshipped as the god of Aurora—god of the rising sun.
Aplis—god of industry, worshipped in the form of an ox.
Ate—goddess of revenge.
Annubis—dog-headed god.
Bacchus—god of wine.
Ceres—a sea nymph who turned men into swine.
Comus—god of festivals.
Cupid—god of love.
Diana—daughter of Jupiter and virgin moon goddess.
Discordia—goddess of discord, banished from heaven for exciting divisions among the gods.
Echo—a nymph delighted in love, pined away until nothing was left but her voice.
Erebus—an infernal deity, son of Chaos.
Fates—goddesses who presided over human destiny.
Fauns—deities with horns and goat's feet.
Hercules—son of Jupiter, celebrated for strength.
Hymen—god of marriage.
Iris—messenger of Jove, changed into a rainbow.
Jupiter—supreme god of the Romans and father of men and gods.
Juno—sister and wife of Jupiter.
Mars—god of war.
Mercury—son of Jupiter, god of merchants and thieves.
Morpheus—god of sleep and dreams.
Neptune—god of the sea.
Pluto—god of Hades.
Plutus—god of wealth.
Styx—a river in the infernal regions by which the gods swore their most solemn oaths.
Tanus—the most ancient of the gods.
Venus—goddess of grace, love, beauty, pleasure.
Vesta—goddess of flocks and herds.
Vulcan—son of Jupiter and god of fire.

Enlightened God-believers of America should be very careful how they scorn or sneer at the deities and devotees of mythology; for they are all in the same boat—that is, the gods they all believe in are images of imagination. Can the deities of the present time show that their gods are better than the ancients? What is the difference between a three-headed god and a three-headed god? What is the difference between a devil and a god of wrath, war, vengeance? At the time the Christian religion was invented, in the reign of the Roman emperor, Constantine, mythology was in its greatest power, and the deities and their devotees were everywhere. The Christian religion did not want "the gods" in their system, because "the gods" caused much confusion and conflict; and they concluded that one god was sufficient and finally settled on Jehovah, the worst and most abominable of gods—the god of wrath, war, vengeance.

All gods are ideal beings, supposed to possess various attributes, nevertheless, these gods exert a powerful influence over religious devotees, who become like the deities they serve; and this accounts for some nations being of warlike disposition and others of peace.

All god-believers make their own gods. "There ain't no such person." The practice of god-believers writing God with capital G as a proper noun is a fraud and deception; because they wish to convey the idea that they refer to a particular god, and that they will not observe the trick. They might as well write man with capital M and claim that it stands for a particular individual, yet not give his name. The word god is a common noun, applied to any and all gods, and spelling it with capital G does not make it a proper noun, no more than spelling dog with capital D makes it a proper noun, for we cannot tell which god is intended unless the writer indicates the particular god he or she has in mind.

But there can be no valid objection to the use of capitals for proper names of gods, such as, for instance, as Jupiter, Allah, Apollo, Baal, Jehovah. Theologians rarely ever write or utter the name of Jehovah; perhaps because of his awful record and his character; nevertheless, they mean Jehovah by God.

What some folks mean by God is widely different from what other folks mean by God, and so by God we have an endless jargon of theories and beliefs founded on baseless assertions, conflicting statements, antagonistic doctrines, and contradictory theories. These antagonists can unite and agree in their condemnation of the Atheist who does not accept any of their theories. He is made a butt for shafts of ridicule.

What do god-believers know of a god they say unknown and unknowable? What can they tell us about a deity whom they admit is beyond comprehension? How can they define that which they declare to be undefinable? What do they understand of a god they affirm is incomprehensible? What shall we say of people who persistently make use of words and ideas they do not understand, with the assumption and pretense of knowledge? This is the attitude of the Theists, caught in the meshes of their own folly.

What do people know who have been taught the theories and dogmas of Theism? They know nothing but error, yet believe much delusive nonsense. Assertions without proof or basis of support are of no value. Belief of a theory or religious doctrine is no evidence of its truth, yet they have a reverence for old established precedent and follow in the beaten track.

"For men are prone to go it blind Along the calf-paths of the mind, And try to work from fancies spun To do what other folks have done." A. H. NICHOLAS. Summerland, Cal.

A CHANCE TO MAKE MONEY. I have been selling "Non-Alcoholic-Powdering Powders" for the past six months and have made \$100. Every family buys three or four boxes. The powdering powders are better in every respect than the liquid extracts, and are lovely to eat. I do not have to canvass. People send to me for the powdering powder. I get my supply from the California Fruit & Chemical Co., St. Louis, Mo. Write them and they will start you in business. P. G.

Twentieth Century Gospel.

An Extract from a Lecture Delivered by Rev. Ernest W. Hunt, at Bangor, Me.

He Talks Exceedingly Close to the Lines Marked Out By Spiritualists, and Illustrates the Progressive Spirit of the Age.

Again we turn to one of the most recent departments of science, viz.: Comparative mythology, and we ask, What have you to contribute to the Twentieth Century Gospel? We declare, say the students of this science, that men's ideas and beliefs regarding the Supreme Power in the universe, are always progressive, that in the childhood of the race men had childish modes of viewing nature and childish ways of expressing their ideas. We say that these childish methods of expressing their ideas resulted in the beautiful stories which tell of the person, work and religion of the world's great saviors, which are found in the world's great Bibles. We say that in the growth of these stories men see the unfolding of great moral and religious truth, and the working of these mighty forces which make for righteousness, acting in and upon mankind through the only agencies that were fitted for it in those early days.

This science further tells us the Bible is a literature subject to the same laws which govern the development of other great literatures, having the same defects of ignorance and superstition of errors of judgment and mistakes of copying. It also says that the Hebrew Scriptures stand pre-eminent among all sacred books as illustrating the evolution of morals and religion in the history of the race and embodying in its myths and legends the purest and most enlightened conceptions of religious faith and knowledge that the world has ever known.

CONSTRUCTIVE RESULTS.

If, as it may be, these ideas now come to you for the first time, I can understand a feeling of disappointment arising in your mind when you compare them with the religious teachings you have hitherto entertained. You doubtless feel like the little girl who had a quarrel at school with a little Jewish girl and when she got home she denounced the Jews. Her mother said reprovingly, "My dear, you must not talk in that way. The Jews were God's chosen people. Our Lord Himself was a Jew." After a moment's deep thought the child replied in a tone of horror and regret: "O, mamma, I didn't know that. I'm so sorry. I always thought he was an Episcopalian."

But think now of the constructive results of this modern Gospel. How much better and nobler it is. It enables us to think of God not as a jealous, fitful, despotic king, something like a tyrannical sovereign of Asia Minor, but rather as the Just Ruler of the earth and the Universal Father of its peoples. It bids us think of the highest and noblest types of manhood and womanhood, not as men cruel by nature, treacherous in thought and revengeful in action, but rather that the right goal of all human action is to do the right for right's sake, to speak the truth for truth's sake, and to love others for love's sake. It gives us a nobler conception of the origin of the universe, shows us that the Divine Power is "closer than hands or feet," and that the true inspiration and joys of life belong now as ever to any or all who seek to know and do the truth. It makes our Christian Bible more beautiful and valuable than ever, because freed from the dogmatic rust which was rapidly destroying its usefulness and purpose. It reveals the essentials of Christianity as taught by its founder to be not creed but character, not uniformity but unity, not dogma but ethics, and behind all else the beautiful spirit of unselfish, undying love as the world's greatest dynamic, both for comfort and inspiration.

PRACTICAL REASON.

At this point there are men who would deny our right to proceed further. They say that all beyond what science tells us is unknown and unknowable, although by a strange contradiction the boundaries of knowledge are every day and everywhere being rapidly extended. I am safe within the bounds of truth in saying that there is everywhere to-day a growing reaction against the purely material conceptions of things which prevail very generally in the world of science only a few years ago.

The discoveries of radium bring us to the very threshold of the spirit world, whilst our investigations into the great mystery of human consciousness are revealing other sources of knowledge as worthy of credence in their various departments as geology and astronomy. One of the greatest sciences of the future will be the science of psychical research. Where science is obliged to halt, man's moral idealism becomes the constructive teacher and guide of morals and religion. There is an intellectual knowledge—a matter of thought; there is an ethical knowledge—a matter of feeling, and each advance brings us nearer to the time when

"That in us which thinks and that which feels Shall everlastingly be reconciled, And that which questioneth with that which kneels,"

CONCERNING GOD.

"What then has this Twentieth Century Gospel to tell us concerning God? To know God at all fully—as well might the child hope to grasp the planets in its tiny fingers, or to hold the mighty ocean in the hollow of its hand. But as the world of thought we learn that there is one life, above all, through all and in all, life which is not matter but spirit, and which spirit it calls God, so in the world of feeling our deepest emotion is love. In the world of thought our highest conception of God is that of power; but in the world of feeling our highest thought of divinity is love. We can know God best by loving Him because love is best understood by love. Some people wonder whether God is a person. It seems to me an idle question.

The power other than ourselves, which was here before we came and remains after we depart, this power has brought us into life and is therefore our Creator. By reason of its disciplinary and protecting care of the universal life, it is our Father. No plummet of human reason can sound the depths of the ocean of immensity. But as nothing is ever evolved which has not first been involved, as the greater must also include the less, so the Creator of this personal consciousness must include all of good and right and love and personality that we are, and still be infinitely more than the thing he has produced.

"Thus we can still pray Our Father, knowing that in this Twentieth Century Gospel we are face to face with a divine power or being, whichever name you prefer to use, before whom we may plead the voice of human need and imperfections, whose laws are everywhere and at all times uniform, just and equal and in the stillness of our souls we may often hear the whisperings of His love."

ON IMMORTALITY.

And this brings me to my final thought, viz.: The comfort and inspiration which this Twentieth Century Gospel brings to our conceptions of immortality. Every household has its memories of loved ones, who have passed away into the land of silence. We miss their familiar forms and long for their vanished smiles and the sound of the voice that is still. Is it for them an eternal dark, a sleep that knows no waking, or can we stand by the grave and say, "He is not here but is risen?" We wonder where they are, what interest or relation they have to the life they have left, whether they are as conscious of us as we are of them, whether we shall ever meet again. Some may say "that if it should prove an eternal sleep why then 'tis rest." Some are so mentally constituted that they find it impossible to believe. But very few indeed believe that death is the end of existence. Immortality is as necessary to human life as is the sunlight to the world.

In the presence of such a tragedy as death, when our eyes are wet with weeping, and our hearts are near to breaking, as we stand beside the grave, this Gospel of the twentieth century whispers both sweetly and full of comfort the strong hope of immortality. All life is one. Even science confirms the reality of a general immortality. Through the shadows of our ignorance, faith standing upon reason sees that the grave covers no faculty of soul, only the poor, tired, worn-out body.

Whilst across the wind-swept wastes of thought love points to God, who being ever true in nature, is also true beyond our ken, who having given us a natural confidence in the integrity of things, and made love life's mightiest and sweetest force, will carry through to larger capacities of appreciation and enjoyment the desires he has placed within the human breast. It is not probable that the orchestra will be silenced in the midst of the symphony, or that the building of character will be stopped when only half completed. Everything in our modern knowledge reminds us of the illimitable resources and possibilities which await our growing conceptions. Nature has only yet begun to manifest her resources. How sweet and beautiful are the assurances of the birds and flowers concerning the dear ones, "which we have loved and lost awhile." Whatever we may think nature herself stakes her all upon the truth of immortal life. Everywhere she points her children onwards and upwards to the great light of life, bids them choose the good, and everywhere assures them that He who cares for the birds and flowers, cares also for the lives and loves of men.

And so with every addition to our knowledge we come closer to the great and final generalization which shall open for us the doors to the inner sanctum of the universe. Every new step not founded on misconception leads us nearer to that final understanding which is the ultimate heritage of the race. Already we have visions, born both of faith and knowledge of a world which shall in truth be God's free garden, where love shall reign supreme, where there shall be room for thought and for faith, where from one fane or altar all tongues shall recite one Gospel, sing one psalter and repeat one simple creed,

"Where each sorrow shall have its soothers, And each need its kindly care, And all mankind be brothers, And love reign everywhere."

"Where Heaven's eternal patience, All human hearts shall win, And earth's enfranchised nations, Shall hail God's kingdom in."

SOMEWHAT CRITICAL.

C. F. SHORT, A THINKER AND AND WRITER, EVER WILLING TO IMPART TO OTHERS, EXAMINES SOMEWHAT CRITICALLY THAT CHURCHLY "I BELIEVE" RIGMAROLE, CALLED "THE APOSTLES' CREED."

Why called the Apostles' creed? They never made it, saw it nor taught it, and yet it is recited over and over again of times, as though it was the all in all, the sum total of all truth. How narrow is the line often between truth and error. Let us now consider the articles of this creed.

The first is, "I believe in Almighty God." That means my conception, not yours. What is worshipped is a mental image. Every one has a definition. Whether mine or yours is the correct one, is the question.

Second, "Maker of heaven." Where is heaven and of what is it made? Is not heaven a soul-condition rather than a locality? Surely so. "Third, 'And earth.' Is the earth not an accretion, a growth, a development, a gradual formation, under the operation of natural law and forces? Scientists tell us that matter is uncreated and ungenerated; that it has existed forever, and not something that was made at a certain time.

"I also believe in his son Jesus Christ, begotten by the Holy Ghost." Does not the New Testament teach us that he was the son of Joseph the carpenter? His sacred genealogy is traced back through Joseph. All this would be without meaning or sense unless such was the case.

"I believe that he was born of the Virgin Mary." How can this be so, if his mother was Joseph's wife, and Joseph his real father?

"I believe that he was crucified, dead, buried, and descended into hell." Oh, my! let us hope not! "I believe that his body was raised from the grave on the third day." Very few people now believe in the mythical story of a literal resurrection.

"I believe that he ascended up into heaven." What and where is up? That is very foggy, to say the least of it. "From whence he will come to judge the living and the dead."

That the Christ spirit will spread over the whole earth, let us hope, but few indeed now believe in a literal personal return in a bodily form. "I believe in the judgment day." This supposes a marching up to the judge after the fashion of earthly courts, some sentenced to go down into the deep dark cellar of despair, and others to go up to the sky parlor. This belief has few defenders in this day and age.

"I believe in the holy Catholic church." Did any apostle ever mention any such church, or a church by such a name? What is a church? It is a body of believers. Where are we told to live in men. Certainly we cannot believe in all church members. Then all we can say is, "I believe in a portion of the holy Catholic church."

"I believe in the communion of saints." Do you believe in mediums, in seances, in messages from our friends who have gone before? You know you do not. Then why say, "I believe."

"I believe in the resurrection of the body." Considering that within the natural body there dwells a spiritual body, that never dies or is buried, how can it be raised up. Millions of bodies have been scattered to the four winds of heaven—never buried at all. How can they come up from where they never were?

"I believe in the forgiveness of sins." Many there are who doubt that our little words or acts distress and make angry the Deity, and so make it necessary that we appease this angry and beg for forgiveness like naughty children; or if we must obtain it, to get it simply by feeling sorry and asking for it, is too cheap and easy a way, and such a doctrine should not be inculcated.

In conclusion, consider all these things which we say "I believe," which is only proper, if we are sincere. New York City. C. F. SHORT.

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"Spiritual Songs for the Use of Churches, Camp-meetings and Other Spiritualistic Gatherings." By Mattie E. Hall. For sale at this office. Price 20 cents.

A BEAUTIFUL SPIRIT.

John F. Goff, Michigan's Generous Spirit, Passed to Spirit Life.

Mr. Goff was born in Sempronius, Cayuga county, N. Y., June 26, 1823; he departed this life at the home of M. E. Dewey, near New Orleans, Mich., Feb. 15, 1904, aged 80 years. He was among the Michigan pioneers, and was one of the successful ones who crossed the western plains to California in search of gold, and was perhaps one of the most generous men in Southern Michigan, if not in the state.

By his earnest love of justice and right doing, he has defended many against those who would have taken undue advantage. By this as well as by his liberality in cases of need, he has made many hearts happy, and by his planning and entering into the help of many to gain comfortable homes, that would otherwise have been in poor circumstances, if not homeless.

His gifts were not frivolous, but always practical. At Christmas time it was his custom to present flour, groceries, clothing, etc. He was a helper, none might know whence the presents came, giving always to such as he deemed worthy and needy. His plan was to help those who tried to help themselves.

It was he who made it possible to establish the State Mediums' Home. This property is located near the center of Lansing, and will be known as the Goff Mediums' Home. It cost the state society \$4,750 and interest, of which Mr. Goff paid nearly \$4,000. The building is 40 by 42 feet, and has thirteen rooms and basement. It is heated by furnace, lighted by gas, and supplied with city water. It is a modern building that cost several times the price paid. The property was lately deeded to the state society, Mr. Goff having canceled the debt, August 26, 1903. The Spiritualists of the state should be able and willing to keep it running for the benefit of worthy and needy mediums.

Mr. Goff has been a Spiritualist for over forty-five years. During all this time he has lived his religion, which means many slight, and much ridicule, but he has lived above it all. He was a subscriber to the Progressive Thinker from its very first. It was through his efforts that Farmer Riley first investigated and sat for development. He has helped many to see the light that is to illumine the world.

Mr. Goff was a member of the Masonic fraternity by the highest degree, and was the burial services of the late Mr. J. W. Fish Lake cemetery, Sunday, Feb. 21, conducted by the writer, (and I wish heartily to thank this society for their liberality in allowing us the use of their church on this and former occasions. The Rig Veda poem given by the guides a short time ago was read at the services.

A Tribute to John F. Goff.

Who was it worked in early day, And by economy laid away, Till he had enough for rainy day? John F. Goff.

Who was it bought up many a farm, And helped the owners face the storm, And proved himself their friend most warm? John F. Goff.

Who was it went to rocky west, The famous land that gold had blessed, And helped himself and helped the rest? John F. Goff.

Who was it saw the many poor And helped them off to meat and flour, Just at the time, the needy hour? John F. Goff.

Who was it paid the mortgage due, For widow and for orphan, too, And helped them many a winter through? John F. Goff.

Who was it learned the truth so grand, That spirit friends from higher stand Come back to us from spirit land? John F. Goff.

Having learned the fact, no soul can die, Who tried to teach the passer-by, The more of sorrow's tears to dry? John F. Goff.

Who taught it is not just belief, That saves the soul from endless grief, But living right that brings relief? John F. Goff.

Who tried to aid the cause so grand And sent it broadcast o'er the land, By doing good on every hand? John F. Goff.

And who was given a miser's name, Because he would not give for shame, Yet lived above it all the same? John F. Goff.

Who was it lent a helping hand, For many to gain a home and land? 'Twas his old soul most truly grand, John F. Goff.

Who was it bought a home one day, Where mediums of the state can stay, And gave it for their aid? ay, ay! John F. Goff.

A monument more true and grand, Than shaft of stone in any land, This charity from "open hand" John F. Goff.

Mr. Goff was very mediumistic, and two years ago when having some deal with Mr. R. D. Snyder, he made the remark that he would only be here about two years, and wanted to arrange all business accordingly. The time of the passing was within three days of two years. At another time he said that his father and friends had agreed to come to him and let him know before the very last. He had been quite feeble for a long time, yet able to be around the house and among the friends when weather would permit, until Monday, when he was taken ill, and he was taken suddenly, and went down rapidly until the afternoon of the 18th, when the change came. He said on Tuesday that his father and friends were all with him, signifying that he had received the notice of the coming change as promised. He was conscious till the last, and without a murmur or struggle he seemed to pass gladly on with his friends to that bright home his goodness and kindness had built in that fair land.

Where soul with soul can meet, Beyond death's open door, In love most pure and sweet, Where parting comes no more. H. L. CHAPMAN.

Marcellus, Mich.

"An Infamous Dynamite Roman Catholic Conspiracy Detected and Exposed." "Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for 15 cents.

"Kardine." By Alice B. Stockham and Linda Holt Talbot. In the form of an entertaining story, it contains lessons which every girl should know. Price, cloth, \$1.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual development. Cloth, \$1.50. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25 cents.

MYTHOLOGY.

The Gods in the Light of Ancient History.

Mythology about the gods was a system used by learned men to begot ignorant minds. Gods were persons. When any other animal was used as a sign of a god, it was used as a sign according to the meaning to at least some of the people, the same as the United States people have their flag and eagle.

All history beyond our own experience can be classed with mythology. Tradition by god person to another person is as reliable as one person writing to the people or to a person and calling it history. After considerable research I am of the opinion that gods were persons. Stars, planets, moon and sun were named for persons, and other animals and things the same as the later stars and planets were named for persons.

The mediumship of the god Indra was very great, and according to evidence he is a powerful spirit person even to our time. Gods came to Daniel of Bible history and God came to Moses, Jesus and other persons, according to the printed evidence. Indra, in name, was found in Sanskrit and his name probably meant to see, to discover. Indra signifies one who sees or discovers. Gods of ancient times were wise persons, inventors and discoverers of things in nature, and other things useful or evil to mankind.

To affirm without knowledge is not a good mode to promote wisdom.

Indra was a person, a mighty man among mankind, after the same manner that George Washington and Abraham Lincoln were mighty men, such in his time. Indra loved the sun, and as man progresses he may know more about the god or gods who invented the sun and set it in, thus far, almost perpetual motion; according to history. Why should a man be afraid because his soul, mind, has left one material body and gone into a new form of existence? Indra of old time was allowed the credit of having engendered the sun and the dawn. All the remarkable works of Indra were performed by him merely for the benefit of the good, which in the Rig Veda is the good of the world, the words found in the Rig Veda mean the good men who were his followers. He was the lord of the good, and the enemy of those who were his enemies. Indra was also a warlike god and a mighty leader of warlike mankind.

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The Rig Veda forms the great literary memorial of the early Aryan settlements in the Punjab. The antiquity of the Rig Veda is abundantly established. It was compiled long before the rise of Buddhism in the 6th century B. C. The Brahmins declare that the Vedic history was directly inspired by a spirit god.

Agni, the god of fire, ranks next to Indra, the youngest of the gods at that time, the chief giver of wealth, invoked as the genial inmate of the Aryan home, and as the bearer of oblations, and mediator between gods and mankind. Agni, the high priest, god, minister of sacrifice, herald, lavisher of wealth. He was a guide to gods. Through Agni mankind obtained wealth, plenty day by day. Agni was the first of the Angiras, the same as Jesus Christ was the first of the Christians, and Mrs. Eddy the first of the Christian Scientists. Agni was a god who drove his grief away. No mortal man, no god exceeded his mental power who sits as gods in heaven, and Indra were partners in their godlike works for mankind. Mankind in ancient times sang praises of them.

Strong gods, mighty minds of the assembly, who aided to defeat the fiends of the Aryan mind, led to mankind. Let us if we have knowledge, tell the truth about the gods both modern and more ancient.

The burning of widows on their husbands' funeral pile was unknown, and the verses in the Veda which the Brahmins afterwards tried to introduce as sanction for the practice have the opposite meaning. "Rise, woman," says the text to the mourner; "come to the world of life. Come to us. Thou hast fulfilled thy duties as a wife to thy husband."

Women enjoyed a high position. Marriage was held sacred. Husband and wife were both rulers of the house. Each father of a family was the priest of his own household. Boston, Mass. AURIN F. HILL.

A LETTER TO MRS. CARLYLE PETERSILEA.

My Dear Mrs. Petersile:—I rejoice to see you have attained the great development of transmitting your dear husband's experiences in spirit life to the people of the world, who stand in such great need of the truth and knowledge of that kind. I sense what courage and devotion it has required for you to so consecrate yourself in the midst of your overwhelming sorrow! You worked so nobly with him for so many years, and now he up and carry forward the burden with a strong, brave heart that will not let even its own breaking interfere with consecrated duty! A lesson of astonishing and most beautiful devotion to the truth which your great, good husband would so well that he cheerfully gave up worldly gain and fame to further its best interests! I send you admiring love and pray that you be sustained and fortified in every way you need.

Most affectionately yours, OLIVIA FREELOVE SHEPARD Home, Pierce Co., Washington, Feb. 18, 1904.

[Note:—I first met Mr. and Mrs. Petersile in Los Angeles, at one of those concerts when he played a long program from sethovens and others, without any notes whatever, as she has written on account of her illness, at the close of the wonderful and beautiful program she read a chapter from his writings; it was a description of Sir Isaac Newton's home in spirit life, graphically written through him, by his father. She is a fine reader and it seemed a fitting finish to his wondrous music. She then gave the text, "I was a perfect stranger to them but (had not even been introduced), as I was to every person in the room." She gave me mine distinct, and well-recognized tests, the most of them accurate descriptions of those who had never been able to manifest to me before, and others who had seldom done so.—O. F. S.]

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of children. Price 65 cents.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price \$2 per volume. For sale at this office.

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

"Handy Electrical Dictionary." A practical handbook of references, containing definitions of every used electrical term or phrase. Price 25 cents.



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Every person who sends in a yearly subscription to The Progressive Thinker can have until further notice, the two following books for 25 cents each: "The Religion of Man and Ethics of Science," by Hudson Tuttle, and "Seers of the Ages, or Spiritualism Past and Present," by Dr. J. M. Pease. Both exceedingly valuable, and though widely different, each one fills an exceedingly important niche in the literature of Spiritualism.

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SATURDAY, MARCH 5, 1904.

TAKE NOTICE.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Arcana of Spiritualism.

A Manual of Spiritual Science and Philosophy.

Do you wish to assist in the publication of a revised edition of this book? If so, by sending for it now, you will receive a copy at less price than it will be sold for after publication. Price not desired until the book is ready for delivery. Please send your address at once if you desire to assist.

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IMPORTANT NOTICE.

Harrison D. Barrett, president of the N. S. A., is prepared to do missionary work under the auspices of this association. He would like to correspond with societies and individuals on this subject. Address him at 600 Pennsylvania ave. S. E., Washington, D. C.

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

LECTURE ENGAGEMENTS.

From and after March 1, 1904, I am open for lecture engagements upon reasonable terms, either with Spiritualist societies or in communities where missionary work is desired. Address me at once for dates and terms.

HARRISON D. BARRETT, 40 Loomis Street, Chicago, Ill.

Catholic Federation and the Public Schools.

The Catholic attack on the common schools has taken a new form. The priestly authorities have found that the public sentiment in favor of a state-sustained system of education in which the denominational religion has no part, is too strong to overcome. Hence the American Federation of Catholic Societies has taken for its object to organize and disseminate Catholic opinions, and the leading "opinion" is to capture funds from the public treasury to sustain parochial schools.

Bishop McFall voices the new scheme, which is most assiduous and though plausible, revolutionary. He said before the Federation meeting lately at Detroit:

"Retain the present public school system, but do not bar Catholics out of their rights as Catholics. The Federation has taken an admirable stand on this question. Its platform is, that there shall be no public money paid out for religious instruction in any school. But let the state examine our schools, and if on examination it is found that we are giving the children an education which comes up to the requirements of the state, then let the state pay for it."

The government has established the schools, making the educational advantages the best money and experience can procure. It refuses to admit sectarian religion. If any sect is not satisfied it has the right to found schools of its own, and pay for them.

What has so suddenly changed the attitude of the Catholics on the school question? The schools they have declared immoral and degrading are now all right, and "no religious instruction in any school!"

If the parochial schools are to be free from Catholic religious instruction, so free that they are perfectly acceptable to the state school examiners, then they must be just like the present state schools, and not have within them Catholic control.

If this demand of the Catholics be granted, why not allow the Methodists, the Congregationalists, the Jews and all the hundreds of sects, which the religious people are divided, the same privilege? And the Spiritualists and Free-thinkers should have their schools, all supported by the common school fund that would be the complete breaking down of the grand scheme of public education which has been the glorious outcome of the combat of centuries between church and state! Let us say, right here and now, that the American people are too wise to be caught by this insidious Jesuitical scheme. The public schools are founded by the people, for the people, and if any sect is not satisfied with them, they must maintain their own systems of instruction.

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

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 480 pages. Price \$1. For sale at this office.

PSYCHIC PIANO PLAYING

A Genuine Manifestation, Says Dr. Quackenbos.

Remarkable Powers Shown by Mrs. McAllister-Spencer at a Seance--Daughter of Illinois Judge Believes She Is Passive Agent of Mozart.

Experts in Psychology Explain Performance from Their Standpoint--Theory That Projected Soul Possesses Her Called Not Unchristian.

PSYCHIC PIANO PLAYER PERFORMS--MRS. ELLEN McALLISTER-SPENCER GIVES EXHIBITION IN PARLORS OF DR. JOHN D. QUACKENBOS--PROFESSOR HYSLOP LISTENS--AS AN UNBIASED OBSERVER HE ACTS AS MASTER OF CEREMONIES, BUT IS NOT FULLY CONVINCED.

As set forth in the New York Daily Herald of Feb. 17, music lovers and specialists in psychic phenomena gathered the night previous in the parlors of Dr. John D. Quackenbos, professor in Columbia College, Doctor of Medicine, and lecturer on hypnotism, to witness a private performance of the first in New York--of Mrs. Ellen McAllister-Spencer, who is known to her friends as the "psychic piano player."

Mrs. McAllister-Spencer is personally and ancestrally well known in Chicago and other western cities. She is the daughter of the late William King McAllister, for many years senior Judge of the Appellate Court in Illinois. Her home was in Ravenswood, Chicago. According to the story she told me last night her father and mother were both fond of music and wished that she should be taught in her early youth to play the piano.

"I took lessons," she said, "for about three years between the ages of twelve and fifteen, but my teacher gave me up as an impossible subject. In the first place, my hands, as you see, and she held up a plump and diminutive hand, with very short fingers, are too small for a piano player's. Furthermore, I could never memorize a piece, and I was not the least bit interested in my studies. So my parents had to accept the teacher's verdict."

How She Learned to Play It.

Some twenty years ago the family was living in Nauvoo, Ill. "Spiritualism" was beginning to be talked about there. It was a favorite pastime for young people to sit in a circle around a table with their hands upon its surface and concentrate their attention in the hope of making the table move.

The table never did move in the McAllister family, but a sister of Mrs. Spencer suddenly began to move her hands as if she were playing a piano. It was suggested that she should seat herself at the piano and see what she could do. This experiment also was a failure.

"Suddenly I expressed an ardent wish that I could play," said Mrs. Spencer. "I felt a strange inspiration. My mother told me to try. I sat down at the keyboard, and to the astonishment of everybody, my own especially, my hands flew over the keys in an improvisation. I played on for hours, and everything that I played was as if to everybody as it was to me. I felt that I was impelled by some unseen force within me. Since that time the gift has never left me."

"And how do you account for it?" was asked.

"Personally, I believe that the spirits of music masters and great composers are in my mind. For while I do not play anything that is in their works I always play in the style of some famous composer."

Unbiased Observers Present.

The guests had gathered by this time and the performance began. Professor James Hyslop, of Columbia College, was the master of ceremonies. He came simply as an unbiased observer to make up his mind as to the character of Mrs. Spencer's gift, and if it were supernatural to make a report to the International Psychic Society, of which he is the most prominent New York member.

This was the method employed. Professor Hyslop whispered in Mrs. Spencer's ear the name of some composer whose music she was to follow. She at once dashed into a brilliant performance. Her fingers moved over the keys with a precision and agility that seemed to bespeak the trained performer.

At the close of every selection the verdict was called upon to give its opinion as to the master who had been imitated. In every case the musical critics responded correctly. The list comprised Chopin, Wagner, Beethoven, Mozart, Grieg, Schumann, Gottschalk, Strauss and Stalsmidt.

The themes for improvisation were suggested by the following questions: "Evening," "Rain," "Cradle Song," "Death," "Battle," "Dreams," "A Wedding March," "Love," "A Funeral March."

Yet, as Mrs. Spencer avers, she had never heard of the following questions, still less to improvise a single bar. At the close of the performance Professor Hyslop, while acknowledging that it was a brilliant tour de force, said he would have to reserve any decision as to the psychic influences until he had had further opportunity to study the pianist.

"Of course," he said, "from the bare facts before me it is impossible to say whether it is a feat of memory or not. I must hear the lady play many times and subject her to many tests before I can be assured that each selection is really an improvisation of the moment. If she never repeats herself in a long series of performances then it would seem that her gifts are supernatural."

"I would next have to obtain facts as to her ancestry, to learn if her gifts are hereditary. I think from what I have heard to-night, however, that it is likely Mrs. Spencer's mind has a disposition to subliminal activity."

Dr. Quackenbos Convinced.

Dr. Quackenbos, on his part, was entirely convinced that Mrs. Spencer's piano or soul is impressed by discarnate or unincarnate spirits, that is, of spirits who have shuffled off this mortal coil or who never had any mortal coil to shuffle off.

He did not, however, believe that these personalities of the past entered into her body and dispossessed the soul, but rather that they acted upon that soul from the outside.

Mrs. McAllister-Spencer, the "psychic piano player," has gone back to Chicago. Previous to her departure she gave to the representative of the Herald and to some musical consciousness a private seance, in which she once more exhibited her remarkable powers.

The method was that which was followed at the performance given at the recent sitting in Dr. Quackenbos's rooms. The Herald representative whispered to her the name of some famous composer of the past.

She at once started upon an improvisation in the manner of the dead and gone worthy.

The connoisseurs were then asked to guess the name of the master imitated. They never failed to respond.

As to whether her gifts are supernatural the connoisseurs did not agree. It was thought by some that the problem could be explained on purely natural grounds. Dr. Quackenbos, however, believes that it is quite possible that she is in communication with the spirit world. His statement follows:

response to that "touch of explosive intensity" Professor James has designated it; that suggestional force which awakens ethico-spiritual activities in the supraliminal life, and subordinates the lower tendencies of the carnal nature when imparted by a pure-minded suggestionist in the manner of the Hermetic alchemist, and operates with the courage of his convictions. It happens to be a psychological fact that in a state of sleep, natural or induced, the "touch" described above may be imparted.

Another fact: The thoughts, emotions, beliefs, aspirations and moral status of a suggestionist may be designedly or undesignedly communicated to a subject whose mind becomes mysteriously tuned in unison with that of the operator. As one patient expressed it to me, "Your thoughts become my thoughts."

The time has indeed come, as Maeterlinck predicted it would, when souls may know of each other without the intermediary of the senses. We have within us an immaterial principle entirely independent of sense organs and sense acquisitions. Its pinion is not reconciled to earth. It represents a flight above the temporal and hints of heaven.

Who, then, would venture to deny the possibility of impression by extra-human intelligences? Whence come the beautiful and practical thoughts that possess us as we sleep and clamor for utterance at the moment of our awakening? Granted, during the hours of slumber, symphonies in the transliminal world of spirits having interests in common and free to combine and interpenetrate and grant of conscious, unrestricted access on the part of every soul to the knowledge and experience and impulses and ideals cherished by every other soul in the circle, and thought impression during states of sleep is rationally explained through the medium of communication. The Gospel teaches the communication of saints,

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GENERAL SURVEY.

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

To the Spiritualists of Illinois, Wisconsin, Iowa and Missouri.

We expect to turn our faces westward March 1. We desire to hear from societies and individuals who would like our service.

Please write us at once if you would like our service, or we may have passed up by before we hear from you. Address us until March 10, Rochester, Ind. Home address 618 Newland avenue, Jamestown, N. Y.

E. W. SPRAGUE AND WIFE,
N. S. A. Missionaries.

PSYCHOPATHY, OR SPIRIT HEALING.—A class in Psychopathy, or Spirit Healing, under the instruction of the spirit of Dr. Benj. Rush, through Mrs. Cora L. V. Richmond, is about to be formed. For further information, inquire of Mr. W. L. Richmond, 3802 Ridge avenue, Rogers Park, Chicago, Illinois.

The Springfield Union has the following: "ORDERS HAVE GONE OUT FROM THE WASHINGTON POLICE FOR CLAIRVOYANTS, MEDIUMS AND MIND-READERS TO LEAVE THE CITY IMMEDIATELY. CLAIRVOYANTS, PROPHETS OF EVIL AND CAMMITY HOWLERS IN CONGRESS ARE NOT TO BE DISTURBED."

L. I. Wilson, city editor of the Pueblo Star Journal, writes: "Mrs. L. O. Larson, a medium of this city, has been here for the past three years. While I am not a believer in Spiritualism, the same thing is an honest investigator, and am moved to speak for her. I have watched her work, and what she manifests through clairvoyant and clairaudient forces (what she claims) is to my mind at least mysterious. She certainly has given tests that are marvelous; many would say that she is a clairvoyant. I have attended her seances, and have been amazed at her manifestations. The rank and file of Pueblo citizens are all believers in Mrs. Larson's honesty and have the utmost faith in her work. Frankly, I am impelled to say that her work here has convinced me more of the mysterious in Spiritism than I have in twenty years of past investigation. Everyone who goes to her meetings (Sundays and Thursdays) is convinced that she is honest. She has given communications that are simply unanswerable, and has given her patrons and followers, also skeptics, ample food for thought, and no other manifestations could possibly accomplish."

Spiritual meeting, entertainment and dance, Thursday, March 3, 1904, at 8 p. m., at Hopkins Hall, 528 West Sixty-third street. Program: Spirit messages by Mrs. Alice Gehring, Mrs. Mary Cochran, Mrs. Blake, of Grand Rapids, and others. Solo by Mrs. Alice Markham. Recitations by Miss Esther Bueon and Grace Schoeneman, James P. Hulbert, James A. Patterson. Dialogue by Misses Esther Bueon and Grace Schoeneman. Admission, 25 cents.

The High Springs Journal, of Florida, has the following interesting item: "The trial at Jacksonville, Fla., of the mental science healer, Mrs. Helen Markham-Post, who is charged with devising a scheme to defraud divers persons and using the same to further this scheme, brought out very little new evidence Wednesday. A letter from an Indiana woman was read and placed in evidence, in which she wanted to know if Mrs. Post had been arrested to get her out of prison by using her mental treatment to persons who requested it by Mrs. Post's direction to the effect that nothing was impossible, and that she would take the case for \$4 per month. It was brought out that she answered, in regard to the matter, to give her treatment to persons who requested it for every imaginable disease, and also for troubles of all kinds. She had agreed to give treatment for making a new set of teeth grow; to make a leg grow on a stump from which the lower limb had been amputated; to make a foot grow on a stump from which the foot had been amputated; to make a person who had become estranged; to transfer the affections of persons, and, in fact, to do anything she was asked to do."

Mrs. Flora M. Allen writes from Manhattan, Kansas: "Our society would like to correspond with genuine mediums who may be passing through our midst. We are holding meetings here. Speakers and psychometric readers and test mediums are preferred. Address me in care of Box 711, Manhattan, Kansas."

A story that rivals Noah and the ark comes from the mouth of a White River, says the Vincennes Capital. Francis Fields, ferry at White River, lived with his family in a small house on the river bank. The high water threatened his home, but he paid no attention to it until a white dove flew across the river and perched on the house. It remained a while, and then it flew off, and Mr. Fields took this as an omen, and prepared to move out. By that time the water had risen so high that he had to wade to land. The family is now in a precarious condition as a result of the exposure, but is thankful to have been saved from drowning by the timely omen.

Mrs. I. A. Cross, corresponding secretary, writes: "Mr. Walter DeVoe will lecture for the Hyde Park Occult Society on March 6, at Alliance Hall, 323 East 55th street, at 7:45 p. m. Everybody come out, and have a good full house to welcome him. Our progress-ive eucharist party on Feb. 23 was a grand success. We will probably have one about March 16, but will announce the date more positively later. The Club room where the eucharist party is held is at 474 East 55th street. There are always fine hand-painted china pieces for prizes."

Dr. P. Douglas writes from Kentucky: "The books I have been reading have been of great interest to me. I have enjoyed them to the fullest extent. I received a spirit rap immediately after they were delivered to me. When I read Dr. Peebles' book, I received an answer from the spirit world. I am clairvoyant and can see my friends on the other side of life quite frequently."

H. F. Coates writes: "Dr. J. H. Randall will lecture for the Church of the Spirit Community, Kenwood Hall, 4308 Cottage Grove avenue, Sunday, March 1, at 8 p. m. The Doctor is one of our most able speakers and it is to be hoped a large audience will greet him."

The subject of "Development" was handled in a masterly manner, Feb. 21, by Mr. H. P. Arnold, who is one of our most promising speakers. Messages are given at all our meetings.

Prof. Deltsch, of Berlin, Germany, has again come to the front with elaborate objections to the present methods of imparting religious instruction in the schools. He says: "The findings in recent excavations in Mesopotamia should be put before schoolboys and girls. They should

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

not be brought up in ignorance of the results of later investigations into the history of religion."

Prof. Deltsch, of Berlin, Germany, says: "I am opposed to having school boys and girls taught that the narrative about the world being made in seven days is true, or that there is any verity in the statements that man was made of clay, that life was breathed into his nose, and that woman was made of a man's rib. I object to the tales about the ten patriarchs, about the summits of the highest mountains being covered with deluge water, about the ark of Noah. Only truth and the whole truth can make one free."

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn, and every Wednesday evening at 7:30 in Garfield Hall, corner of Garfield and Larabee streets. Emil T. Vaas, lecturer; Frank Joseph, medium.

C. H. Murray writes from Elkhart, Ind.: "We have had hot times here the past few weeks. The altars have been hot and many have 'confessed' Christ and the preciousness of his blood, and sing, 'What a wonderful Savior is Jesus.'"

Percy Howard says: "It should now be borne in mind that to make suggestions to the subjective mind, it is not necessary for the recipient of the suggestion to be in a state of trance. There are many stages of hypnosis before the somnambulistic condition is reached. The subjective mind at all stages is open to receive suggestion. This fact also must not be lost sight of. The subjective mind is just as amenable to the suggestions of its own objective mind as it is to the objective mind of another. Were it not so, the whole theory would fall. In other words, it is amenable to auto-suggestion. Thus is man constituted a free agent."

Through a hole in the ice a young mulatto woman was baptized recently in the Delaware river off East Camden. Her teeth chattered so that she could not respond to the questions asked her by the minister. Bishop Crowley's Church of God. The convert was barefooted and attired in a thin gown. The elders carried axes with which to break through the ice. When a hole was made one of the taller elders jumped in. The water was up to his chin. Then a prayer of thanksgiving was made that the woman was saved. The water was short and the water would have been over her head. A hole over more shallow water was then cut. All this illustrates the fact that all the fools are not dead yet.

Wilson Duncan writes from Council Bluffs, Iowa: "Prof. Henry Abbott is lecturing here at present. Not since Prof. Lockwood's lecture here years ago, has Council Bluffs, Iowa, received such an awakening along scientific lines, far in advance of ordinary minds. In light, color and inner forces. He will doubtless be remembered as one of the world's great masters."

Word comes from Paris, France, that with a view to improving the standard of ballet dancing, a curious experiment has just been tried at the Opera Comique. In the presence of an audience of ballet dancers from the Opera and other theaters, a young woman named Mlle. Madeleine, who knows little of music or dancing, was thrown into a hypnotic sleep by Prof. Magnin, of the Conservatoire de Musique, and the instruments played began to dance in the most graceful fashion, her movements reflecting the exquisite sensations produced upon her by the composer. The experiments are to be repeated in order to teach the dancers the art of expression and graceful movement."

Prof. Ransly writes from Cleveland, Ohio: "I am sorry to see that without it, I should like to see it in every Spiritualist home. It would be of just value to you. In regard to the Great Psychological Crime, I feel sure it will do good in the end. I would be glad if every Spiritualist had a copy of Dr. W. Stewart's lecture to read and study. I am sure every good thinking medium would endorse the same."

A recent dispatch from Marshalltown, Iowa, has the following relative to Rev. Nathaniel Pye, formerly pastor of the Lyons M. E. church: As a result of some scathing remarks uttered by Rev. Nathaniel Pye in a recent sermon in the Methodist church, when he spoke on the subject, "The Church and the Testimony of God and Man Against It," a formal challenge to a debate with an exponent of Spiritualism, Rev. Moses Hull, pastor of the Spiritualists of this city, has been issued. The challenge is as follows: "Having graduated from the University of Spiritualism, we can say that we enjoy that which comes to us through Spiritualism, to say the least, as much as we ever enjoyed what we found in the church. When you ridicule and condemn Spiritualism you at the same time to us as sacred as your religion is to you; in our estimation, we are a blasphemy. We stand in the name of candor and fair dealing, we invite you to a public investigation of that religion which you denounce and affect to despise. Let the people hear both sides of the question on which we differ, and let that be from the same platform on the same evening."

Columbus Wells writes: "I have been impressed strongly with the idea that we are a blasphemous race. The personal beings. The conclusion is that it is impossible for mind to exist without an organized body and brain. The spiritual form, or body and mind, cannot be separated; one cannot exist without the other. People have made the great mistake in assuming that the earth and everything thereon had to be created. Space is boundless, so is the number of planets or worlds revolving there. Each planet has its spiritual counterpart."

Mrs. L. Robinson writes from Baltimore, Md.: "We have a young society, a little over a year old, and we are making a determined stand for the glorious truth of Spiritualism. We stand by the teachings of Spiritualism as inculcated by The Progressive Thinker, and we admire the fearless way in which you expose the fakes and frauds. Go on with the good work, and may the time soon come when all who disgrace the cause of truth, and who are bent on shamming, and relegate themselves to the rear."

When writing for this paper use a pen or typewriter.

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TAKE NOTICE.

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

We go to press early Monday morning, hence communications intended for that current issue should reach this office not later than a previous Saturday morning. Bear this in mind.

Correspondent writes from Sioux City, Iowa: "By the mystifying influence of magic and all kinds of clever sleight of hand tricks, Alonzo Moore, traveling magician with the New South Jubilee Singers, who is said to be the only colored magician, entertained a fair-sized audience at the Y. M. C. A. symphony here. The medium, Hamilton, also came in for his share of appreciation. Mr. Moore performed a number of tricks which were entirely new to many in the audience. The billiard ball trick, in which he made the little spheres appear and disappear at will, was especially clever, and which he called wonderful spirit materialization. When will gullible Spiritualists learn the difference between trickery and genuine spirit power?"

Fallowfield township, Pa., residents are up in arms all because a number of people in that neighborhood declare that a light night shines in the window at the deserted pesthouse, and that consequently, they believe there are smallpox victims' ghosts about the place.

When Mrs. Angeline Kreider died last Saturday morning it was known by some of her friends that she had quite a sum of money, and that she had been searching for it. The money was not found, and Monday morning the preparations to resume the search were made before they began. Rev. S. T. Dodge appeared on the scene and said that he had had a vision during the night and that the money was in a place which he revealed to him. He said he dreamed that a man appeared and asked him if he was worried over finding Mrs. Kreider's money, and said that he was. The man then told him to look between two mattresses, on a certain bed, and he would find it. As the money was not found, the man named and found the money, almost \$100, and the note. While this may sound "fishy," it is true, and can be proven by responsible citizens.—Patriot City Herald.

W. E. Harvey writes: "I wish to state that I am a trumpet medium, capable of sitting under the strictest test conditions. I also get independent tablet writing. My brother, who is with me, a boy of 16 years, gets full-form materialization. We would like to visit good Spiritualists in Illinois, Missouri and Iowa. We will be in Booneville, Ind., for two or three weeks. Just finished a four weeks' stay there, last week. My address there will be W. E. Harvey, care of Dr. Grant Newton, Booneville, Ind."

Judge Garretson at Long Island City, N. Y., decided to grant a decree annulling the marriage of Margaret Jane Hamilton and Edward J. Roache. Miss Hamilton was married to Roache on October 12, 1903, by the Rev. Dr. Francis J. Snyder of the Lutheran church, Manhattan. On the day previous she had been married to Frederick S. Kirkman of Flushing by the Rev. Dr. Thorp of the Rosehill Methodist Episcopal church. Another action will be begun for the annulment of the girl's marriage to Kirkman. Kirkman is said to be over the state of New York, as he was married to Frederick S. Kirkman of Flushing by the Rev. Dr. Thorp of the Rosehill Methodist Episcopal church. Another action will be begun for the annulment of the girl's marriage to Kirkman. Kirkman is said to be over the state of New York, as he was married to Frederick S. Kirkman of Flushing by the Rev. Dr. Thorp of the Rosehill Methodist Episcopal church.

Correspondent writes from Buffalo, N. Y.: "Harmony Circle Spiritual Society is in a prosperous condition. It has added quite a number to its roll of members this season. Our Sunday meetings are attracting good-sized audiences, and a large number of strangers attend. Our speakers and mediums are doing a good work. Her mediumship has taken wonderful strides, and she bids fair to become one of the best message bearers in this country. Our developing circles are largely attended, and all its members show marked improvement. The mediums are doing some work and make fine mediums, and are better men and women for it in every way. We as a body think that The Progressive Thinker is doing a grand work, and wish it the greatest possible success, in upholding and upbuilding our glorious cause."

A paper published in Fort Scott, Kansas, has the following: "Mrs. Virginia Bryan, the lady who delivered two lectures in our city last week, was pronounced the best exponent of the occult that ever has visited here. The many people who were fortunate enough to hear her are loud in the praise of her wonderful powers. It is said, that it was easy to see she was under control of some foreign power other than her own." The Bourbon County Occult Association, which meets every Sunday night in the parlors of the W. O. W. hall, has secured some excellent talent along these lines of thought, but no one ever portrayed the beauties of the new thought with more ease and comfort than Mrs. Bryan. It is only regretted that more people did not hear her. Mrs. Bryan is an ordained minister of the gospel of Spiritualism, having ordination papers from the states of Ohio and Illinois. Fort Scott was the only city in Kansas that Mrs. Bryan visited, and we are high in our appreciation of her visit. She came from Cedar Rapids, Iowa, where she had been lecturing for two weeks and came to Fort Scott for Sunday, Feb. 7, stopping over Friday, the 19th, then going to Denver, Colo., where she receives a large salary for one month's work. Mrs. Bryan may stop over on her return trip. We only wish she could stay with us always."

Dr. H. E. Ballard writes: "In answer to the question, 'What is home?' allow me to say: Home is a bulwark provided by the husband for the preservation of his loved companion; the wife's infirmity where with her angel tread and tireless hands she succors the mental and physical needs of her loved companion; the mother's sanctuary for the preservation of the flock over which her heart centers, shields them from the elements and temptations, guides their erring steps with love, forgives their misdeeds, and sacrifices her life's force to soothe pain and banish care. That holy name of mother avails her God in man, and hangs on the lips as cherished memories of the past."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION. OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

Following the recent Holy Roller excitement, Corvallis, Oregon, is now much aroused over the manifestations of two Seattle Spiritualists who are giving seances at the Methodist church, and the other is now Rowe. The former is the physical medium and the latter, the photo-medium. These men have power, they claim, to produce the picture of people who have passed to the other world; to recall and converse with departed spirits and do other strange and uncanny things. From 10 to 25 people attended a seance, a few evenings ago, and besides hearing an orchestra of stringed instruments played by alleged spirits, the crowd saw and heard enough to leave them thoroughly mystified. The medium, Hamilton, is simply a gift, and does not come from study nor other source. The two men came to Corvallis on invitation from friends.—Portland (Ore.) Journal.

Emil T. Vaas writes: "Allow me to send you a short report from the Chicago field. On the evening of Feb. 18, I attended a seance at the Psychological Crime. Our bell rang violently, and on opening the door a noisy crowd rushed in, crying, 'Surprise! Surprise! Well, we were surprised indeed. The society Bund der Wahrheit No. 18, which we have been serving as lecturer for the greater part of last year, came laden with packages of good things to eat, flowers and presents of various kinds, together with a substantial donation in gold and paper money, which they overwhelmed us with in remembrance of our first birthday anniversary. Mr. Frank Joseph, medium, made a very kind address to which we responded as best we could under the circumstances. All then spent a very enjoyable evening until nearly 2 o'clock in the morning, when we reluctantly gave the good-bye to each other, retaining the memory of a happy evening, happily enjoyed by all."

Frank T. Ripley has been lecturing at Findlay, Ohio, and the paper published there reports him as saying in one of his lectures: "Spiritualism proves man's immortality and the existence of a spiritual universe. It destroys all fear of death, annihilates the doctrine of eternal punishment, and substitutes the doctrine of eternal progress. It sweeps away the idea of a personal devil and locates the sources of evil in man's own imperfections. It denies the immoral and soul-corrupting doctrines of any vicarious atonements for sin, and on the testimony of millions of immortal souls, it declares that the choice of every soul must arise and become its own savior. It ignores the degrading conception of a martial and vindictive God, and substitutes the worship of an Infinite, Eternal and all-perfect Spirit, as Alpha and Omega, all love, wisdom and law. It abolishes the absurd and unscientific conception of the absolute heaven and hell, making each a state of happiness or misery, dependent on the good or evil within the soul itself. It is the death-blow to superstition, sectarianism and religious persecution, but the friends and promoters of all reforms that tend to the betterment of humanity, and the advancement of truth in everything, it acknowledges. It recognizes the existence of man's incapacity to discover all truth, and therefore it fetters no one's opinions and teaches, but never forces its beliefs on any one. Concerning all spiritual life, it states that the spirit is not sustained by proven facts and corroborative testimony. Its phenomena being based on immutable principles of law, open up endless arenas of new research for science, and its consensus of revelations being founded upon facts, tend to place religion on the basis of science, and vitalizes science with all that is true and practical in religion."

Mrs. Mary Ince writes from Lafayette, Ind.: "Rev. E. W. Sprague and wife, N. S. A. Missionaries, have just closed a second series of lectures in our society, which has been very beneficial, and has been attended by a large number of people. There was a large attendance throughout the entire series, and great interest manifested. They arrived here on Jan. 1, and on the 8th they organized the Psychic Spiritualist Society of Lafayette, Ind., with 40 members, and left here on the 11th of January. Since that time the society has been holding regular meetings on Ninth street for one year, and have papered and fitted it up for their exclusive use. Brother Sprague was called last Sunday to dedicate our new church. He highly approves the step taken to place the society on a permanent basis, and has been very helpful throughout the land, and show to the world that we are not ashamed to proclaim the truths of Spiritualism."

Mrs. M. Henry, secretary, writes: "The Ladies' Auxiliary connected with the Universal Occult Society held its first social under its state charter at the residence of its president, Mrs. D. H. H. on the 10th inst. At least seventy-five were in attendance. Harmony reigned supreme. The enjoyable occasion will long be remembered and be repeated every second Saturday evening. The vocal and instrumental music was inspiring to that extent that it brought forth very beautiful responses. The vocalists were Mrs. Karcher, also very appropriate remarks from Princess Viroquo, Mrs. Bliss-Green, Mrs. Hansen and others. A poem was read by Prof. P. C. Marsh of Boston. Mrs. McMenamin did excellent psychometric work. Mrs. Burland, Mr. Hillis, Mr. Paulson, others rendered with tests and messages, also palm readings. This very enjoyable occasion happened to fall upon the birthday anniversary of the treasurer, Mrs. Willis, who was made the happy recipient of a magnificent palm, one of nature's emblems of eternal life. The presentation speech by the president was followed by a very affectionate response from the recipient. A Book on Solar Biology should have been presented to her, but through some neglect it did not arrive in time. She will get it later. She also received a large birthday cake and all seemed to enjoy very much. The next day, Feb. 21, the Society held its conference meetings at 3 p. m., speaking, tests and messages. Lecture followed by messages, at 8 p. m., every Sunday in Hall C, at 77 East 31st street, near Cottage Grove avenue."

more than 600 years before Christ! This fine portrait was given Mr. Hinkley through the mediumship of Mrs. Augusta Ferris. Mr. Samuel Smith has organized a home circle at the home of his daughter, Mrs. Chas. Haynes, on North Lafayette street. Friends meet every Thursday afternoon. They are given a very interesting display of the writer for the hospitality given. The good talk from a German control, and the sharp wit of Jimmy Jones (two guides of Father Smith), will be well remembered. My present address is 913 Bostwick street, Grand Rapids, Mich. Finding Sister Sarah L. Davis very sick and low, I am serving in the capacity of nurse. Mrs. Davis is a thorough Spiritualist. She is not able to read and write at the present time, but if friends will send her a few good wishes, I will take charge of her mail to the best of my ability."

Mrs. A. Saxsmith writes: "The Rising Sun Spiritualist Mission, which meets at Star Lodge Hall, No. 378 S. Western avenue, held a Package Party on Monday evening, Feb. 22, at the home of Mr. and Mrs. Geo. Green, 770 West Van Buren street. We were sorry that Mrs. Green was not able to be with us, as she was called away to the sick bed of her mother, but the party was a grand success. The packages, as they were sold off to the highest bidder, afforded much merriment. Our president, Bro. Kerchner, certainly never worked harder than he did selling off the packages, but he did so very rapidly. We had an enjoyable half-hour with the talking-machine, and then came the raffling of a beautiful sofa pillow donated by our vice-president, Sister Close, and which was the lot of the writer to obtain. Our palmyrist parlor (Mrs. Green) satronized. Our good sister, Mrs. Triffin, dressed as a spy, rendered great satisfaction. We had some recitations and instrumental music, and every one went home feeling that they spent an enjoyable evening, although they may have been lighter in pocket, but the proceeds exceeded \$25. We thank our dear friends and members very much for their kindness."

There is many a trouble Would break like a bubble, And into the waters of Lethe depart, Did we not rehearse it, And tenderly nurse it, And give it a permanent place in our heart.

There's many a sorrow Would vanish to-morrow Were we but willing to furnish the wings; But, sadly intruding, And quietly brooding, It hatches out all sorts of horrible things.

The Elmira (N. Y.) Advertiser has the following in reference to Mr. Edgerly: "The spirit of John McCarty, a sailor who died at his home in Newburyport, Mass., in 1882, addressed the congregation at the services in the First Spiritualist Church last evening, speaking through the mediumship of the Rev. O. A. Edgerly, who is conducting the services in this church for a short time, at least that is what Mr. Edgerly claims. In this connection it may be stated on the same authority, that it was McCarty's spirit which first made Mr. Edgerly's mediumship manifest at a meeting which the audience had given a rare treat by Will J. Erwood, secretary of the Wisconsin State Spiritualists Association, who lectured here on the 22nd and 23rd of this month. Although we have but a handful of Spiritualists here, the hall was well filled both evenings. Mr. Erwood is an able speaker, a genuine seer, and on both occasions, held spellbound. We bespeak for Mr. Erwood, a brilliant future."

March 10 Will See Awful Human Slaughter! New York, Feb. 27.—A spirit which, he says, appeared to him some years ago and returned to repeat his warnings at various intervals, has revealed to him the beginning of the third world war, the coming of a vast conflict that is to involve two hundred million people, and in which sixty-six millions will be killed. To forestall this horror Lortie has written President Roosevelt and Pope Pius to warn them that the war between Russia and Japan is the beginning of the third world war, the coming of a vast conflict that is to involve two hundred million people, and in which sixty-six millions will be killed. To forestall this horror Lortie has written President Roosevelt and Pope Pius to warn them that the war between Russia and Japan is the beginning of the third world war, the coming of a vast conflict that is to involve two hundred million people, and in which sixty-six millions will be killed. 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