Progressive Thinker.

SPIRITUALISM -- The Bright Star of Hope That Stands Eternal in the Heavens; Our Beauteous Guiding Star, Shine On for Aye!

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The Center of Creation

BY CHARLES DAWBARN.

In his search for manhood within the solar system, Mr. Wallace begins with Mercury as nearest to the sun. Mercury is not only very near the sun, but, like our moon, keeps its face perpetually turned to its lord and master. It is, therefore, almost red hot on one side, and cold as space on the other. It has almost no atmosphere, and is too small to hold by attraction either hydrogen, oxygen or nitrogen. There would be a constant turmoil all over its border lands, where heat and cold meet. So, of course, man could not have been evolved under such conditions.

The next planet is Venue. It is large and dense enough to retain the same gases as the earth, and has even a deeper atmosphere. But, alas! it has been recently discovered that it has no day and night. It turns the same face to the sun all the year round, so would roast humanity on one side, while freezing it on the other. Like Mercury, it would have cyclones and hurricanes galore playing perpetually at its border lines between the heat and the cold. Thus Venus is as unfavorable to human

After the earth comes planet Mars Poor Mars is but one ninth the size of the earth so cannot hold any gases lighter than carbonic acid. This alone would settle the question of any beings such as we call human existing on that planet. So it is not necessary to allude to the so-called "canals," now acknowl odged to be due to natural causes. The planet is simply impossible to human

It is unnecessary to discuss the outer and larger planets, since they are ac knowledged by every astronomer to be without a sufficiently solidified surface to support or maintain human life.

We need not discuss the moon. Its conditions, like those of Mercury and Venus are simply impossible. .. We thus after examining carefully the goods on Nature's counter, find nothing outside of earth that would be of any service to

Most certainly the learned doctor seems to have proved his assertion that earth is the only probable, not to say possible, mode of man throughout the whole of Cosmos. The evidence he preents will suffice for those who know a fact when they see it; and, for the rest, But having these facts we propose to ask what they mean in the light of other knowledge, some of it but recently

We stop a moment to acknowledge our indebtedness to the learned outhor of "Man's Place in the Universe," but now his responsibility ceases, for the all there is to play or work with, and writer is proposing to go to work on his writer is proposing to go to work on his given account, and take a broad view of life from a standpoint not approached in that work, but of equal importance of intelligence, working through substance, by means of energy. Just the stance, by means of energy. Just the stance, by means of energy.

PART SECOND.

This theory of an entire cosmos without a man in it, save on the one wee lit-tle earth, is startling, though apparently Of course there may other kinds of beings on planets and guess what they look like nor the kind of food on which they subsist. If intelligence be at work in a form not human, there will be nothing in the death process to change its nature. We have that lesson here upon earth.

Nature offered Intelligence the choice of two clearly defined lines of advance. She could either take a backbone and become a vertebrate, or, adorned with On the one line she achieved manhood ilization just as remarkable, with some virtues, and even arts, impossible as yet to humans. But though living on the same little planet, and equally in barmony with its conditions, no intercourse is possible, nor apparently would be possible in the spirit life of to-morrow. This law of intellectual separa must apply to all forms of UNHU MAN life everywhere; and not only through time, but possibly into eternity.

So the writer is not going to claim cousinghip with other forms of life, but he would like to find out as much as he can about man, whether white, brown, black, yellow or red, with a view to his present and future possibilities, and re lation to Cosmos.

The first singular fact is that you can take a man to pieces, to a large ex-tent, and yet leave him his manhood. Take off his legs and arms—a mere surgical trifle now-a-days-remove his appendix and even his stomach, extract his teeth and shave his head, yet no body will object to his voting at the coming election, if otherwise qualified. His wife and family would still claim him, and his will would probably be attacked for usual causes. Of course that is only physical manhood, which we thus see has no fixed proportions. and is regulated only by the survival of

But it is very little different when we come to examine the mental side of him. Just a little twist to one side or the other, and off he goes to an asylung He must act, and even think very muc like his neighbors or he will be view with suspicion. And as a most singu lar fact certain rare cases have proved that his mentality can be broken up into a number of personalities, one, apparently, with as good a right to posthese new personalities may pose as a saint, and the very next h ur a com-

mon-place sinner may hold the fort. The extraoadinary cases of Mollie Fancher and Miss Beauchamp-scieniffically attested-with many others more recently recognized, tell us that personality is just as evanescent as form. If one of Miss Fancher's half-dozen personalities commits forgery or judge would know how to Weal with the case other than by incarterating the whole crowd in an asylum. Through Beatrice St. George, Wilmette Baints and sinners alike would have to

go to the same hell. It is beginning to be recognized that personality is a very unreliable expression of manhood. The personality, you knew twenty or thirty years ago, and have not met since, in gone for you. At best you exchange memories, and so believe yourself into

I have elsewhere, in other articles,

that death itself like birth and accident during life, sometimes disrupts the old personality, producing in that way much of the confusion and mystery of spirit return. Fancy Mollie Fancher over there and trying to come back. Sometimes you would feel to recognize some mutual fact, and cry "wonderful test." But then would come appear ances, one after the other, each a true Mollie Fancher, with which you could make no connection. We must, there fore, have something far more reliable than personality if we are to make a real gain out of our mortal or spiritual experiences. It's no use John Smith shricking that he wants to be always John Smith. The shrieker is himself only one of a lot of possible personali ties, each with an apparent selfhood, with as good a claim to individual im-

rest of the crowd. Of course this is a very interesting heme, and perhaps includes rather nore than our talented Wallace was thinking of when he was limiting mortal humanity to just one speck in the universe. For the census says, one imes one is one, and nothing over, personality becomes mathe matics if you follow it out far enough Once again, what do all these facts mean for us? To answer that query it really seems as if we must start in our quest all over again. Let us see what ve really know about it, rather than

what we merely believe.
It was not a joke when we said that a man could be cut up into a great many pieces and still remain a man. you can't cut up Nature. She has done that for herself, and her "cut ups" are the units which blend into temporary personalities. Sometimes they blend into a sun or a universe; sometimes into a man or a mite. Its only a question of shaking a lot of them together and calling the result a personality. But if you shake them into a form you recognize, and perhaps admire, can just as easily shake them out of it and begin all over again. The point of importance for the student to note is this-there are but three kinds of raw material-using the word material for want of a better-and they are inde structible, and always found together

chomist can analyze, nor mortal com-You can't have energy alone, or substance alone, or intelligence alone, and the very moment two or more such ble in every movement. You may fancy that sometimes intelligence is working outside the molecule, when you are told to call it "chemical attraction and repulsion." But just a step or two fur ther and your chemistry fails, for the intelligence is at work inside, and then the learned doctors of philosophy tell you you must call it "mind."

Herein is a stupendous fact. Every gathering of units is a form personality that, in one sense or another, marries rears a family, and then retires. That the entire history of creation. all the time the unit—the eternal three -is lord and master of its own inde structible self. Since these are facts what do they mean to the reader and writer of this article?

(To be continued.) San Leandro, Cal.

KEYS.

We hold the keys of our destiny To employ them just as we choose. Then shake the fetters off and be free And no longer your "fate" abuse. Bound by the forces of circumstance Then call on the deathless I. Rouse up your courage and give

To the wonderful key of Try.

Meeting a frown or a bitter word For the good your hand has wrought Silence, and see how the depths are stirred

By the key of a loving thought. Holding the sense of an injury
Which has caused your heart to

Pardon, and set the black blood free With the key of a kindly deed. Health and wealth you can claim no

And adversity's blasts are chill? Place in the iron of that stubborn door The key of undaunted Will. Mourning the loss of a loved one dead Released from the toil and strife?

lilence, and take in your hand instead The key of eternal life. Friends are faithless and love untrue, And the sky is Godless above? Then open the heart and the soul of you With Loyalty's key of Love, And give of mercy or pity or pelf And wake to each sad heart's call:

In losing self you shall find yourself The master key of them all. For we hold the keys of our deatiny

If only we understand, And place in each difficult lock we see The key that lies in our hand. Silence Patience and Pardon. These Are proof against every test, But stronger than all, the master keys

Of a selfish Love is best. NORCISSUS AGAPA.

house on the bayou, she had said to him:
"We will stay here forever. It is a place I have seen in

And Saunders, being newly wedded and seeing all things through the glamor of love, had freely consented. Yet, when spring came and the halo of the honeymoon had dimmed, he remembered his friends and his sports. For Saunders was strong with youth—used to the buffet with Nature and contentions of the field. He suggested that they should return North-that at least they should spend some weeks at the resorts. She shook her head.

"No, no," she pleaded, "not now. Let me have this now It is a realization. I can find it nowhere else in the world

So Saunders had his yacht down and some friends. They made the old house merry for a time, then went away on a cruise, leaving the young wife, who loved better than all to sit on the long jasmine gallery at evening and from amid the vines look down to the little moonlit harbor, with its shining water, the draping moss, and the cypresses on the point that touched a path of light where the water bent outward to the sea. Filled with a great happiness, her summer became a

Saunders came and went. Devoted and tender, he meant to be kind; but the quiet, half-enchanted round of the old manor where he had passed his childhood no longer satisfied his robust nature. So the yacht sailed in and out of the little moss-hung harbor, the young wife waving good-bye from the veranda stair. Sometimes she sighed as she watched his beyond the cypress point; then, lost in her happiness and her fancies, she would forget and find a comfort that was real in the things we have been taught to call intangible.

Thus it was her world became not altogether as the world of other people, but a curious half-world wherein she seemed to be near, almost to commune with, gentle, unseen forces that offered the peace of a sweet companionship. Sometimes she even fancled a light touch on her cheek. Again, something that was like a whispered word came as on the perfume of the jasmine. Once, in the moon light, a face, ever so faint and filmy, floated between her and the vines. when she looked again only the vines were there, and she could not be sure. It was as if she had entered a sort of border country, between that which we know and that which men have never ceased to speculate. The negroes of the household-old family servants most of them-held her in awe and reverence, and whispered the traditions of the manor-of other women who had been as she was, and had sat thus among the jasmine on moon-clear nights.

When the baby came it was September. Saunders had meant to be there, but the yacht had been held by a stress of weather. Lying with her baby boy by the open window where the scented air and the white moon rays came in, sh seemed so like a creature from some far, dim meridian, that those who served her were filled with deep superstition and marvelous beliefs.

When it was near morning, the old nurse, who had bee leaning from the casement, saw something come into the path of light that lay between the cypress point and the land-She crept to the bed eagerly

"De boat am comin', Missus. It jes' turn de point!"
"The boat? The silver boat?" "Oh, no, Missus! Dat ain't comin' now. I mean Mas'

Saunders remained longer than usual this time. was a new interest. The picture presented by the beautiful mother and babe crowded out other attractions. Then he urged her to go with him for a cruise, and take the boy along. friends instead. After that he went much as before. Once when the boy was rather more than a year old, walking about a little and saying a few words, Saunders went for a longer cruise than usual—as far as Havana this time. turned the boy was in the family graveyard, the mother at her old place among the vines, with the boy's playthings on

It was a blow to Saunders. The boy had learned to kiss him good bye, to know him when he came, and had loved to be carried in his strong arms. The place without the boy was unbearable. He urged the mother to go with him, now, anywhere—to give up her lonely life. She still refused. "I shall go only with the silver boat," she said. " I shall

"The silver boat?" Saunders regarded her, only half un-"The silver boat that comes for the women of the manor.

ou must have heard of it." Saunder's look became one of annoyance.
"Oh, the old tradition. I thought that boat was forgotten

"It came for your mother," nurse says, "the night you were

"Old negroes see many things-whatever they expect to

see, in fact. She probably saw the moon on the water. have seen it look strangely myself."

He went alone and continued to go at intervals, remaining away longer each time. While at the end of the jasmine gallery, with the boy's playthings strewn as he left them that

last day, the woman sat as she had loved to sit on those summer nights before he came, looking down on the little harbor and the point of cypresses, where the path of light led outward to the sea.

She was sitting thus on the night when the boy would have been two years old, leaning back in an old armchair and look-

ing down through the vines at the moonrise. A white wrap

was drawn about her shoulders, and in the fragrant dime

she seemed a fleeting, insubstantial being that might vanish Presently the moon, lifting higher, threw a flood of radiance into the wire gallery entrance. Some of his toys lay in the moon light—a little cart, a toy boat and some soldiers. It was close upon the hour of his birth, and looking at these

things the mother fancied how he might have looked had he lived to be there with her to night. Her eyes drifted away to the point, where the roadway of light was broad and wonderful because of the full moon. Then she leaned forward a little, looking more intently.

Something had turned the point and was coming down the shining way. It could not be a boat, she thought, for a boat would show a dark outline, while this was white, almost as bright as the way itself. But then she saw it was a boat—a poat of light, coming steadily in, its white sails filled, though the air seemed without motion.

"Oh," she breathed, "the silver boat!" She began to tremble. Should she go to meet it? No, oh, no, it was not like that. She leaned back in the big chair and closed her eyes, as one waiting a summons. Then pres-ently she opened them, remembering what her husband had said of the moon on the water. No, she had not been de reived. The silver boat lay at the landing dock, and there was someone on the floor in the moonlight. Then she knew t was her baby boy who had come in the silver boat. - He was once more beside her, amid his toys.

At-first she did not speak, fearing he might vanish. Then she called to him, very gently, using his pet name. For a moment he did not notice her, intent with his neglected playthings. Then, a toy in his hands, he came nearer. She had known he would look just so. When he spoke, it was as she had known he would speak at this time.

"I wanted my toys," he whispered, "I wanted to come." She leaned forward hungrily, yet feared to touch him. She saw now that he was not as one of the tangible world. but a semblance, something as we may see reflected in plate windows. "May I go with you?" she asked. "Will you take mamma

in the silver boat?" He shook his head. The silken hair fell about his cheens. "No, only for me. They said you would see me if I came to-night, and would have my toys for me." "Yes, oh, yes! I always have them for you! Will you

As often as they will let me. Perhaps you will not always see me. I have been here before and you did not see me." "But I felt that you were near-oh, my baby! my baby!" He returned to his toys. The moonlight flooded in and

When Saunders had taken his young wife to the old manor made him a white playground. Sitting in the shadow the ouse on the bayou, she had said to him:

"We will stay here forever. It is a place I have seen in was not sleep but a great harmony of peace fell upon her and pon all the land about. The breeze died. The moonlight shed a fuller glory, 'The perfume of the jasmine became senlight with unseen life. . When consciousness returned to her, the square of moonlight was gone, the silver boat was no nger at the landing-place.

After that he returned to her each year. When the hour of his birth came she watched the silver boat pass the point Cypresses, and then he was beside her. And each year ound him a little older, as of course he must be, and each year she had prepared herself for the change.

Thus she saw his growth from childhood to youth, much is also would have seen it had he remained in her daily life. As he grew older his early toys were laid aside, and she bought other things such as she thought he might care for, and had them ready for each coming. The household, seeing this, grew more sadly tender, more silent in her presence, more deeply superstitious than before; while Saunders urged her again and again, to leave the old manor and go with him back to the world, his world, and to what he termed realities of life. She gently resisted each appeal. Her world, her life, and her realities were there on the old jasmine gallery. The outside world had grown vague, dim, insignificant-the shadow of a half-forgotten dream.

As the boy grew older he spoke to her each time at greater length, and often tried to tell her something of his existence. She listened hungrily, understanding little. She realized that it was a life without material need, and with other senses than hers. He had pleasures, he had companions, he was taught. By and by he would have duties. She comprehended this, but when she tried to understand the nature of it all she grew confused and gladly came back to him as he sat before her, a semblance and part of the life she could compre-

Often she spoke to him of his father. She had found that the boy, too, loved the strong man of the world, and knew much of his life and needs. Yet when she spoke of having the father with them at these times, he only shook his head "Do not blame him." he said to her once. He had grown a

tall youth now, with much of his father's face. "Do not blaze him for his life. He has a good, true heart, but he is not as you are. He is of the world of substance; the tantible world. You are of our world—the real world!"
"Oh, I do not blame him—I have never blamed him!" she

"But the world of substance, and-the real world. I do not quite follow you. He smiled gently. How beautiful he was! How she

mged to strain him to her heart!
"The langible is not real—that which you perceive with your raterial senses. It fades, perishes, goes into other forms. Only the intangible is real. It may change with growth, but it is always the same in substance. Thought, pirit these are intangible, and there are forces, some of which you call electric. They are really as one—a part of the great light which is life. That which you see and touch

"But I see you, and oh, you are real, are you not?"
"Yes, and it is with the real vision that you see me—the "But why to I see you clothed as in the material life?"
"Because: with you the real ever must herealy a the Because, with you, the real eye must perceive the material eye, which supplies what it has been trained to see—the

orm and dress which the conscious mind expects." "Then are you not as I see you?" "I am as you see me, yet I am more than you see. When

ou see me at last only with the eye of the real, you will know, and you will not be startled "And the silver boat," she asked, "is that, too, of the material eye?"

"The boat which you see, yes. Yet, there is a boatof light,"
Then once more he tried to convey to her something of the spirit life and seeing. But she became adrift presently, and only vaguely followed him. It was as when we try to convey colors to one born blind.

"Oh, when sm I to see?" she pleaded.

"There is a life in which you see, now," he answered. "In that the you have heen with me from day to day, it be-

that life you have been with me from day to day. It becomes the conscious life when you waken. Then you will th see and understand."
"And that will be—?"

"When you come to us wholly."
"In the silver boat?" 'Yes, in the silver boat." "Soon? Will it be soon?"

"Yes, soon. Perhaps it will seem long, waiting. But it

When Saunders came home that time, she was even more gentle, more tender than before. He thought her more beautiful than he had ever seen her. Lingering together by the water's edge, under the moss-draped live oaks, they were almost lovers again.

He came oftener that year. Oftener, too, he spoke of their baby—the baby who would have been almost a man now—and more than once she was ready to tell him of the silver boat. Yet something always made her hesitate. found him on his autumn cruise, yet expected daily, for he had promised an early return.

She was in her old seat on the baby's birth-night, looking down the way of light, to the cypress point. The moments always passed so slowly until he came—and the waiting she was weak and tired to-night-it seemed to her that he must come, oh, he must come soon! She would close her eyes a little, and so rest.

And then, all at once, he was there. She had missed the coming of the boat, but lo, there he stood in the moonlight! Tall, strong and beautiful, and now as never before, holding out his arms to her, his face filled with the joy of welcome! And at first she could not move, and started to cry out. Then, suddenly, she was standing before him, while from between them, something that was like a wall of mist fell away. and beliold, she saw him with the eyes of light, in the glory

Saunder's yacht came in at daybreak. He hurried up the path and gave a cheery call as he mounted the veranda stair. Then he paused, and tiptoed over to where she was sitting. She had been there all night, he thought; it would not do. The servants must take better care of her.

He took her hand to lift it to his lips. Then quickly he let it fall. The old nurse, roused by his voice, came out on

the gallery, half awake. Saunders beckoned to her.

Your mistress—she is—she has gone with the silver boat," lie said.—From The Delineator.

OUR SICK AND DISABLED MEDIUMS.

The freasurer of the N. S. A. has \$1,000 he is anxious to contribute towards the support of sick and disabled me-diums and speakers. While he is so exceedingly liberal, he visely insists that the 10,000,000 of Spiritualists in United States shall contribute as a body a like amount. If each one of that large number will contribute ONE CENT each, \$100,000 instead of \$1,000 will result therefrom. But as many of these 10,000,000 of Spiritualists are niggardly mean and stingy, and as bad, if not worse, than the meanest orthodox Christian, they will not contribute one cent, hence it behooves the intelligent, whole souled element in our ranks to assume the burden, and put their hands deep in their packets and send on their dollars to aid in sustaining the sick and worn out mediums and speakers.
St. Louis, Mo.

The thirst of the fathers challenges the boldest repudiation in Bibliolety. I cannot reconcile an ethical Jesus and an object marked with what is now known of the canonical

indicates the Cold and New Testaments.—Rev. W. T. Reme temptations come to the industrious, but all tempta-

THE SOPHIST.

Some Cogent Reflections Thereon.

There are those who believe that de parted spirits concern themselves about he affairs of men. There are others who believe that superior beings from higher planes of existence interfere with the affairs of men. Still others maintain that God mixes himself up very extensively with the affairs of men. And yet others who hold that fate or destiny fixes every thing, even

o our volitions. But the courts, and all men in the practical affairs of life, while not passng on the absolute truth of any of the foregoing propositions, hold that the healthiest and most profitable opinion is that every man has a will of his own and that he must successfully resist all 'controls" which would place him out side the law and the proprieties.

The man who kills another is not ex cused because he says God commanded im to do it, and it is not worth while for the man who maltreats us to urge is under the domination of a spirit not his own. Maybe he would be f he brought these parties, God and the spirit, into court and they corroborated is testimony.

The Greek sophist stands for one of hose oft-recurring periods in the history of religion and philosophy when men lose faith in the ability of human capacity to solve the problems with which religion and philosophy concern themselves, and who for that reason turn from these questions to the practical affairs of life. It is quite natural where there is so much conflict of opinions, as there was in Greek philosophy at that time, for the Sophist to conclude that none of these opinions were absolutely true. Anyway, the position of the Sophist was that there is no such thing as abstract truth, nor abstract good. What appears good and true to one man, does not appear true and good to another man, because of a difference -not in the thing, of course, but in the view point. The sophist, however, held that there are "healthy and profitable" opinions, and that the state and the in dividual should encourage these and discourage all unhealthy and unprofitable opinions. Evidently it would not be a healthy and profitable opinion for the state or society to hold that men may be so far under the domination of the fates, spirits and gods, as not to be accountable for what they do. And we take it that no opinion is healthy and profitable for the individual which takes away his self-reliance, for self-reliance is self-effort, and self-effort is self-development. As it is according to certain opinions, after what the gods, fates and spirits do for us there is nothing left for us to do for ourselves, but sit by and see the thing go.

But can man have no aid intellectualno aid physical except such as comes to him through the alimentary canal or in the food he eats and the air he breathes? Can he have no aid from the infinite, eternal and omninges, ent source of all existence, which some call God; others Infinite Intelligence: others matter, and which is known by a thousand other names too tedious to

Those who have read my book* know that my fundamental concept is that the worlds coming into our view first as nebulae, are the self-development of or from an infinite, eternal omnipresent and incomprehensible ethereal sub stance, which to give it personality and thus facilitate discussion, we named Ethia-hence Ethianism. Of course this concept may not be absolutely true, but as it is founded on science, reason and common sense, perhaps it is as nearly true as are the concepts of those who fancying themselves inspired of the gods, or controlled of the spirits, turn their imaginations loose, unrestrained by any considera-tion whatsoever. Those who claim inspiration, or any other control, can only substantiate their claim by applying the facts of science, reason and common sense to what they say. Why not stop

at the end of these capacities and have done with it? Anyway, in the Ethian view the world we know is "fixed" ethereal substance Of this fixed substance we eat three times a day, and breathe much oftener, oftener, and in the process of digestion we reduce it to a state more or It then passes into the blood and on to organ and tissue where it takes on the precise nature of organ and tissue and does it without volition

on our part. The infinite Ethia or ethereal substance is ever present in organs and tissue, and in all other space; and absolutely "free," much more free than what we have as digested food in the blood and which takes on our nature of its own volition. Why not by an effort omnipresent ethereal substance take on the nature of healthy or normal organ and tissue, instead of perpetuating a diseased one as food does; and thus have aid direct from the source of all existence to supplement that which we have indirectly through the food we eat and the air we breathe. Echo answers why not, but does not commit it-

self to anything forther. It might however pay an old man at least to experiment along this line. He might thus put on the brakes, or possibly reverse the engine; otherwise he goes on down to the foot of the incline on regular schedule time.

Ethia "created" the whole world direct from herself in the "beginning; what insuperable objection could she now have to effecting repairs and improvements in man if he placed himself n rapport or intellectual harmony with her? It is, however, well enough to keep in mind that the gods help only those who help themselves, and afte we reach the end of our own tether.

Afton, Tenn. Afton, Tenn. F. J. RIPLEY.
* Ethianism; or the Wise Men Re viewed. Price 50 cents, postpaid. Post office money order preferred. Address all orders for the book to F. J. Ripley, Afton, Greene county, Tennessee

Fashion wears out more apparel than

OBSESSION.

Obsession Successfully Treated.

To the Editor:- I want to crave your indulgence to allow me a little space in the good Progressive Thinker, to add just a few thoughts which have been suggested from reading carefully the many articles contributed to the great symposium as criticisms of the marvelous book, "The Great Psychological Crime." There has been much good thought brought out on different branches of the subject, but I was left for Nora Batchelor, of Ashland, Oregon, to handle the subject of meoregon, to handle the subject of medium obsession, good and bad influences, etc., and I wish to have every reader of The Progressive Thinker read and re-read with care her article in No. 738, Jan. 16, 1904. This article expresses much logical fact on this subject so much discussed by able minds. I have been associated with Spiritualism and mediumship since Andrew Jackson Davis commenced publishing his Great Harmonia. I have met many cases of what is called obsession, and have re-lieved all such by instructing them in the law and effer of such relations, by plain reasoning and kindly talk. No swearing, praying, or exorcising them in the old theological way:

It does indeed seem strange to me to see Spiritualists so slow to learn the fact that spirits on the other side of life are just what we have sent over there through the process of transition-just human spirits, human beings still, as we shall be soon; and who would think of exorcising his neighbor whom he might find trespassing in some unkindly man-

Remember, dear friends, these decarnates we talk about as demons, devils and wicked spirits, are of our own household, and because we cannot see them literally we call them bad names. Two of the worst cases I ever met of obsession-one was the grandmother decornate controlling her dearly beloved grand-daughter. When I got into communication with the dear old spirit, she frankly confessed she would not

injure her, for "I love her dearly." The other case was a sister obsessed by a brother, a physician-not a devil or what you would call a wicked spirit. The sister was amiable and kind. He said he had enjoyed himself. more since he had been with her than he had ever done in his life. He promised to leave her if it was injuring her,

have done so if she had known it would

which he did not understand, In conclusion I wish to add this: I am quite well acquainted with the author of The Great Psychological words said of him, for I esteem him a noble good man; but I am quite sure he has assumed a knowledge structive nature of mediumship that he is not master of. It is ignorance and only ignorance that makes the practice mediumship hurtful. know enough to guide and surround these mediums, (ministers of light) with justice, love and truth, Mother Nature will have no need to turn her constructive forces into destructive, disintegrative forces to get rid of the theologic ignorance of this age, cultured in the material physical. but not in the spiritual. There is really no limit to this subject, but our knowledge of it is limited.

A. ANTRIM DAVIS. What Cheer, lowa.

Mansions in Heaven.

At a recent meeting of our Women's Christian Temperance Union, one of the speakers who was very apt in her illustrative anecdotes, told the following story of an excellent woman who had

She dreamed that she died and went to heaven. After passing through the Gate of Pearl, she was met by an angel whose duty it was to conduct the ransomed ones who entered the Celestial City to the places prepared for them. She accepted his escort, and they had not gone far before she caught sight of beautiful mansion in course of erection, and she at once asked for whom it was intended. The name mentioned by the celestial guide in his reply was fa

"Why, he was my gardener!" she exclaimed in astonishment. "He only had a little cottage to live in when he was on earth. He gave so much away to the poor that he could not afford any better place for himself."

As they proceeded on their way, they nassed many residences in the course to a small cottage-so small, and comparatively humble, that she inquired, "And whose is this?"

The reply was, "Oh, that one is for you!' 'For me!" she' exclaimed. "For me? Why, on earth I lived in an elegant mansion and I had everything in it as handsome and fine as possible. I shall never be able to live in such a small

Whereupon the heavenly guide made answer to her: "The Master Workman says that it is the very best he can do for you with the material you have sent

up to him to use in building it!" Of course this was a dream and told as a dream. I have always believed that all we gave to the Lord as unto much treasure laid up in heaven; but the idea that my words and works and gifts might have anything to do with the size and character of my "mansion up there, had not entered into my head. And the little story has made me more than ever determined to try to do more for Him who has done so much for me, and to endeavor to lay up treasure in heaven against the day when I shall see Him face to face."

Cincinnati. O. N. A. P. The above from The Converted Cath-

olic would make excellent Spiritualistic reading with a few slight changes.

He enjoys much who is thankful for little; a grateful mind 's both a great' and a happy mind.—Selver. Good order is the foundation of all good things .- Burke.

LAKE HELEN, FLA.

Notes From Southern Cassadaga Camp.

The arrivals since my last letter have been W. R. Rhodes and wife, Corry, Pa.; E. R. Hopkins and wife, Brooklyn, N. Y.; Mrs. D. H. Rogers, Collingwood, Ohio; J. W. Brewer, To-ronto, Canada; Mrs. W. M. B. Hammond, Pittsburg, Pa.; Miss Sara Will son, Summer Point, W. Va.; Mrs. Corrella Bannister, Gonzales, Texas; Mrs. Amanda Coffman, Grand Rapids, Mich. There was also a number came on Sat

Monday afternoon conference was not very largely attended, on account of several loads of people taing that time to visit DeLeon Springs, said to be the genuine fountain of eternal youth dis-covered by Ponce DeLeon many years ago: still we hear of an occasional tuneral in that section; but the evening card party was very largely attended the excursionists ending up a happy day some of them receiving prizes I. D. Palmer donated the prizes for the evening, they were very pretty Florida Sonyapirs. Mrs. Dr. Hilligoss fur-hisligh them one evening, and also one who did not want her name mentioned since Mrs. Stephens set the ball rolling at the beginning of the season, and we still have gifts for prizes on hand

On Tuesday Prof. Peck gave the last of his series of lectures upon evolution. Subject, Involution or the Divinity in Evolution. Every lecture has been interesting in the extreme and his conclusions were echoed in many souls; 'He who cannot see God in the externa manifestations of nature, may, if he will seek aright, find him in his own soul There is not one thing as knowable as

The evening dances Tuesdays and Fridays have shown the management the great need of a larger bail, but they bear crowding very patiently, and when tired drink lemonade the ladies

Wednesday afternoon Mrs. Minnie Brown, of Philadelphia, again favored the Ladies' Auxiliary with a benefit seance. She is doing good, and we hope is getting stronger, but she looks trail

The evening entertainment under the management of Prof. Peck was one that will be long remembered. We heard more than one say that they had paid a high price in cities for entertainments that would not compare with this both for excellence of its talent or in the laughter-provoking play. Even two enthusiastic dogs wanted to take a part in the play, but they were silenced. Mrs. Eva Carrigue, Mrs. A. Cole, Mrs. Rose Johnson, Mrs. Witters, Miss Rackle and Mr. Wheeler were all stars. So Massachusetts, Rhode Island, Michigan. New York and Ohio were repre-The play was "Popping the Question by Proxy."

Thursday afternoon Prof. Peck took for his subject "Spiritualism and the Drama," and read numerous quotations from Elizabeth Phelps Ward's gramatization of her book, "The Gates Be-It was very affecting as he presented it and would be most beautiful well acted and properly staged.

Conference better attended on Friday. Subject, Spirit Photography. In the evening the writer spoke upon the subject, "Could Ye Not Watch One " and was followed with spirit descriptions by Mrs. Amanda Coffman. Saturday evening the friends were all invited to the little "Indian Village" that originated through the directions of the guides of Mr. and Mrs. Baker, of Indiana, They have builded their made places for camp-fires,

and dedicated it as a place of healing... Many go and sit during certain hours of the day, feeling there is help in the quiet, peaceful surroundings, as well as in the healing spirit that is said to ce was large an Indian guides controlled their medium. The writer could not be present, but listened to the singing on the hillside, and tried to get inspiration from it. while she was writing messages for thousands to read. North and South.

Sunday morning, Mrs. Amanda Coff-man spoke upon the subject, "What Has Spiritualism Done for Humanity?" Her lecture was enjoyed by the large thought: "The preachers used to preach and teach to keep people out of hell, but Spiritualism teaches us how to keep hell out of the people."

Prof. Peck spoke in the afternoon upon the subject, "The Harmony Between Spiritualism and Science." audience was very large and seemed to the lecture Mrs. Coffman was blindfolded by a skeptic in the audience and gave numerous answers to questions placed upon the table. It is a new phase for this section and we trust that many will receive that which their own souls need. Mrs. Coffman will remain until the close of camp, and Mr. Colwill return to us from Jacksonville this week, but we regret very much that Prof. Peck is obliged to leave us on Thursday, owing to an urgent call from home.

The Ladies' Auxiliary still continues its work, and we have been blessed with good workers. Mrs. M. E. Clark, secretary of the Willing Workers at Lily Dale, has been ready in all ways to assist. She is truly an efficient and Willing Worker, and there are others

we hope to mention later. Not only did the Boston firm present us with a sewing machine, but Mrs. Eva Carrigue, of Pawtucket, R. I., has presented us with a beautiful Singer machine with all attachments. She has used it also to good purpose for our

The weather is ideal, just right, about 80 degrees at noon, but cool and beau-

CARRIE E. S. TWING.

Important Work.

Under the auspices of the international Physio-Psychic Society of 1204 Broadway, New York and at Berlin. there will shortly be issued a most interesting and important work by Mr. Emil Sutro, author of "Basic Law of Vocal Utterance" and "Duality of Voice," entitled "Duality of Thought and Language."
In this book, the author, having

again, for five years, given his entire time and attention to further research, repudiates the materialistic tendency of the age, and shows, by undeniable proof, derived from a study of the essence of language, that man is of dual nature, from his first inciplence in the cell, and that the spiritual in this duality prevails over the material.

It will further say that divinity, as we endeavor to view it, and as man has ever endeavored to view it, is a conception emanating from ourselves; that the God; of any period or nation, is the outmore or less advanced civilization of that period and nation; that man is subject to immutable laws of whose origin it is impossible for him to

form any true conception.

For the first time in the world's history, metaphysics have been practically, applied. True underlying principles have come to light and are furnishing. safe guides to knowledge. Laus the road to rational teaching has been

SPIRITUALISTS! CONVENTION Organized the Indiana Association of

Spiritualists-The Officers Elected-Fraudulent Mediums to Be Driven Out of Business as Rapidly as Possible. The first delegate convention of Spiritualists held in Indiana closed its labors last night after a three days' session, at the Madison avenue temple, with a program consisting of short addresses, music and spirit messages, at the close of which President Barrett of the N. S. A., approunced that the Indiana State Association of Spiritualists was a legal body and ready to enter upon its

The election of officers occurred Satarday evening. Following is a list of the names of officers elected:

President-E. A. Schram, Peru. Firse vice-president-Elizabeth Willamson, Richmond. vice-president-Charles A Gaines. Anderson.

Secretary—Carrie Mong, Muncle, Treasurer - Louisa Schwenessen,

Trustees-J. G. Foster, Elwood; Marguerite Miller, Rochester; J. H. York, Peru; W. S. Wood, Kokomo. In addition to the official hoard

elected, the president appointed six su-perintendents whose duties are to look after missionary work in their respective districts and to report to the presient the presence of any person or persons known to them to be unworthy of oufidence who may do or attempt to do business as physical or mental medi-ums. The president will then forward copy of such information to all the superintendents, who will in turn report the same to the secretaries of the socie ties under their charge. In short, the association is going after the fraudulent mediums in a systematic manner, and t is proposed to drive them out of busi

ness at the earliest possible time. Convention Notes.

John B. Chrisney, of Chrisney, and J. F. Havens represented the southern part of the state in an acceptable man ner, contributing \$25 each for the benefit of the new association, when it was announced that such contributions were needed. A half-dozen others contrib uted like amounts. The contributions all told were about \$300.,

All agreed that the frauds must go. They might as well get their baggage on a raft, for there will be something doing.

There were many good five-minute speeches by the delegates at the Sunlay morning conference. Dr. Bitters talk was especially good.

President Barrett announced that there were now 21 state organizations chartered under the National Associa

E. W. Sprague and wife, the missionaries who worked up the convention, will go to Oxford, Ind., to-morrow, where they will organize a society. President Barrett went to Toledo last

Mr. Schram, the president of the new state association, is a business man of Peru, being president of the retail grocers' association of that city. Many of the delegates are members

of the Chesterfield camp-meeting asso-The vocal solos of Mrs. Flora Russell of Alliance, Ohio, were excellent, and

much enjoyed.
One of the features of the exercises last night was the excellent music by the E. Z. Mandolin Club of this city. The board of trustees will select the place for the next annual convention.— Anderson (Ind.) Daily News:

The Two Births.

There has been a vast deal of pettiogging among professors of religion about the second birth, as it is commonly called. Those who have undertaken to explain it have not been able to very clearly understand what they have taught; and certainly those who they have tried to instruct, have been unable to understand the second birth from a religious standpoint. It has been a fair illustration of the old saying of confusion being worse confounded. The facts are that when a human being attempts to explain the ways of God he has undertaken a job that he cannot do, whether he is a priest or layman. Both the priest and the layman see through a glass very darkly, if indeed they can There are as yet no X-rays see at all. by which religious truths and errors can be seen, and most likely never will be. The best humanity can do in its incarnate state, is to approximate the truth.

It was Nicodemus who challenged Je sus for asserting that "Except a man be born again he cannot see the kingdom of God." He couldn't see how an old man could grow young enough to go through the experience of birth the second time: and Jesus did not enlighten him to any alarming extent on the subject, but made the matter still more obscure, if possible, by observing that "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." ceeded to explain the subject by asserting "That which is born of flesh is flesh; and that which is born of spirit is spirit." "That that is, is" as Shakspirit.

speare would have expressed it.

This last statement of Jesus, if taken mean just what it says, probably explains the situation about as it is. means that man has a dual nature. That the "flesh" or his physical nature born into this world and lives until dissolution comes, when it is resolved into the elements of which it is composed. Physically man is but a small aggregation of matter, and in a physical sense birth is the commencement of the growth of this aggregation. The spirtual part of man's nature, which consists of the soul incarnated, is the re sult of the second birth referred to. It has a life above mere physical being Jesus says that which is born of the spirit is spirit. This being so, it is per-sistent and immortal, and is born for all eternity. Spiritual birth is the com mencement of an endless career for the individual soul. If this be the second birth, then the words of Jesus are full of meaning, and they proclaim a truth of the utmost importance to the chiliren of men. But if that birth means conversion to the dogmas of some church, it would have been much better for man if he had never been born.

Black River Falls, Wis.

BOOK REVIEW.

CARL C. POPE.

How to Play the Mandolin. An Essay, with Rules for Its Practice, a Lesson in Tuning, and other Useful Information. By Joseph Singer, Chicago. Price. 15 cents.

This is the work of an experienced teacher, hence is wisely designed to be practically helpful and useful to learners, who desire a correct knowledge of mandolin handling, to gain true expertness and solid acquisition in the lines of mandofin musical expression. The earner who follows the instructions given. will gain genuine musical culure and artistic apprehension,

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

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 becomen 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 FIVE. My poor wife was still sitting, as we had left her; completely exhausted by her grief; and a kind friend advised her

to retire. "Come and sleep at my house," she said; but my father said, "We must oppose this. Your wife will recognize our presence much better at home and in er own bed." So my wife retired in

her own bed as usual.

She always kept a chair near the head of the bed, on her side, and I had been accustomed to sit down in this chair every night, before retiring, and treat her right shoulder, which was ame and rheumatic.

"Now," said my father, "do just as you have been accustomed to do: go and sit in the chair, and treat her shoulder;" and I did as he told me to Includer, and I aid as he told the to do, and as I myself was inclined to do. I began to speak loving and cheering words to my wife, and to treat her shoulder as usual. Now her soul heard ne, and her spirit felt my touch; but her material ears did not hear me, and her material flesh and brain could not sense my touch; so she cried out in her grief, "Oh, Carlyle! I cannot feel your hand;" and yet she seemed to realize the fact that I was there, and that I was treating her shoulder as usual.
"Can't you feel my hand?" I asked;

and she replied, "No; oh, no." Now I was somewhat chagrined and disappointed. Earthly habits reasserted themselves, and I exclaimed: "Oh! damn such a hand! I don't like it! Now my wife heard this with her spiritual ears, and it was so explosive and emphatic—and so like myself and no other—that my wife laughed outright; and my father laughed heartily.

"There," said he, "it may be vulgar to swear, but it has caused your wife the first respite from her terrible grief. Really, nothing else would have done

I was actually frightened, for I thought I had done something dreadful as a spirit freed from the body. "O, never mind," said my father. s really no worse for a spirit to swear that is out of the body than for one to swear that is in the body. If a man has

een in the habit of swearing all his life, he doesn't stop stop it at once after leaving his material body."
"But, father," I said, "I have not been a very profane man. A word of that kind would occasionally drop from my ins. to be sure, when I was very much

earnest or excited, but I tried to live above profanity." "Very well," he replied. "It certainly has answered a good purpose this time—it has checked intense grief and caused a laugh as nothing else could have done. Now, make gentle, soothing passes over your wife's head, just as your mother did over yours, and she will fall asleep. She must sleep or she

will be crazed How gladly I did as he told me. My darling's eyes closed—she felt the near El Paso, Texas. There is a lady. "Life in death?" I said. soothing, spiritual magnetism, and she living there, whom I think you would comprehend your meaning."

There," said my father. "Your body lies in that other room, just as it did, We need not go in there."

"No," I answered. "I never want to

ook at it again, and it is perfectly useess for us to stay here, now that she is leeping. Let us return. We will come

ack again in the morning." See how foolish your promise, that you would never, never leave her.' Yes, I have been very, very foolish in nany things," I replied. "But you will nelp me to do now as I ought to do." No soul, either in or out of the body ever prays for help in vain," he answered. "I will help you, and so will thousands of other spirits and angels

Come, let us now go, for I have much o show you." "Are we going back to the arbor again?" I asked. "Not unless you wish to," he answered. "We will now go just where you desire to go, for we have many

hours before us until your wife awakes." "Father," I said, "I want to go and see with my own eyes, if animals exist after the death of the material form. I have not seen one yet; and still, it has been written many times, that animals exist after the death of the body. You know that those writings met with much opposition on that account. I have already seen a building, an arbor, flowers, vines, grass and trees; now, I want to know about animals. We were floating out once more from

the room where my wife was lying, sobbing in her sleep—the sleep of awful trouble and exhaustion—the room wherein I had passed out of my body. Again I seemed to float out into those green fields, this time with my father by my side, my brain much stronger, my sight clearer, and I was now able move voluntarily of my own accord, and keep an upright position. We floated sight that met my eyes I can never forwith vegetation. It must not be forgotten that we were, or had been, in Southern California; but my father said that grief." we had risen far above the Sierra "O, Madras and were now looking out over lock. the state of Arizona.
"We will pause here," said he, "and I may

it is decreed that you shall write your experience out through the hand of your wife, as soon as she is able to respond my double, but myself—Carlyle Peter-

to our wishes; !! and you may be sure ! looked with all my soul.

Now it was night in California and Arizona; but in the spiritual spheres above them, it was as light and beautiful as the most beautiful of California days. The first that I observed were

Indians and Mexicans, I could easily tell them apart by the manner in which they were dressed. The Mexicans were tan colored trousers, white tunics, bound about the waists by bright colored scarfs; their hair was black, straight and long; and on their heads they were what looked like long knitted caps, the extreme point hanging over and down at the back, ending by the attachment of a bright tassel.

The Indians, were garbed in waist cloth, wide belts, and all sorts of hanging things, looking like the tails of anicould see herds of buffalo, and as looked more closely I perceived among

the hills, deer and other animals.
"You are looking now, into the first sphere above the earth," said my father "that is, a very small part of it, a small portion above California and Arizona and a part of Texas and Mexico. What you now see, are the spirits of many of the animals and natives of those states My son, you shall no longer believe, you shall know, and you shall not cause your wife to write anything that you do not see and know. Now, we have not time at present to look into all the de-tails of what you perceive as a whole before you. This we can do at some fu-ture time. This, in one sense, is the happy hunting ground of the Indians; and the Mexicans, not finding the words of their priests true, are joining the In dians in their natural spiritual life, with great zest and enjoyment. It will be many years before they will rise into grander and brighter spheres. The Indian, with his natural intuitive sense, has always been nearer right in regard to the spirit world ,than priest-ridden, civilized nations.1' He always believed

dog and his pony, would go to the happy hunting grounds as well as himself; and you can now see with your own eyes, that he was right." I drew a long sigh of satisfaction. Then I had been right, and it was so.
"Life is involuted," said my father,
"and all entities that go to make up the great ocean of life are immortal as individual entities, and they remain individualized forever. A natural law can-not break. If man, as an individual en-

and taughb others to believe that his

tity, is immortal, so are all other enti My father now turned to me, saying: Your wife was so completely worn out, that she retired about seven o'clock; it is now nearing eight. We are quite

like to visit." "Who can it be?" I asked, forgetting El Paso.

"Mrs. Hadlock," he answered. Ah! yes, yes. Mrs. Hadlock. I should like to see Mrs. Hadlock. Did you know about the pictures?" I asked.
"Yes," he replied. "I have been fully

aware of all that has transpired which has interested you." "Then Mrs. Hadlock and my wife really did see spirit pictures, as projected on plain writing paper?"
"They really did," he answered; "and

hey will yet see many more.' We had been moving on all this time. "Now, let us go down," he said. "We are just over the place where she resides.'

So we descended and entered a room where we found Mrs. Hadlock together with another lady.

"They are both mediums or sensitives," said my father, "The other lady is very easily controlled. Would you like to present yourself before her, and

"Yes, I should like to, very much," replied; but I promised my wife that I would never, if I were to die first, control any other medium but herself." "A bad promise is better broken than kept," he again said. "Mrs. Hadlock will soon visit Los Angeles and Long Beach, and you will be able to

send a great test to your heart-broken wife.' This thought gave me joy, and placed myself directly before the medium. Said the medium to Mrs. Hadlock: "I see the spirit of a portly-looking gen tleman—he is bald on the top of his head, and has prominent, expressive

blue eyes, I think he would like to say something to you. My father now instructed me how to control the medium, and I said through dead-as they call it-that is, I am out get. Here were vast plains covered of my material form. I passed out last night, or rather, very early this morning, and my poor wife is distracted with

"O, that cannot be," said Mrs. Had-"I heard from Mrs. Petersilea not long since, and he was nearly well. It be his astralu or double, however: vant you to note well what you see, for for a living person's spirit is often seen, you know. "Not so! not so!" I said. "It is not gress?"

silea. I am out of my body. Go, Mrs. form with a feeling akin to hopeless Hadlock, and comfort my heart-broken wife. Tell her that I came to you in El Paso, and it will be a great test to her; for, as yet, none except her immediate neighbors know that I have passed out.' But Mrs. Hadlock would not yet be-

lieve that it was my own self, but still continued to think it must be my astral form, or double. But time has proved that I was there, and did control and talk through the medium. In a few days they received the Banner of Light, and it contained the notice of my departure from the earthly body. Shortly attorugated here. He dlock visited Los Angeles afterward Mrs. Hadlock visited Los Angeles and Long Beach. When at Long Beach, she called on my wife, and told her all that I have herein written, about my showing myself and controlling the inedium, and what I said: This has

ly unnecessary for you to return to your wife before the day on earth dawns, and we have many hours in which you can learn and see a great deal. Will you come with me and visit a number of your nearest and dearest relatives and

I thought this would suit me, just now, better than anything else, and so I assented. Now it will not interest the cloth, wide beits, and the conting things, looking like the tails of animals; and their leads dressed high up with eagles' feathers—at least they looked like eagles' feathers. Many of the Mexicans and Indians were riding of full speed on the backs of ponies; of full speed on the backs of full general reader to enter into the details not still be the same.

But I must tell you of one lady whom met here—a lady that I had known well in the earth life. She had never been married and had been what the world called a sallow, wrinkled old maid. She had made her home with some of her relatives on earth, and as many of these same relatives were now in the spirit life, she still clung to them, and was still living with them. As my father had also been well acquainted with ber in earth life, he asked me if I would not like to go and see her as well is the others? We entered the abode where this lady resided, and after greet ings had been exchanged, we asked for Miss , and we were shown a door which led into her apartment. We opened the door and paused a short time to observe the lady. She was sitting at the far end of the room, with her back toward us, in a drooping, dejected attitude, looking almost precisely as she had looked previous to her depart-ure from the earth life. My father spoke her name, and she turned her face toward us. On seeing me she arose. much agitated.

"Carlyle! oh, Carlyle!" she eiaculated. "Can it be possible that you, too, are dead, or have left the earth, rather?" and she rushed toward me, extending both hands. I took her hands in mine. How cold and lifeless they were in my grasp. Her form was thin and drooping, her face wan and de-

"Are you glad to see me?" I asked. Are you not glad that I have come to this spiritual life?"
"I am very glad to see you," she answered; but cannot say that I am glad that you have come to this land of life

I was grieved and disappointed at her ords.
"Life in death?" I said. "I do not "On earth," she replied," "I felt that I was somebody; but I am nobody here. for the moment that I knew anyone in O, how I wish I could go back and live

in the earthly body once more." My father glanced at me, and I read his thought-but it seemed that

was not able to do this-his thought said: "Carlyle, you must begin your work here now, although but a short time has intervened since your departure from the earthly body. Miss — is one of those who live in the past, and thus far her friends have not been able to turn

her perverted mind into the present and toward the future; and you will find many spirits here like her. I think you can help her. "Why, Miss —," said I: "to live in the earthly body again would be going backward, not forward. I already feel rather glad to be rid of mine. Certainly it has been a great clog to me."

"O, how can you say claimed. Think how lovely it was, when we were all together in your school, and you were teaching and playing so grandly. "It might have seemed lovely to you," said, "but it certainly was not lovely

to me. It was there and then that the foundation was laid for my comparative ly early departure from earth to this life. I am not sorry to be here, however, but-I-am sorry to have been obliged to leave my wife alone—as she often thinks—and desolate. Nevertheless, I mean to be happy and make her happy as soon as possible."

back." "Do you wish to live your earthly life over again?" I asked.

were never happy on earth so far back as I can remember you."
"I was much happier there than here," on out over a wide expanse, and the her: "I am Carlyle Petersilea. I am she replied. "It is dreadful to look forward to an eternity of dreariness.'

"But why should eternity be dreary?" "I have great hopes for the future of my eternity." "Hopes?" she said. "I have nothing to hope for."

Why, is progress denied you?" asked. to whom, and to where, am I to pro-

I looked at her gaunt and shrunken readers of The Progressive Thinker.

ness.
"Go on," said my father's thought,

with a meaning look. "But is there nothing in this life that you desire?" I asked. "Is there no good

and beautiful work to be accomplished?
Is there nothing for you to do?"
"O, I don't know," she answered. "O, I don't know," she answered.
"There doesn't seem to be anything that I care to do." "You used to teach." I said. "Have

you lost all interest in that occupation? "I never liked teaching," she said, "but I was obliged to earn money, and money is of no account here; and it is very wearlsome to teach stupid pupils.' "Well, why not sing, as you used to do, then? Surely, there ought to be progress and happiness i nthat?" "There are thousands here who can

proved to be a great comfort to my wife, sing so much better than I can, that I as well as a great test; and thus you all have no courage to try. But what do see that a bad promise is better broken than kept.

"Carlyle," said my father, "it is wholto do," I replied; "and I mean to find happiness in the doing."
"You don't intend to go on with

teaching; do you?" she asked. "O, it is so tiresome to teach." "Yes, I will have a class of pupils just as soon as I can find them here. I will teach my former earthly pupils by im-

pression, and I will do both, if I can." My father looked at me meaningly and uttered. "Yes! yes!" very emphat "I don't know what object you can have in doing so," she said. "You will

receive nothing for your trouble, I am "I shall receive very much for my trouble," I replied. "It is happiness that all desire, and it will make me very happy to watch the progress my pupils

make in the art of singing and playing."

She sighed wearily. "I feel no interest in it, whatever. I wish I could die and be at rest." "Are there no grand concerts given here?" I asked. "You used to enjoy go-

ing to concerts."
"Yes," she replied, "when those whom I was related were to take part in them, and some of their glory redounded to me. Perhaps, now that you are come, I shall pluck up a little spirit.'

My father gave me another meaning "You will save her yet," said hi look. thought.'

"But how can my glory redound to you?" I asked. "The glory should be n what you do, not in what I do." "The moon shines by reflected light. said my father, sententiously.

"Do you wish to shine by reflected light?" I asked. "Would it not be better to shine by your own light, even if it were exceedingly small? No matter how small your gifts may be, if you cultivate them, they will grow brighter and brighter as the ages go by, until, at length, you may become a bright and shining light yourself. But you can never make much progress by reflected light from another. Still, I will do all n my power to urge you on toward trimming your own lamp, and letting your own genius shine forth. But I must go now and try to help one that is dearer to me than my own life. I am not afraid that she will hide her own light, but it will be obscured by grief for some time to come. Grief is a mon ster, and she will have a fierce battle with it. I must go to her help. She has been all the world to me, and I cannot be happy until she, with my help, is able to overcome this monstrous error. "We are about to return to earth," said my father. "Will you not come with us, Miss ——? You can help us to... help this grief-stricken one. You, as a spirit, ought to be able to give aid to

body; and, Carlyle, at present needs help to help his wife; and you will have the happiness of aiding him in so doing. As you help others toward hope and happiness, hope and happiness will spring up in your own soul and burst into brightness.'

Miss -- looked somewhat interest. ed, and her countenance became more pleasing.

"I am sure I am willing to help. if can," she said; and so we three together started back on our mission of love and hope to one of earth's children—the one of all others on the earth that was dearest to me-the one that I would have laid down my life for, at any time, to make happy; but, in the laying of it down, great misery and not happiness to her, had been the result. But I had not laid down my life. My life and I had arisen together. Let me return now to comfort and tell her this. know that her poor, blinded eyes cannot see me: but she shall feel me and mow that I am with her still.

We returned; and I, together with my father, tried to establish a code of sig nals by which my wife might always know that I was present with her; bu the signalling was imperfect, and she still doubted; yet, in many ways I manifested myself to her.

My father said: "There is but one way, now, that we can do much good. We can control her to write, better than any other way. Remain with her, and appy as soon as possible."

help her as much as possible, until all is "She ought to be glad that she is not over about the funeral. Brave as she is here," said Miss ---. I wish that I or may be, it is a terrible ordeal for could exchange places with her, and go her to go through. Remain with her as much as possible until time has some what modified her grief; and then we together will control her to write."

And now this is all I shall say conerning my private affairs and home affections. Hereafter, whatever I write, I hope will benefit mankind in eneral, and I shall try to write nothing but the truth.

My life on earth was that of a public performer and teacher; and I can be nothing less here in this life. I hope to be more hereafter. I shall confine my-I self to the burning questions of the day and age in which the world now is; and "The idea of progression gives me no as I have passed into the invisible or pleasure," she answered. "To what, and spiritual realm, I can now write from my own personal knowledge and experience. From Carlyle Petersilea to the

Psychic Light. BY MRS. DRAKE,

Important Addition to Our Literature. Mrs. Maud Lord Drake has a national reputation as a medium. The manifestations given through her mediumship have been most marvelous. She has written a book with this title: "PSY-CHIC LIGHT-THE CONTINUITY OF LAW AND LIFE." It is a ponderous volume of 600 pages. It will hold your attention from the beginning to the end. It'is chockful of stirring incidents. Price of this large volume, only \$1.50 postpaid.

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named to the public.

MARY T. LONGLEY, N. S. A. Secretary. 600 Pennsylvania avenue S. E., Wash-

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God compels the Church of Rome to
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CHAPTER XII.

Chapter for the Consideration of Logislate bands and Fathers—Some of the matters of the Priest of Rome must Question his Pon Sent Post-paid, Price, \$1.00.

A Chicago Lady In Australia. January 11, makes mention of the opening address in that city by Mrs. Laura

G. Fixen, of Chicago, as follows: A service was held at the Bijou The ater last night under the auspices of tion. the Victorian Association of Spiritualists, when Mrs. Laura G. Fixen: a lecturer who has just arrived from America, gave an address upon "Spiritualism, Science and Reason." There was a very large attendance, the accommodation of ity. Mrs. Fixen, who is a tall, strong well-developed woman past middle age was accorded a hearty reception who she stepped upon the platform. She has the gift of the tonguer and spoke for

over an hour in a quiet melodious voice making herself well heard throughout the building. A slight American accent was per centible, and passages of dry humor now and then revealed the fact that she

collet a jb to

the hall being taxed to its utmost capacishe, went to the United States. For cel." (Applause.) ity. Mrs. Fixen, who is a tall strong, some years size taught at the Baptist. The moral which Sunday solitol. The Congregational in the soul of every man and woman church was the first one she joined in the soul of the future. This was America, and for twenty years she was specially so with the Spiritualist, who a member of the Methodist church extended the hope of a future life to ev there. This chudid statement created eryone. She loved Spiritualism behearty laughter, followed by applause. cause of its breadth When it had subfided, there came the when they looked at her they would recconfession. Now I am a Spiritualist. ognize that she required a broad plat-This portion of the lecture was ils form. (Laughter.) The body might be and man's highest aspirations. A plea tened to with great interest. Her re laid in the grave and resolve itself into for justice and equality in all the rela-

rience in connection with religion. earth, sunshine and happiness, all done Lutheran, in The Presbyterian church spiration of the father and the joy of her to become a Spiritualist. was the first she ever attended when the mother all done up in one little par-

The moral which was drawn was that, -and of vision halled from the States. What she quest to the audience was, 'Come, let its natural elements, but all lived again tions of life between men and women termed "her own" city is Chicago, us reason together." She asked them in the perfume of the rose or the song of Glots. 75 cents; leatherette, 50 cents.

where she is associate pastor of the to have hope. The definition which she the birds, and they believed that the The Melbourne (Australia) Age of Progressive Spiritual Church, vice-pres-anuary 11, makes mention of the open-ident of the State Spiritualist Associa-many light passages in the address, and them. They were, however, merely intion, president of the Marie C. Brehm showed unmistakably that the speaker quirers after the truth. Day by day W. C. T. U., and business manager of the Working 'Women's Home Association to the soul," she said, "what the baby the abundance of time the truth would, is to the soul," she said, "what the baby the abundance of time the truth would, is to the soul," she said, "what the baby the abundance of time the truth would, is to the soul," she said, "what the baby the abundance of time the truth would, and in the said that the said that the said that the said the said that is to the home. I hope a good many of they believed, be made fully manifest to In welcoming persons of all creeds you are blessed with babies in the them. An explanation was given that was Fixen narrated her personal experiment. It is God and man, heaven and the lecture was merely preliminated the lecture was merely prelimi nary, and that in a subsequent one Mrs Born of Danish purents, she had been a up in one little bit of a bundle. It is in-Fixen would state the causes which led "Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania

Bar. An absorbingly interesting volume, of decided value a honorrative of wonderful psychic events in the author's experience. Cloth, 560 pages, illustrated, \$1.25.
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NOTES BY THE WAY.

Harrison D. Barrett Doing Missionary Work.

From Jan. 10, 1904 to Feb. 12, I tried to do missionary work in the state of Maine. Funerals, lectures, parlor talks were all attended to according to my ability, and such inspiration as can be New England winter. Wherever I went the good people of my native state gave me a hearty welcome, and with the exception of three meetings, the audiences that greeted me were large, at-tentive and sympathetic. The intensely cold weather, long stage rides and drives, chills and fever, neuralgia and throat trouble proved too much for me, and I was compelled to desist for a time ere I turned my face westward. Nature's storms and man's cunning when united make a most formidable enemy for even a Yankee. My experience was no exception to the rule.

On Feb. 19, I started westward, making my first stop in Albany, N. Y., where I was most hospitably entertained in the spiritual home of Hon. E. A. Doty and family. Their home was charged with spirituality in its every part, and a sojourn there for three days was most soothing to a tired brain and pain-racked nerves. Wit, humor, pathos, sentiment of all kinds we indulged in and were mentally and spiritually refreshed thereby. Such spiritual uplifts cheer every pilgrim evangel, and give him strength with which to meet the storms and vicissitudes of every-day life. Would that there were thousands of such spiritual homes as Brother Doty's in all sections of our land to-This nation of ours would be much nearer being a civilized aggrega-

tion of mortals than it is to-day.

After a single address in Albany, given in the vestry of the Unitarian church, I journeyed on to Syracuse. Here I was greeted by that stout-heart-ed worker for the "good cause," Brother E. G. Reilley, and given a warm wel come to Syracuse. The lecture of Tuesday evening was well attended, and when it was found that I was not expected in Little Valley, arrangements were at once made for a second ad-dress on Wednesday evening. Despite the storm a goodly number of the devoted friends of truth braved the elements to listen to what might be said in behalf of Spiritualism. Here I received one of the greatest compliments ever paid me in my life. The Spiritualists Syracuse, alive to everything that

benefit the cause as a whole, and ar society in particular, are moving the direction of engaging a settled speaker. They honored me with a call to a two months' engagement looking to this very end, my labors to begin March 1, 1904.

I then saw nothing in my way to in-terfere with this arrangement, and accepted their most generous offer with a thankful heart. But there has been a slight hitch in carrying out this plan, owing to the fact that my mail had been delayed in reaching me. Missionary work for the N. S. A. and the Ohio State Spiritualist Association had been planned for me for the month of March in the state of Ohio, and dates assigned accordingly. This arrangement, antedating that of Syracuse, of course takes precedence, hence I shall work in the great "Buckeye State" during the present month, and open my Syracuse en-gagement April 1, provided there is no change of sentiment on the part of the interested parties.

Leaving Syracuse in the midst of a driving snowstorm, with the mercury hovering around the zero point, I made my way to Anderson, Ind., to take in the State Convention to be held there, Feb. 26, 27 and 28, under the leadership of that veritable Boanerges in Spiritualistic work, Rev. E. W. Sprague, With what delight the passengers found their train over four hours late into Anderson, the readers of The Progressive hours' rest accorded the storm-blessed (?) passengers whose destination was that busy Indiana city.

I need not dwell upon the convention or its work. A full report of its proceedings will soon appear in the col-umns of The Progressive Thinker, from which even the casual reader can see that the convention was a signal success. It was one of the most representative gatherings I ever attended, and every delegate was anxious to do his part to make organization a settled fact in Indiana. All of the representatives did their best, and that best has given us a well-equipped, finely-organized state association, with a splendid corps of officers at its head. The president, E. A. Schram, of Peru, is an energetic business man of wide experience in secular pursuits, and brings business methods as well as spirituality to his new duties. He has excellent help in all of the members of the board of trustees. The state Association of Spiritualists of Indiana starts out under promising skies, and "Success" is already emblazoned upon its banner.

Rev. E. W. Sprague was at his best in the discharge of his many duties, and has lost none of his old-time ability as a money-raiser. Mrs. Sprague was most happy in her work, and her genial presence added much to the convention's

Dr. Julia M. Walton's psychic work pleased recipients of her spiritual boun-ties while her lectures delighted all who heard them

Rev. Thomas W. Smith, one of Anderson's resident speakers, and Dr. Gardner Haines, the president of the Anderson society, each gave addresses of great merit.

The Temple choir, led by J. A. Wertz, of man is all-powerful as far as undiscoursed excellent vocal music, and the two soloists, Miss Hazel Wertz and Mrs. Flora Russell, drew forth many encomitums of praise for their splendid

Little Miss Mosher gave two violin solos of great beauty, and rendered them with the skill of a master. The E. Z. mandolin orchestra rendered two selections that evoked salvos of ap-

From Anderson I journeyed to Toledo, to begin the work laid out for me in Ohio. Sandusky, Toledo, Elyria, Cleveland, Ashtabula will all be visited, in Ohio and week evening addresses will be given in smaller cities and towns desirng the same. Dates are filling up rapidly, and societies desiring week even-ing lectures between March 13 and 20, should apply at once. I have no objection to speaking every day in the week, and twice on Sundays, provided detes

can be made accordingly. sprang from the vibratory waves of the universal soul which is composed of copy of this as they come to me or are The Ohio State Spiritualist Associa-tion is doing splendid work this season, its board of trustees being a unit in their desire to advance the best interests of Spiritualism in all sections of the state. The President, Mrs. Carrie Firth Curran, is tireless in her efforts to serve the cause she loves. This is true also of every member of the board of trustees. With such a devoted band of workers at its head, the state association cannot fail to render the cause efficient ald.

For the present my address will be 123 Indiana avenue, Toledo, Ohio. HARRISON D. BARRETT,

President N. S. A. "Meatless Dishes." Very

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Some Modern Miracles.

LITTLE CRIPPLE SKIPS AND PLAYS.

Mother Believes in Miraculous Cure by Water from

A cripple for three years, his left leg absolutely use-A cripple for three years, his left leg absolutely use-less, Willie Murphy, the ten-year-old son of Mr. and no one has a monopoly of the same? Mrs. M. A. Murphy, of No. 232 Hull street, Brooklyn, has in a day cast away crutches and iron braces, stands erect and romps and plays like other children. The cure is discredited to a miracle performed a week ago at the Church of Our Lady of Lourdes, Aberdeen Performs Astonishing Things While in Somnambulisstreet, near Broadway, Brooklyn.

The anniversary of Our Lady of Lourdes was celebrated last Thursday week. In the church are hundreds of crutches and canes that have been thrown away by those who have been healed. Ever since Willie became a cripple through tuberculosis of the bone his mother has taken him daily to the church to pray for his recovery. In addition to this the fam. Madeleine G. --," her surname having been kept a ily his spent several thousand dollars consulting the profound secret. She has been appearing here before best specialists and surgeons in the city in an effort small private gatherings and doing the most astonishto cure the lad.

"We had almost given up hope that Willie would ever be well,'' said Mrs. Murphy to a World reporter yesterday, ''but I had faith in the Lord and continued to pray day and night, that my boy might have the use of his leg restored.

"On Lourdes day I took Willie to the church, where he bathed in the water from Lourdes in the grotto, in the rear. 'Mamma, I believe that I am going to be healed,' the boy said to me. He was so impatient to get to the church. This gave me renewed hope and faith and I prayed the harder as Willie bathed.

"There were many other little crippled children there, and I felt so sorry for them. All took a little bottle of water home with them. When Willie and water and we kneeled and prayed together. That was on Thursday night.

"On Friday morning I called Willie to me, took off his raised shee and iron brace and rubbed some of the Lourdes water over his leg. 'Why, mamma, how good stand on it.

WONDER OF WONDERS.

through the house shouting, 'Willie's cured, Willie's a few minutes she appears to fall into a soft sleep in cured! Thank God, my boy is no longer a cripple." an easy chair.

Mrs. Murphy was so overjoyed that she sent the good news to her husband, a prosperous machinist; to all her relatives and friends in the neighborhood. In a short while, the Murphy home was crowded with rejoicing relatives and friends. All wondered at the showered with presents. He ran around the house, kicked up his heels and was just as jolly as his

younger brother. Up to the time of the cure, Willie wore a raised braces. The knee was so tender that he could not bear any one to touch it. For the last three years he has slept in bed alone. He was only able to attend school three or four days during an entire month. When the remarkable cure was announced in the classroom, thanksgiving prayers were offered by all the pupils. The boy expects to begin attending school regularly on Monday.

Willie's lameness came almost as suddenly as his cure. When he was seven years old he was playing in the street one day, when his mother noticed that he began to limp. She thought nothing of it until the Russian Writer Foretold Disasters that Recently next morning, when Willie could not put his foot to Thinker may well imagine. But An the floor. There is only a slight limp in the boy's walk now, which will disappear, his mother hopes, stronger.

this statement:

obtained through the prayers of the people and the meeting Japan on the sea. use of the water of Lourdes, yet I consider that it is "The Yellow Bosporus" (the Straits of Corea) "is not my place to pronounce these cures miraculous. a trap into which the Japs, at England's instigation, The church is very conservative on such matters, and are trying to entice us. So long as we steer clear of a recognizes no miracles unless a minute investigation sea fight," he continues, "the command of the sea has been made by the church authorities. It seems too and the Anglo-Japanese alliance are not worth a much like advertising, and the church will not allow sucked egg. If we resolve to keep out of an engageany pastor to advertise his own parish."

tion?" Father Porcille was asked.

An Open Letter to Mrs. M. T. Longley.

Mrs. M. T. Longley-Dear Madam and

Co-Worker in the Cause of Truth:-I

read the article in The Progressive Thinker of Feb. 6, on the subject, The

Life of the Soul, and I notice that the

ganism did not make mention of the ori-

gin of the soul, only that that the mind

of man could not comprehend it. Now

think different, for I believe the mind

He also stated that a mind that could

explain these wonders of the infinite

life; and in that I differ from him. The

time is past when that was a fact, and

mic day, which commenced in 1898, and

this new cosmic day will reveal many

things that heretofore have seemed im-

Now in the last few weeks I have held

conversation through my own clairau-

dient powers with a very intelligent en-

tity that claims to have reached the high state of unfoldment or vibration so

that he could behold the infinite and

that he is one of a few that by their own

will force can come to a lower rate of vibration and teach the people of earth

him in regard to the origin of the hu-

both positive and negative vibratory waves and as these two waves come in

contact with each other they throw off

wires charged with electricity do, and

vibration and gather particles around it

o protect itself from other stronger vi-

brations, therefore the covering that

Mr. Pierpont spoke of, then in time by

the same process it takes on the spirit-

ual covering and by power of attraction

It takes on the human form or any other

form for a time, then as the latter wears

a spark of light (soul) same as two

this new soul commences to increase in

some of the higher truths; and I asked

we are now just entering on a new

possible.

could not come in contact with finite

THE LIFE OF THE SOUL | needs; but they can teach the human mind to preserve itself and body it lives

ering.

man soul, and his reply was that it the same to me. I have lots of those

higher truth.

Grand Rapids, Mich.

in, and to unfold in knowledge until this

human mind continues to seek the finer

covering and will not dwell in the physical, but will not live below the spiritual

vibrations, and then in time this soul

will or can by continuous changes for

the better throw off this spiritual cov-

Now this oversoul or universal soul is

as said before throwing off new souls. Now these souls that are thus thrown

off do not come into the human form but as they are part of the universal

soul they are composed of the same

component parts as the universal soul

as a child to the parent) and this soul

becomes a planet and is composed of

vibratory waves both positive and neg-

ative, and by the same process new souls are born on different planets. Also

these souls if in the right vibration can

and do vibrate to the place in the uni-

long, according to unfoldment, and

there remain in different forms through-

out the cosmic day in which they were

born, or until they unfold the mind so

as to be infinite. As the mind unfolds

the coverings that surround the soul be

come thinner or more transparent and

will finally dissolve into the elements.

Now, Mrs. Longley, I was strongly impressed to send these few lines to

you and you can do with them as you think best; you can, after reading them,

throw them in the waste basket, or you

revealed to me at any time. Hoping

you will not take offense by my sending

this to you, and wishing you ever suc-cess in unfolding the truth to the minds

of men, I am, as ever, a seeker after the

"Social Upbuilding, Including Co-op-

erative Systems and the Happiness and Ennoblement of Humanity." By E. D. Babbitt, LU. D., M. D. This comprises

the last part of Human Culture and

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JUD JOHNSON.

can send them to be published, it is

versal consciousness where they

could not possibly have been cured through medical aid," he answered.

The above from the New York World illustrates Lourdes Grotto—Three Years' Affliction Ended the important fact that spirits did the healing—Catholic spirits interested in promoting the cause of truth, as they understand it. When will people learn that

WOMAN MYSTIFIES SCIENTISTS.

tic State-Psychologists of Bavaria Interested in Strange Phenomenon.

Doctors, scientists and psychologists throughout Germany have been greatly perplexed in the last few days by the mysterious performances in Munich of a French woman who goes by the name of "Mme. ing things while in a somnambulistic trance.

MYSTIFIES ALL PARIS.

The mysterious "Mme. Madeleine G. -- " is supposed to be the same woman who was mystifying artists and literati a few weeks ago in Paris, with her weird performances under a hypnotic influence. There she was hailed as a Trilby in real life. Not that she sang entrancing songs while under the hypnotic spell of a Svengali, but that she followed with her body in strange rhythm the strains of music and in perfect harmony with its spirit and mood. Several rehearsals were given in private and scientists had to admit that the woman undoubtedly was swayed by the mysterious influence and that it was not possible for her to simulate all the emotions she passed myself got home I rubbed his leg with some of the through in the hypnotic spell. After the rehearsals in Paris nothing was heard of the woman and it is believed that she is the one who is now puzzling the scientists of Germany. She is a woman of much grace, but on no account can she be regarded as attractive in person. Under the hypnotic influence, however, my leg feels,' Willie said to me. 'I believe I can she appears to undergo a complete physical transformation. She becomes strangely composed and moves with a grace that seems almost supernatural. "Then, wonder of wonders. Willie threw down his At these private rehearsals the woman is introduced cane, stood erect and walked across the floor. For a by Dr. Von Schrenck. Then Dr. Magnin of Paris moment I could not believe my own eyes. Then I places her under the hypnotic spell with a few passes realized that a miracle had been performed. I ran in front of her eyes and a little hard staring. Within

MUCH AFFECTED BY MUSIC.

Then someone begins to play on a piano in the room and the subject forthwith shows that she has some somnambulistic knowledge of the music. She rises from the chair slowly, her eyes wide and staring, and great miracle. Willie was hugged, kissed, petted and follows every note with the most graceful and rhythmic motions of her hands and arms.

While she was deep in a waltz performance the pianist suddenly began to play a funeral march. Mme. Madeleine stopped and stalked across the little shoe, while his leg was supported on each side by iron stage sadly and solemnly, her face downcast and pale as death.

Then a chapter was read from a romance. In it was an interview between a woman character and the man she loved. Mmé. Madeleine followed in pantomime every motion brought out in the reading with the most remarkable accuracy. In her face was clearly depicted all the feelings aroused in the heart of the woman

HAD A PROPHETIC VISION.

Befel His Country's Navy.

the most remarkable instances as soon as the leg becomes a little hardened and prophecy that have come to light in recent years is reported by Dr. E. J. Dillon. A Russian named Levitoff Father Porcille, pastor of the Church of Our Lady published recently at Port Arthur a pamphlet urging of Lourdes, was asked by a World reporter about that the Russians do everything possible to gain time the miracles performed in his church. He dictated and that they withdraw the fleet as an incumbrance, and depend upon their numerical superiority on land. "Although I often hear of cures that have been With great clearness he pointed out the perils of

ment on water and if we are further prepared to do What is to be understood by a minute investiga- without our fleet, not only by refusing to increase it but by getting ride of it wholly and without reserve, "Before we pronounce a miracle, the authorities then the Japanese doctrine, Asia for Asiatics, becomes seek the physician who attended the person cured and, meaningless and we have a free field on which to conobtain from him a statement that the cured person tinue our work of culture in that part of the globe.'

_____ THE ANGEL GUESTS.

As I sit in the silent gloaming, And think of the loved ones gone, My soul is filled with moaning, And my heart seems very lone.

But a sweet voice, out of the dimness Sends greetings my heart to bless, And tells me my loved ones are living In the home of Eternal Rest.

Living and loving as in former years, With hearts as tender and true, And they reach out their hands in the

To those whom on earth they knew. They whisper, in accents most tender,

From out the evergreen shore: Our spirits are nearer than ever, We love you the same as of yore. "We come to you often to cheer you,

We hover around you at night, We tenderly watch ever near you, We fill your soul oft with delight. We speak of our Heavenly Pather, We tell of His love and His care,

And help you life's burdens to bear Then welcome us, friend, to your Make room for each heavenly guest! We bring only love and good wishes, From out the bright land of the

EMMA M. HARRINGTON. DeWitt, Iowa.

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I have made \$600.00 in 80 days selling Dishwashers. I did my housework at the same time. I don't canvass. People come or send for the Dishwashers. I handle the Mound City Dishwasher. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes, Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,00.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St Louis, Mo.

Mus. W. B.

"A Plea for the New Woman." By May Collins. An address delivered befere the Ohio Liberal Society. For sale at this office. Price 10 cents. out or fails to be preserved, this soul moves out, the same as we would move out of an old house and see or vibrate till we found one more suited to our suited to our out of an old house and see or vibrate till we found one more suited to our peebles, M. D., M. A., Ph. D. Price \$1. trical term or phrase. Price \$5 cents.

IMPORTANT QUERIES.

ESTERDAY, TO-DAY AND TO-MOR-ROW THOUGHTFULLY CONSID-ERED IN THE LIGHT OF MODERN REASON AND THE HIGHER CRIT-

The physical attributes of the human form in times past were the same as now. Why did not man wrest from nature the essentials of comfort and refinement that prevail at the present time? If "the brain secretes thought as the liver secretes bile," why could not man entertain superior thoughts, or manifest superior mentality when he was living nearer to nature?

Why was he comparatively contented with the adobe dwelling, the mud hut, or rude cabin located in the wilds of the forest?

Why did the crude means of transportation satisfy his requirements—modes of communication with his fellow so far inferior to what we now possess?

Why was he so indifferent to the cultivation of the beautiful, and neglected to embellish his surroundings which would thus render the external more pleasing to the eye, or an improvement upon the native crudity of the wilderness?

Why was he so cruel and barbarous in the treatment of others, in such marked contradistinction to the magnanimous policy pursued in this enlightened age? To travel down the stream of time be yond and anterior to this early period we would find conditions coarser and less salubrious in proportion to the per-ception of the race. Nature, like the human, was undeveloped, rough and un-couth, manifesting morbidity and crudity, until aroused into activity and refinement by a higher culture of mentality on the part of man. The reason why coarser conditions obtained then than now was because man was not so individualized; in other words he had not unfolded the progressive element of his being.

This object lesson presented to us in every-day experience is an earnest of the future. Why should not man continue to progress eternally, to unfold from within, directing and unfolding impulses which will eventually endow him with the powers and possibilities of

Seeing that we have no wish or inclination to again adopt such moral and social conditions, which we have long ago outgrown, why should we cling tenaciously to the religious ideas that were only sufficient for the requirements of the people existing at that time?

Why should not man progress in thought along the lines of spiritual speculation in proportion to the unfoldment and refinement that he demands and elicits from nature?

Why should man's conclusions specting the spiritual be absolute, fixed. and unchanging when he is forever changing, moulding and refining the external by his wonderful mentality?

Are his spiritual faculties to remain dormant while his intellectual capacity is striving to grasp the very soul of be-

During the Middle Ages, after endeavoring to fetter and coerce mankind by the imitations of those horrid engines of torture, the rack, the iron boot, the thumbscrew, and other operations too numerous to mention, man's spiritual activities became morbid and lifeless for many years, until it required the thunderstorm of mental revolution to arouse him to a true sense of his relationship to the higher requirements of his nature. Even as the violent elemental storm becomes absolutely essential to maintain animal and human life on earth when the equilibrium is disturbed, and injurious factors interpose, threatening man's very existence, so in the spiritual realm of thought a tremendous disturbance becomes nec-essary to arouse the soul from its sleepy condition; flery arrows of thought-lightning flash to and fro; thunders, roaring, deafening, deep and ud shake the but eventually the atmosphere becomes

pure as the breath of morn.

Then man feels the throbbing and pulsation of individuality knocking at the external for expression; he girds on his armor like a mighty warrior, and bids defiance to conservative systems of thought and obsolete ideals. sceks glory and power in other fields of investigation and research, bravely enters the holy of holies to the spirit, ultimately standing forth conquerer and controller of everything beneath him.

Thus endowed with creative possibil ities, that principle of individuality must eternally unfold in infinite expression and power.

The lion spirits of progress, Voltaire Paine, Bradlaugh and Ingersoll, applied the dynamite of iconoclastic thought and a terrible explosion ensued; the spiritual atmosphere enveloping the civilized world became lashed into rapid vibration, and man became res-

cued from spiritual death. Fancy a soul that can conceive the idea and maintain the possibility of de-spatching intelligence and power round the world independent of a visible material medium, believing that man is a "creature full of bruises and putrefying sores." THINK OF A BEING WHO CAN EXTRACT LIGHTNING FROM THE MIGHTY CATARACT, AND MAKE IT HIS ERRAND BOY, AND DISPENSER OF MATERIAL BLESS-INGS TO HUMANITY, ENTERTAIN-ING THE CONVICTION THAT MAN IS A LOATHSOME REPTILE, WORTHY OF ETERNAL DAMNA-TION OR SPIRITUAL DESTRUC-

Tell that fond mother while she is lancing on her knee that "repository of nfinite possibilities," that her child is naturally deprayed, and may ultimately be consigned to eternal torment, and she will freeze your very soul with a contemptuous look of honest indigna

Where is there a man endowed with all the sympathy, moral integrity, and spiritual development possible here on earth who will sneakingly, cringingly, cowardly and despicably allow another man—innocent—to suffer for his mis-deeds? Nay, even "the noble red man of the forest" would not submit to this. The popular barbarous conception of man's relationship to the spiritual is a relic of the serfdom of the past. While eebly and half-apologetically striving to express his soul attributes, the being whom he supposes to be his ruler and arbiter of his future destiny, imposes upon him positive commands of obedience, and threatens him with dire calamity if he refuses to submit to these mperious dictates of a despotic will. Man being determined to assert his

individuality, dares to "beard the lion in his den." As a result, he is not only cursed, ostracised, and thrown out upon the cold world, friendless and hopeless but succeeding generations must also incur the wrath and displeasure of the tyrant, with the probability of being hurried to eternal perdition. The sweet emblem of innocence and purity, which the mother loves dearer than life itself, is not exempt from the merciless that child with vindictive hatred, resolved to wreak his vengeance even upon a helpless babe. Nothing will gratify his outraged feelings, but that his own son should come to earth, and be put to a horrible death, as a means of reconciliation. These who receive

the divine approval when they pass over to the spiritual condition will be rewarded with a harp and a crown, on condition that they stultify their manhood and sink their individuality in a sycophantic prostration of all that con-stitutes them grand, noble and intelli-gent beings. And this is to be their future destiny; to honor, applaud, praise and glorify a despotic monarch, whom they must despise and detest with all the loathing of their souls.

Man's sense of justice, reason and intuition-nay, even nature herself-pro-tests against this awful rendering of the purpose of life. The great yearning cry of the soul is for a philosophy of existence in harmony with its aspira-tions and progressive needs. Seattle, Wash. C. G. OYSTON.

OSTEOPATHY AT FAULT.

Was Dr. Still's Diagnosis Correct?

I write the following article with two purposes in view, first with the desire to inform the many friends of Mrs. C. M. Chown of the progress and develop-ment of her long, tedious, and as I believe unnecessary illness. My second purpose is to express in no uncertain way my opinion of either the criminal carelessness, or else pernicious ignorance of Dr. Still, the celebrated founder of Osteopathy. It will be remembered by the friends of Mrs. Chown, at Mount Pleasant Park, Clinton, Iowa, that the day following one of the camp dances, at which she had indulged freely in that delightful pastime, she was taken ill with strong indications of rheumatic trouble in her right limb. As Mrs. Chown was suffering severe-

ly, and the famous Dr. Still was on the grounds, I was urged to secure his services, which I accordingly did. As soon as he came into the presence of Mrs. Chown, and after he had made a hurried examination, he immediately pronounced her trouble a dislocation of the hip. I was greatly surprised at such a diagnosis, as I could not understand how a woman with a dislocated hip could have danced up to a late hour, then returned home, go to bed and without any knowledge on her part of how and when, reach such a condition as revealed by the alleged diagnosis of Dr. Still, but I did not consider that it was for me to question the ability of the celebrated osteopathist, so I consented to my wife submitting to his treatment (for which I am heartily sorry now). In accordance with the indications of his diagnosis, he manipulated the limb for the supposed purpose of reducing the alleged dislocation; such manipulations produced in my wife the keenest agony, causing her to faint, and the strange part of it is that until after his manipulations she had suffered no trouble in the hip, but with the cessation of his manipulations the agony did not cease. After he had left the house her sufferings were terrible. I found it necessary to call him later in the evening, as her sufferings were un-bearable. He then declared that a nerve was pinched in the articulation of the hip, and by further manipulations endeavored to remove the difficulty, but with what measure of success may be judged, when I say that Mrs. Chown remained flat on her back for twenty-one weeks, and even now after six months can only get about the house by the

use of crutches. Now my contention is, that before Dr. Still's first visit there was no dislo-cation of the hip. I contend his diagnosis was entirely wrong, and if at any time there was a dislocation, then it was produced by his manipulations on his first visit, but the injury to the joint had been so severe by the violence of the manipulations, that her long disability followed as a consequence.

There may be virtue in Osteopathy, but I have mighty little faith in it as ad-

sults, as I have said, of either the deplorable carelessness or reprehensible gnorance of a man who issupposed to be a teacher. Yours for justice and right, Lima, Ohio. C. M. CHOWN.

So Easy to Forget.

In 999 cases out of every thousand, the directions which accompany a phy sician's prescription or proprietory med icine, tell you to take a dose three or four times a day, either before or after meals, and on going to bed. In 999 cases out a thousand, this rule is never strictly followed. You start in to observe it religiously and succeed pretty well at first, but soon you'll begin to skip doses, then the medicine falls in its intended effect. It's so easy to for-

If the remedy is in liquid form, the business man loses a dose in the middle of the day unless some thoughtful wife, mother or sister gives him a spoon and makes him take an extra bottle to the office. Most men hate to do this. If the medicine is in tablet form, chances are that he will never think of it until he reaches for car fare on his way home. It's so easy to forget. This applies to men and women alike. The proprietors of Vernal Palmettona (formerly, known as Vernal Saw Palmetto Berry Wine) had sense and foresight enough to make their remedy so that only one dose a day is necessary. It is easy to remember to take it after the last meal or on toing to bed. stands in a class by itself. If you are pestered with indigestion, constipation, liver trouble, bowel trouble or any skin affliction resulting from bad blood, Vernal Palmettona is what you need. Try it at our expense. Write for a free sample bottle. It will do you good. Address, Vernal Remedy Co., 452 Seneca Building, Buffalo, N. Y. Sold at all druggists.

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"AMBER" ON BEING PLEASANT.

A Woman Without Gracious Manners Is Like a Blossomiess Stalk in a Garden.

Somewhere in New England in a wayside graveyard a litfar up the heights where the air is thin and clear these frosty nights, and the clustering stars are tangled in the deep spaces of the sky like swarming bees, they tell me there is a half-sunken headstone which bears these words: "She was so pleasant." Nothing more to hold back the memory of that one vanished woman from the eternal silence. Not the record of any deed she did or word she spoke, and yet what a picture we have in the stroke of those simple words. Not a great woman, perhaps, but O, what a comforting one to have around! Likely as not she was little and plain, and wore nothing more elegant than calico and homespun all her days. If we had strolled that way in any of those long departed years when she dwelt upon earth, loitering down the summer road and looking into the old red house where she made her home, we should have seen between the rows of dusty hollyhocks about the door her trim figure bustling about tidying up the place with a woman's brisk and happy

but often admonishing, encouraging, cheering.

Though we listened long we should have heard no advocacy of suffrage or reform, no well turned sentence that bespoke a superior mind and a brain active in its search for the To be pleasant is a consummation that lies within the of lunch, or slip through the gap in the garden wall, to speak gift of gracious and pleasant manner is like the sight of a word of comfort to the neighbor whose baby was but lately blossomless stalk in a garden meant to grow roses.

dead and buried. Every thing she did, or said, would have

been like the blowing of a breeze through a bed of baim, shaking a thousand sweet influences through the air. Leaving her to go back among the more gifted and restless daughters of earth would have been like leaving a June rose to take up with a milliner's stock of artificiality. She has been in heaven for many a year (we can imagine it is sweeter living, even there, for the charm of her presence), and of her tle distance out from town, on a side-hill perhaps, overlook-ing a quiet valley through which a slender river winds, or crumbling headstone in the village among the hills.

But what could you or I ask better to be said of us, my dear, when those heads are lying low in the eternal sleep? It is easy enough to win plaudits for bravery and good service in momentous things. The soldier who marches to battle behind a banner and the woman who by her executive skill shapes a home and brings up a family are both deserving of praise, but Lord bless you! they are forced to march whether they will or no. 'The one to health and the other to destiny. It is one thing to go about our life work from a sense of stern duty, and another to go about it in a way that shall make both ourselves and everybody about us happy. With you and I life is a forced march half the time, but with the blessed woman asleep among the hills it was like the advance of a summer day through a land of blossoms.

It was a greater thing perhaps to be Joan of Arc, but it was a sweeter thing to leave this epitaph on the wayside headtouch; no great work, surely, but it went a good ways to-wards the making of her pleasant home. Or between the bird songs that filled the old orchard with bugle calls we written a book or championed a cause, but to the young but often admonishing encouraging cheering. admired, and she of whom it could be said, "She was so pleasant," won a sweeter plaudit than she of whom it might be written, "She was so gifted," or "So great."

a superior find and a brain active in his search for the higher sphere of woman, but we should have caught the echo power of every one of us. To be great is the possible of her good-night as she tucked the sleepy boys in bed, or achievement of the few. There is nothing that sits so graceheld the curly-headed mite of a girl in her arms a moment fully upon a bright woman as gentleness and pleasantness. between the pauses of her work. We should have listened The brightest intellect the Lord ever struck from out the to the comfortable voice as it encouraged this one in a diffi-eternities is devoid of charm without the gift of affability and cult task, or smoothed the tangles out of that one's perplex- sweetness of manner. A man without either natural or cul-ity. We should have seen her catch her sun-bonnet from its tivated civility is the most disagreeable thing in nature outnail and fly across the meadow-lot to take the men folks a bit side of a burdock or a hedgehog; but a woman without the

THE PROGRESSIVE THINKER

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Women in Educational Affairs.

Mrs. Helen Loring Grenfell, who is now serving her third term as Superintendent of Public Instruction in Colorado, has recently been in Washington, attending the National Woman Suffrage Convention. She claims that woman suffrage has resulted in greatly benefiting the educational system in Colorado. More money is spent per capita upon the education of children in Colorado than in any other state. The schools are entirely out of politics, no school director is ever elected or teacher hired on account of his or her political affilia-

In thirty-three counties of Colorado women are county superintendents and most of them in counties with the largest population. The men and women teachers receive equal pay for the same grade work and women are eligible to any and all positions. All their state institutions including their State University have women on the faculty.

If there was nothing more to be gained than the receiving of equal pay for equal work, it would be sufficient reason for every woman demanding the

In Wyoming almost the first law that was passed after women were enfranchised was one giving all women in governmental employ equal pay with men for the same work, including pub lic school teachers.

JENNIE HAGAN BROWN.

If reports be true this lady is now on the ocean on her way to Australia. She is one of the foremost lecturers in the ranks of Spiritualism, and we can cordially recommend her to our brethren on the other side. Her lectures are of a high order and her poetical improvisations always charm her hearers. She should receive a cordial welcome.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and Spiritually uplifting. Cloth bound; price \$1.

Reforming Criminals.

The reforming of criminals instead of punishing them has attracted the thoughts of philanthropists, and much has been done to ameliorate the hardships of imprisonment. The necessity of society protecting itself is unquestioned, and the problem is how best this can be effected? The old method of vengeance, the infliction of punishment, with expectation of deterring the convicted criminal from repeating the crime, and keeping others from lawbreaking, through fear, has proved a dismal failure.

The sad fact is that criminals more often repeat their crimes than reform. Why? Because those released from prison with the reputation thus received, find no place for them, and unless protected and encouraged by friendly influences, they find it most difficult if not impossible, however determined they may be to live honest lives, to successfully hold to their resolutions.

The obstacles in the way of a prisoner released from the penitentiary, were never presented in a clearer or by a police official, and is the conclusion of his many years' experience with guage of the common people. the criminal class. He says:

"It is a severe test of the strength of character of a criminal to really and truly reform. For such a man the path of rectitude and right is certainly a lonely one. Stop and think of it. I know a man in this city who served tenyears in the penitentiary for burglary. He was a good burglar. I mean that he was as successful and daring as any of the profession. After he got out he de termined to live an honest life. He had been in town but a short while before some of the men picked him up and brought him down to see me. wanted to know what he was doing and where he was living. He explained to me that he was doing his best to be an honest man. He has a job. He works long hours. And his wages are but \$1.10 per day. Think of that. There was a man who had enjoyed the best of everything while he was a thief.

"For years he had been accustomed to the comradeship of men of his kind. time when they have money, and when they don't they have little trouble in obfortune on their daring. This man had always lived with people of this kind, graph: always lived with people of this kind,
Their language was his language. I
mean that thieves' slang was more fathe vulgar tongues is not absolutely
necessary nor indiscriminately profitthe vulgar tongues is not absolutely
necessary nor indiscriminately profitthe stands to reason since, ex-

"Now he stands alone. He is in of the people he has daily contact with. The only thing which will prove an anlow is the thought that he has friends that this department will do all it can guidance. for him. Not as a department, of There i course, but as individuals. I have tried to demonstrate to him that should they be compelled to arrest him, he would cause them pain. I have explained to him this fact that it is human nature to help the man who has been down and given the worst of it before helping a man who has not been there.'

This police official has a kinder heart than is usually found in the business world, and unless the man whom he takes for an example, has more than or-dinary resolution, all the sympathy of the police will not prevent him from returning to the ways of crime. The must stand between and tell them what world has made the path of reform less to read and how to understand. attractive and vastly more difficult than that of transgression.

What is the need? Education of the head and hand, to keep men and women out of the penitentiary. Education, of those unfortunately confined there.

ties, churches, libraries, and number-less charities, while here is an opportuity for the assistance of the fallen and unfortunate which received no attention, and is of greatest moment.

Cannot some of the multi-millionaires e interested in a movement which shall have for its object the provision for released criminals, giving them a nome and employment until they can ind a place in the world which closes all doors against them? Here is a hu-manitarian work worthy of all praise and one which offers an unoccupied

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

Price \$1.

"Discovery of a Lost Trail." By Chas.
B. Newcomb. Excellent in a relative.

A Catholic View of the Use of the Bible.

The prize offer for the best essays on the origin and history of the different versions of the Bible has stimulated inquiry and Bible study, but it is questionable if it does more than confirm the already too prevalent belief in the value of the book as a sacred inspiration. The vital point of its beginning, and human origin will be absolutely ignored. An essay by an impartial freethinker would be thrown by the committee chosen for examination of these essays, into the waste-basket without reading.

The Catholics have already found an exponent of their belief in Father Heusser, of Overbrook Seminary, Pa. He champions the Catholic Douay version, and denies that the Protestants have anything to compare with it. To the taunt that the mother church has never voluntarily translated this holy version into the vernacular, he quotes St. Peter as admonishing Christian converts to heed what St. Paul taught them, that portions of God's inspired book if read promiscuously would become a stumbling-block, and "warns them and thus more forcible manner than the follow- stigmatizes the danger of private intering from the Cleveland Plain Dealer. It pretation by the unlearned." Catholis the more remarkable because spoken icism did not object to Wycliffe or Tyndale translating the Bible into the lan-

"But," says Father Heusser, "that they used the translated Bible to establish a political socialism akin to the anarchistic socialism in the political order of our day. That is the sole charge for which the Catholic authorities can be held responsible in judicially condemning these men, who were zealous and, perhaps, sincere enough, but whose zeal, like that of most self-constituted reformers, was not according to wisdom. And as a civil government may submission public fomenters of strife (who claim a direct and uncontrolled mission from God to say and do what they deem just), if they disturb the public order, so will the church, which exercised a more directive power in those times upon the government than it does in a purely secular age like ours, be recognized as having used a legitimate and freely conceded right to censure and to

The church has then the right to de-And among themselves these people cide what is for the public good, and to are splendid fellows. They have a big cide what is for the public good, and to beys by setting up his private opinion! The holy father gives his whole con-

tention away in this ingenuous para-

cept through the interpreters in the new world. It is hard for him to conduct himself and think along the lines Bible, except in fragments, was not and could not have been known for centuries after the establishment of Chrischor to the windward for this poor fel- tianity. As to the absolute and indiscriminate reading, the words of St behind him who know all, and who are going to back him. I have told him ions prove that it requires check and

There is one point, however, that he makes that ought to set the Protestant revisers thinking. It is that the revision of 1880 corrects 20,000 errors in the authorized version, of which ten per cent are returns to the Catholic text! And Father Heusser naively says: "Another revision may bring us back entirely to the old Dougy version" (the true

The real controversy is not, however, over the versions. The Catholic may be the police will not prevent him from re- understanding of the people, and priests

WAKE UP! ILLINOIS.

Mr. and Mrs. E. W. Sprague, the widely known missionaries of the N. S. those unfortunately confined there.

Lastly a helping hand, charity and sustaining influence for those released, who local societies of Spiritualists in Illitaining influence for those released, who have to begin life anew with the disadvantages of a shadowed character.

We have wealth lavished on universities, churches, libraries, and number-The time will soon be gone and your opportunity lost if you dally with indecision. Get out of the graveyard of in-GEO. B. WARNE,

> "The Present Age and Inner Life; Ancient and Modern Mysteries Classi-fled and explained." By Andrew Jackson Davis. We have a few copies of this work by the celebrated seer.

President III. S. S. A.

The Attainment of Womaly Beauty of Form and Features. The Cultiva-tion of Personal Beauty, Based on Hy-

"Healing, Causes and Effects." By suggestiveness. Cloth, \$1.50. For sale W. P. Phelon, M. D. Price 50 cents. at this office.

For the Quarter Commencing Dec. 1, 1903, and Ending March 1, 1904.

Executive Committee N. S. A .: - I lave the pleasure of submitting to you for the past quarter the following re

REPORT, EDITOR-AT-LARGE

port: Reliability of France: A Reply to Ed itorial in the Register, Sandusky, Ohio, at request of the Psychical Society of that city. The Register is one of the most influential papers, in Northern Ohio.

The Case of Mary Kidder. In the Telgraph, Kalamazoo, Mich. Reply to Sermon of Rev. Howard. evening News, Wheeling, W. Va.

Reply to Dr. Frazer. In Daily Truth, Elkhart, Ind. Especially devoted to his assertion that Flammarion had renounced Spiritualism. The same furnished the Banner of Light.
Scientific Men and Spiritualism Written by request for the Mount Car-

roll News (Ill.). The Growth of Spiritualism. Furnished by request to the Missoula (Montana) Journal. Historical Facts Concerning the Fox Sisters. Revision of MS by Titus Mer-

ritt. Published in The Progressive Reply to "Modern Spiritualism Exposed." In The Progressive Thicken In The Progressive Thinker

and Banner of Light. "Is Mediumship a Crime?" Reply to Hon. Geo. H. Peake in Register. Radium vs. Spiritualism: Review of Prof. Ramsey. Copy furnished all the spiritual papers.

Reply to Rev, Lasswell. In Bureau County Tribune, Princeton, Ill. Something About Spiritualism. For

Journal, at Amery, Wisconsin. "Spritualistic Proof Scouted." in Record-Herald, Chicago, Ill. Kellar, the Magician's Expose of the Mediums of Cassadaga. Copy fur-

nished all the spiritual papers. It is a remarkable fact that many sermons have been delivered mostly from orthodox pulpits favorable to Spir itualism, and reported in the daily press. Some of these discourses are everything the most ardent Spiritualist can desire. Fewer denunciatory articles have appeared in the secular press, and many favorable have been published. The exposures of fraudulent "materializers"-1 will not write mediums-has given occasion for sharp criticism, well leserved, but it has not been made to do service in denouncing the cause as a whole. These fake "materializa-

tions"; the constant exposures of mendacious fakirs who have been endorsed by Spiritualists, and too often have cre heaviest load Spiritualism has to carry and it is impossible for it to maintain its high claims unless it frees itself from these vampires,

I am respectfully, HUDSON TUTTLE, Editor-at-Large N. S. A.

Soul Culture and Brain Culture.

In the course of a lecture given to the Soul Culture Club of St. Louis, Dr. A. A. Lindsay linked love to chemistry, and "suggestion" to soul and brain culture, in a clear and philosophical manner, worthy of close study. The following gives an idea of the trend of his discourse, which, as will be seen, was highly instructive; "Suggestion," said Dr. Lindsay, "plays

a most important part in every love af-fair. Though the individual may be unconscious of the fact, yet his or her every thought and act which in any way concern the loved one, may be construed into a suggestion, which have either a good or a bad effect. which will degree either may attain's determined by the nature and strength of the sug-Dr. Lindsay asserted also that chem-

istry enters into love affairs when they reach a certain stage. This assertion is based upon the psychological fact that continued thought upon a given subject produces new brain cells. "This change," he said, "the building of new cells, is a chemical action. When

the thoughts of an individual continually dwell upon another person, new cells are formed into which the individuality of the other person enters. "When two persons meet, certain mental impressions are instantly formed by each. A word or an uncon-

scious gesture may convey a suggestion may either repel or attract, and though the impressions are formed unconsciously, they instantly manifest them-

"We frequently are unable to assign any reason for liking or disliking a new acquaintance. Still we either dislike. The feeling is present, and it which are given and received when a

meeting occurs.
"The color of a lady's eyes may be attractive to a man she meets. This fact shapes itself into a suggestion, which he receives. Later they find that the society of each is pleasing to the other. Each of them is continually throwing out suggestions which are favorably re-ceived by the other. Repetition strengthens these suggestions, and all the time the suggestions are building up new brain cells, which are purely the result of one thinking of the other.

"Unless adverse suggestions which are equally effective are formed, the natural result is that the two arrive at a condition or state of affection known as love, which either grows stronger or weakens, dependent upon new sugges tions which may be given out.

"A woman may love a man, and after a time something he does gives her pain and displeasure. This pain and pleasure act as a suggestion, forming strength than the suggestions which have caused her to love a new feeling of dislike will spring up."

MAUD LORD-DRAKE.

To the Editor:-The book "Psychic Light," by Maud Lord-Drake, was received this week, and I have com-menced to read it, and I must say I am perfectly fascinated with the work, and I think no Spiritualist family in the country can afford to do without buying the book. I have known Maud since the summer of 1872, when after parting with a dear and only son, as I then sun posed, neverto meet again, but being in Chicago just seven, weeks after Robby had passed away, I was induced by the advice of a friend who was a Spiritualist to visit a seance held by Maud, on the north side of Madison street. I think about or near 300, it being the first spiritual scance I had ever attended, and he called me papa, and was described by Mrs. Lord better than I could describe him, though I had known him over eleven years, and you may be assured it was a pleasant meeting to me, as I was now perfectly convinced that my darling son still lived. And Maud's manner was so kindly and instructive to a novice, as I was. I was raising fruit near Benton Harbor, Mich., and was often in Chicago, so I attended several of Maud's seances after that, and al-ways found her so good, kind and instructive, it was a great treat for me to D. BOYNTON.

Why Are Spiritual Societies Declining?

Spiritual societies; of what large audiences used to attend Spiritual meetings as compared with the audiences of to-day, and there seems to be a tendency to place the blame upon the local workers and the methods of conducting societies. Perhaps there might be something said in regard to the speakers and their influence on the work. IN OUR OPIN-ION ONE REASON LIES IN THE FACT THAT HARDLY TWO SPEAKERS ON THE ROSTRUM TO-DAY AGREE IN MORE THAN ONE OR TWO POINTS OF BELIEF.

How many speakers present spiritual truths to their hearers from the same point of view? One Sunday we may listen church, for fear something may be said that will arouse their to a good, practical lecture on the every-day duties that connection and prejudice them against it."

Don't spend so much time on our old ideas; give us somefront us, one that may be helpful and upiliting, giving the new courage to go forward in the right path; perhaps next thing new. Does not Spiritualism give us new truths new courage to go forward in the right path; perhaps next thing new. Does not Spiritualism give us new truths sunday the speaker will come with the Bible in his hands, truths that will make our lives brighter and happier, and that sunday the speaker will come with the Bible in his hands, truths that will make our lives brighter and happier, and that will help us to nobler and better modes of living? that was ever of any service to the church.

Why is it that so many public lecturers seem to feel called they have to impart to us. upon to tear down all our old faiths and beliefs before buildng up something to take their place?

The tearing down process has been going on for over fifty years, and what is the result? The last census informs us that only twenty-five per cent of the population of the United States belong to any church, and only thirty per cent of those who do belong attend regularly. IS IT WORTH WHILE WASTING SO MUCH AMMUNI-

TION ON SUCH A SMALL, MINORITY, when the great field of psychic study is open before us with so much to learn and so many anxious for knowledge concerning the philosophy of Spiritualism: something to help us on the way?

Dr. A. Caird, a Prominent Spiritualist of Lynn, Mass., Sets a Bee to Buzzing

Around the Heads of Spiritualists. Doesn't it seem a pity to waste so much time disproving

Very Plain Talk to You.

the Bible and exposing the old fallacies? We hear and read considerable of late of the decline of what we ought not to believe. What we want to tell people spiritual societies; of what large audiences used to attend now is what we do believe and how to apply that belief and spiritual meetings as compared with the audiences of today, the knowledge that has come to us, to our lives, that they may be more helpful to those with whom we come in contact. We need educated speakers to come before our people and present spiritual truths in such an attractive manner that it will draw into our societies some of the many who believe in the spiritual philosophy, but cannot endorse all the vagaries and inconsistencies that so frequently accompany it. We often hear it said: "I like to go to spiritual meetings, but I don't care to take any of my friends that belong to the

he received from its study; then some one will come before

The people want Spiritualism when they come to spiritual
us and take from us the Bible, hymn book and everything
meetings. They don't want Christian Science, nor Theoso phy, but to hear something about the spirits and what truths

> It is all very well for confirmed Spiritualists to explore these by paths if they so desire, but if you want to make con-verts, if you want to draw in the outside public, you must give them what they want, and that is Spiritualism try to take away the old staffs on which they have leaned so many years; get them to leaning somewhat on the staff of Spiritualism, and they will soon discard the old ones; they will not need them any longer. The bright Angel of Spirit-ualism has ever new truths and new beauties which she is anxious to unveil to inquiring minds and inquiring minds all over the world are eager to receive them and apply them to their lives.
>
> ALEX CAIRD, M. D.

> > ODE TO MOTHERHOOD.

their lives. Lynn, Mass.

Washing Away Sin in the Muddy Ohlo.

On the Ohio river, near Cincinnati, the

none would be left to show the "mighty

seven deacons came after, and then the

crowd, not already gathered at the

banks. The river threw up its yellow

foam and the ice fragments were

tossed angrily, as the procession drew

up and the preachers with heroic cour

age went down into the seething flood.

One by one the victims were seized by

the deacons and handed to the preach

ers, who mumbling through their chat

tering teeth, "in the name," etc.

plunged them under, shricking and

sighing. Little children pleaded pite-

not heeded. The strong hands of the

came hysterical at the sight of the rag

ing waters and the torture experience

by those preceding, and resisted with

all their might, but the deacons were in

exorable in their determination to "save

wild yells as the cold water caught their

sins and bore them down stream, dis

sense of fun, they, too, would have laughed. They had too much responsi

bility to laugh. It was no laughing mat ter with them. The waters were thick

with mud but clear enough to wash

away sin! and were they not saving ev

ery soul they plunged under? Had they

the power they would have corraled the

take the bath.

the soul.

whole crowd and forced every one to

Now standing outside of this perform

ance, and reading of it in a daily paper which makes no comment, taking the

news as a matter of course, we are fain

way grown out of Spiritualism in fifty

years, and it will not fill the measure of

THE CHILD ETERNAL.

heard their prayers and kissed their

sleepy eyes, And tucked them in all warm from

Those other children long to men have

Strange, hurried men, who give me

passing thought, Then go their ways. No longer now my

So when night comes, and seeking

Tired childish feet turn home at even-

fold him close—the child that's left to

important subject. Price, cloth, \$1.

Without me they have wrought.

mother's knee.

My little lad who died.

Price 25 cents.

To wake again with morning's

Then came where he lay dead.

sunrise-

to ask, if these people are sane, or have

The crowd laughed and cheered. Had

handed down to the preachers, gracefully but powerfully, and

counted the war cry of an Apache.

the deacons and preachers had

The resisting maidens were

The Revelations of Buried Cities.

The Egyptian Exploration Fund is an organization set on foot many years ago by Christians, the principal object of which was to find some trace of the Jews in Egypt, hoping thereby to find confirmatory proof of Bible narrative in regard to the residence of that people in Egypt, and, perchance, their exodus and forty years' wanderings in pursuit of the "Promised Land."

So early as July 23, 1887, Edward Naville, who had been engaged in making excavations in the Delta, of Egypt, in pursuit of relics, wrote a letter, published in the then New York "Church Press," the American organ of that fund, wherein he said: "In all the excavations which

Egyptian Exploration Fund has made in the waters tempered, the converts the Delta, there is one remarkable fact to be noticed. Absolutely no monu-ments of the XVIII Dynasty have been This was the reigning Dynasty when

the alleged Jews were supposed to have

been in bodnage. That Exploration Fund is yet active. A few weeks ago we published an account of relics collected by W. M. Flinders Petrie, which he had transferred to to the Stanford University of

California. Now we find in a late issue of the London Times, a recent letter from that great Egyptologist, Petre, in which he says of quite recent excavations at Abydos:

"The continuation of the work of the Egypt Exploration Fund at Abydos this year has given a wider view of the earcivilization, of which the general lines had been fixed by the previous ously to be spared, but their cries were work on the Royal Tombs and the town. The clearance of the old temple site deacons selzed them, and under the ice in a depth of about twenty feet no less they went with a splash, and a yell of than ten successive temples [superim-fear. Some of the young women beposed one above the other], ranging in age from about 5,000 to 500 B. C.

"For the first time we can see on one snot the changes from age to age through the whole of Egyptian history. To separate these buildings was an affair of anatomy, rather than spade work: the walls of mud brick were so commingled with the soil that incessant section cutting with a sharp knife was the only way to discriminate the brickwork. Often only a single course of bricks, or a thin bed of foundation sand, was all that told of the great buildings which had existed here for

"Over 5,000 measurements were taken for the plans and levels. The discover ies of the civilization of the first dy nasty, the beginning of the kingdom, expand what we already had from work in the Royal Tombs. Of Menes the founder, we have part of a large globular vase of green glaze, with his name inlaid in purple. Thus polychrome glazing is taken back thousands of years before it was previously known to exist. The free use of great tiles of glaze for wall coverings shows how usual the use was then. In the highest art of delicate ivory carving there are several pieces of this age."

Nature, Is Not Dumb.

"Where certainty prevails in fields o knowledge we are entitled to speak with the authority which indicates no doubt: but when arrived at the point where science is silent and nature is dumb, we bow our heads in reverence before the inscrutable mystery of the universe, and wait for further light Should that light ever come, we will gratefully hail its approach and walk by the luminous power of its beams."

Such is the language of a distintinguished English Agnostic, in a late issue of the Truth Seeker.

The great mass of Spiritualists insist that LIGHT HAS COME: that those considered dead have returned and communicated with mortals yet in the flesh, and are doing so continually. They give facts, with detailed occurrences, which seem to settle the question beyond the possibility of doubt. Events long forgotten are detailed by returned spirits in such a manner as to remove every suspicion of collusion, or fraud. Other events, only known to the departed, are communicated to the living, and are found by concurrent circumstances to be in the minutest detail

truthful. The prejudices of education may pre vent the general recognition of the facts stated for a time; but the revolu-tion during the last fifty years is so great, and is still going on so rapidly, as to make it certain time is only necessary to complete the reception of the great truth, that there is no death; that what is usually denominated such is only the laying aside of the robes of mortality, to reappear in forms not visible, save to those of abnormal

"Koradine. By Alice B. Stockham and Lida Holt Talbot." In the form of an entertaining story, it contains les-sons which every girl should know.

Baptists have been holding a rousing re-Motherhood! sweet motherhood! vival meeting this winter, and gathered Life's fountain bowl, Filled with love to its utmost; in over a hundred converts. It has been cold weather and revivals flourish Thou source of soul! best with zero temperature. At the Grand, beautiful motherhood! close of the meetings, when all the Most sacred state brands had been snatched from the Of all being; the whole world burning, came the final test. To a Bap-Calleth thee great. tist, sprinkling is a mockery and a dip All worship thee, motherhood, in the water, all under, is the only way Bosom of love: to become freed from sin. The Ohio All know that thy mission comes was raging, from the effects of the thaw, full of ice, and muddy, but the baptizing could not wait. Some of the converts would escape from the hyp-

Down from above. Thy pathway, O motherhood, Rocky and rough Though it be, is motherhood; notic influence and be lost. By the That is enough. time the weather became balmy, and What could be more to thy praise would have "taken to the woods." and When understood,

power of God," as put forth by the evan Sweet motherhood. gelist preacher. Hence all the forces of love has no foibles the church were gathered, and five thou-As to the good sand of the country side, to see the Of thy children, O loyal, show. Two preachers marched ahead True motherhood. the converts in white robes followed

Than that thou art divine,

For those of thy family, Grand motherhood. Thy passionless love will e'er Stand over all. While passionate love with the

No hands with thy tenderness

Furnish the food

Passion may fall. No force in the universe Thy duty could Ever in life execute, Sweet motherhood

Tender young motherhood! Beautiful wife! Darling old motherhood! Beautiful life!

THE BUTTERFLY.

I hold you at last in my hand, Exquisite child of the air. Can I ever understand How you grew to be so fair

You come to this linden-tree To taste its delicious sweet, Flitting here in the shadow and shing Playing around its feet.

Now I hold you fast in my hand, You marvelous butterfly. Till you help me understand The eternal mystery. From that creeping thing in the dust

To this shining bliss in the blue, God give me courage to trust.
I can break my chrysalis, too. -Alice Freeman Palmer.

IMPORTANT TO SPIRITUALISTS.

A Move in the Right Direction. they lost their senses? In the light of To the Editor: - A meeting was held the twentieth century, is it possible for on Monday evening, Feb. 15, at 77 31st such things to be? Wash away sins in street, of three delegates from each the muddy waves of the Ohio! Sin is Spiritualist society in Chicago. Dr. G. overcome by quite a different process B. Warne was in the chair. The object than washing which of itself is good for of the meeting was to form an organithe cleanliness of the body, but not of zation for the protection of societies and mediums, and to obtain recognition Suppose a Spiritual society of Cincin- by the press of Chicago; also for the nati should on a cold winter day, when upbuilding of the cause in the city. the ice was breaking up, go down to the Committees were appointed to meet a river with a score of children, declaring it a part of their belief that they must Tuesday evening, Feb. 23, the following e put under water. Every one of them societies were represented: Illinois would be arrested for cruelty to chil- State Association, Psychic Force So dren, and deservedly. And what a hue ciety, Hyde Park Occult Society, Uniand cry the press would raise from one versal Occult Society, Rising Sun Misnd of the land to the other Oh, these sion, Students of Nature Society, Prodeluded and insane Spiritualists! Put gressive Spiritualist Society, Research

together all the folly that has in any Society.
way grown out of Spiritualism in fifty Resolutions were adopted and committees appointed to draft the by-laws this one "manifestation" of priestly and charter. The name adopted for humbuggery and superstition on the banks of the Ohio.

and charter. The name adopted for the organization was, "The Chicago Spiritualists' League." The next meet-March 7, at the home of Sister Hilbert, on the North Side.

C. KIRCHNER, . Secretary pro tem.

A Valuable Work. Concentration, Meditation and Inspiration. How to develop these desirable gifts according to the most approved methods of ancient and modern teachers, together with a set of six symbols comprising six months' study.

Laura G. Fixen. A course of practical experimental essons, of especial value and assistance to those who desire to be benefited by the development of powers of concen tration of thought, clear meditation and superior inspiration.

Sent complete for 50 cents. "The Kingship of Self-Control." By

Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, -Katherine H. Terry. "Continuity of Life a Cosmic Truth." the revelation of reserve power, etc.

By Prof. W. M. Lockwood, The work of Price 30 cents. For sale at this office, a strong, logical thinker, on a deeply "Religious and Theological Works of Price 30 cents." "Religious and Theological Works of Thomas Paine," contains his celebrated "The Truth Seeker Collection of "Age of Reason," and a number of let-Forms and Coremonies for the Use of turs and discourses on religious and Liberals." For sale at this only. theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

Joan of Arc and Her Spirit Guides.

LONDON SPIRITUALIST ALLIANCE IN THE ROOMS OF THE ROYAL SOCIETY OF BRITISH ARTISTS, ON THE EVENING OF FRIDAY, JANUARY 29; THE PRES-IDENT, MR. E. DAWSON ROGERS, IN THE CHAIR.

In the whole range of history there is no figure quite so remarkable as that of Joan of Arc. - Christ had many things in common with the Buddha and other founders of the great religions; but the character and the history of the Maid of Ordeans are alike unique. There is the strange conjunction of soldier and spotless saint; of consummate generalship and statesmanlike insight, and the ability to baffle a horde of hostile ecclesiastics plying all forensic arts to trick and entrap her; and these amazing qualities were combined in a simple willage maiden still in her teens, who after serving France and crowning her King, begged to be allowed to return to her mother and household duties! Such a character is without a parallel. The written history of this marvelous maid is equally without counterpart. It comes to us with every word attested on oath. Unlike all other histories of earth's guiding stars, it stands in its naked purity, unclouded by the legendary mists which gather about the mountain peaks,

Rationalism-or rather the un-rationalism which usurps that name-and skepticism stand alike dumbfounded in the face of such amazing facts. How small, how puny, they and their explanations seem in the presence of these mysterious happenings, these intrusions of a higher order of potencies and powers into the mundane sphere! How strangely suggestive of action by a personal Providence, or of delegations of power from Omnipotence to demiurgic entities, exalted spirits, angels, archangels, demigods, or whatever we may hame them!

A HEAVEN-SENT WARRIOR.

Eut even Spiritualists, who know more of these mysteries than all the rest of the world, are faced by a seeming paranox which gives them pause. A heaven-sent warrior appears 1. contradiction of terms. The spectacle of angels inspiring and directing a peasant maiden to lead armies to battle, to gringle in scenes of slaughter, seems a double paradox. For f. pure and spotless girl to be a leader in war-which has ieen called the crime of crimes, the sum of all villainies, and the horror of horrors -seems an inexplicable contradiction to those soaring idea sts whose millennial glimpses make them lose sight of the bed-rock facts of existence. We must beware of judging cosmic movements from a parochial standfoint. Spiritualists cannot dissociate God from Nature, or lay on a personal devil all that will not square with their ideas of what things ought to be. War rages throughout the whole realm of Nature, and will do so until it has accom-"lished its appointed work. It tends to change its form, to thitigate its horrors, and ultimately kill itself. Meanwhile it affords the members of the Peace Party the means of gratifying their own warlike instincts by waging a ruthless war

THROUGH STRIFE TO UNITY...

As I have elsewhere shown, Man is working through strife to unity. War and warlike trade are Nature's scorpion chips compelling Organization; and through universal oranization, and the equilibrium it will bring, the practical Brotherhood of Man will be attained cobably five thousand years sooner than peace reaching of the Tolstoy order would achieve that result. It hould be the business of our leaders of thought, not to paner to popular passion on one side or the other of these pro--ound questions, but to discern the significance of things; the beneficent purpose underlying the tumult of events, and a "soul of goodness in things evil."

have permitted myself this digression into a subject nich divides Spiritualists as sharply as the question of Reincarnation, because if we take the ordinary divergent views about war, we shall stumble at every step over the problems involved in the character and career of Joan of Arc the

HERSELF, HER WORK AND HER VOICES.

The history of the Maid that has been preserved is as remarkable as the Maid herself. She was condemned after a trial of extraordinary length, in which she was questioned of eleven days they arrived at Chinon, where the uncrowned king made any move to save her, and, after two attempts at against their inferiors; while Joan had to fight, with men deand requestioned on every point concerning herself, her king was at last seen by Charles, whom she recescape, she was finally ransomed by the infamous Pierre moralized by disheartening defeat, against the sturdy Britwork, and her Voices. As she was widely regarded as a heaven sent savior of France, it was absolutely necessary, much impressed him. She told him she was sent by God to lish, for a prince's ransom. She was taken to Rouen, in the victory! Think of that, and you will see that Joan's work for the justification of the English and their adherents, that the popular faith in the Maid should be confounded by proving her, before an ecclesiastical court, to be a witch, a here- further and fuller inquiry. He desired Joan to be thoroughly common soldiers. Forty or fifty ecclesiastics were got to- then conducting the "Bloodless March" to Rheims, constitic. or an agent of the devil. This trial, which procured her condemnation and death, was so infamous in its illegality that the pope, twenty-five years afterwards, granted the this simple maiden answered all the questions of these was allowed access to Joan's prison disguised as a cobbler. prayer of Joan's mother and brothers that the case should be re-examined. This was done, and all available witnesses who could throw light on the life and work of the Maid were examined, even as to the details of her early years. This miracles. Send me to Orleans and you shall have signs of the confessional could not be directly used, the Bishop by enthusiasm alone. The ablest judges of the time speak trial reversed the finding of the first, and passed the Sen- enough. Give me men-at-arms-few or many-and let me tence of Rehabilitation. The records of both trials have been preserved; thus, providentially, we have a very full history of Joan of Arc, much of it from her own lips, and every word is attested on oath. So, as I said at first, the written history of "La Pucelle," the Maid of Orleans, is as remarkable as the Deliverer of France herself. These valuable documents have recently been rendered into English, and edited by Mr. T. Douglas Murray, and they are one of the finest and most re-Mable Spiritualistic records in the whole range of history.

SPIRITUAL INTERVENTION NEEDED IN FRANCE.

If ever spiritual intervention was needed in this world, it was in France at the beginning of the fifteenth century. After nearly a hundred years of war, the country was all but prostrate, under the heels of the sturdy English invaders, who saw little but the backs of their flying foes. The armies were air. The whole tone was raised, and the most hardened sindisorganized and demoralized; the treasury empty, and the ners were ashamed to be base in that pure presence. Religuncrowned King meditating flight. The whole place was over-run by wandering bands of dissolute soldiery, plundering and burning wherever they went. Among the feudal lords there was no unity or true idea of nationality; it was everyone for himself and the devil take the hindmost, which | thusiasm, the new life inspired by the maid, but had no idea he generally did. The Burgundians were aiding and abetting the English. The clergy were, of course, divided, some guide her straight to Orleans, but as they had been demoralsympathizing with their country's foes, some with France, ized by the ever-victorious English, they adopted the more and all for their church, which was split by having two or three rival Popes, each claiming to be the true one. Nearly wrong side of the river! On discovering the trick Joan gave the caution, and the simple directness of her replies. She hidden from her, and that was the manner of her death; the the whole of the northern part of France was in English hands, and the one barrier to its complete subjection was the wisest head among them was foolish compared with the Her most wily questioner aw an opening, and, after beating Orleans, which still withstood the siege, although reduced to heaven-guided maid. The army could do nothing; the boats about the bush to throw her off her guard, suddenly sprang the last extremity.

Politcal matters were in a like deplorable state. Charles VII. was nominally King, but he was still uncrowned and unsanctified, and an uncrowned King had no hold on the hearts Blois, the nearest bridge by which it could cross to the Or- guilty of presumption and spiritual pride, and had she said that pure and beautiful, that wonderful life, which shines and imaginations of the French people. But worse than this, his wretched mother had thrown doubts on his legitimacy. His father, Charles VI., having become insane, his mother, Isabel of Bavaria, made a treatly in 1420 with the English King that the crown of France was to pass away from the Dauphin to the son of Henry and the Princess Catherine. thus proclaiming her own son a bastard. "When Henry V. died," said Mr. Murray, "the son of this unballowed marriage was declared King of France and England, under the title of Henry VI. The poor child was less than a year old. His able and resolute uncle, John, Duke of Bedford, ruled France as Regent, and carried the arms of England in triumph against all who dared to dispute his nephew's title. The Dauphin fled to the south, and abandoned to Bedford all territory north of the Loire. Paris was held and occupied by the English. The braver members of the Parliament and the University joined the Dauphin at Polters; but the accommodating and timid members did homage to Bedford, and the English being too much dazed to molest them. Then

sanct divinity which in the Middle Ages hedged a king." of Arc appeared on the scene.

Joan was born on the Feast of the Epiphany, in 1412, of lage, a sort of Nazareth, from which no good thing could Orleans! come. It had its haunted well, and its fairy tree, on which the children loved to hang garlands, and where they sang songs to the "little people." At the back of all were great legend-decked woods, so stimulating to the imagination of children. The spirit-world seemed nearer then, and little Joan early began her dreams. But she was an exemplary child in every way, cheerfully doing all household work and taking her turn in tending the flocks and herds. She was intensely plous, loving all things connected with religion and assiduously attending all its ordinances, so much so that her companions bantered her about it.

The terrible state of the country would be known even to the villagers had to fly because of a raid by the Burgundians. When at last it was safe to return, it was to find many wrecked and blackened homesteads, and all the signs of pillage and wanton destruction. Thus the sorrows and troubles were brought home to the hearts and minds of all.

COMMENCEMENT OF HER WONDERFUL CAREER.

Joan was thirteen when she saw her first vision of one of those "sun-clothed" children of light whose brightness outshone the summer day. It was Saint Michael. She was much frightened at first, but soon received great comfort from him, and was told to be good and to go often to church. She said that she saw him before her eyes, and that he was quite surrounded by the angels of heaven. Saint Catherine and Saint Margaret were her most constant advisers, and she describes them as adorned with beautiful crowns, very rich and precious. Speaking of Saint Michael she said: "I him. saw him, and the accompanying angels, with my bodily eyes, as well as I see you; when they went from me I wept. I should have liked to have been taken with them." The first messages were to urge her to be always good, but she was soon told of her great mission. She pleaded her youth and inexperience, but it was gradually borne in upon her that it was because of her very lowliness that she was chosen as an litles would open out before the eyes of any other mortal, instrument of God. She said later, that all was by His command, and that had it not been by His will she would sooner have had her body torn in sunder than have undertaken such

THE VOICES COMMANDED HER.

Her Voices continued to instruct her, and on arriving at the age of seventeen she was commanded to go to France and begin her work. She was told to go first to Robert de Baudicourt, Governor of Vancouleurs, who would give her men-at-arms for an escort, and he would send her to the king. She went, accompanied by her uncle, saw the governor, stated her divine mission and her need of an escort. of her military career. The king did not grant the second But the governor thought her demented, and told her uncle to take her home and have her whipped. By command of her vacillating, so surrounded by cowards, traitors, and time-Voices she went again to the governor, with a like result. servers, that little could be done. The maid wished to drive But a prophecy of Merlin's was generally called to mind, that the enemy from Paris as she had driven him from the strongthe kingdom lost by a woman (Queen Isabel) would be re- holds of the Loire, She was permitted to attack Paris, but stored by a maid from Lorraine. Enthusiasm grew, two before she could do little more than get wounded, she was young noblemen were converted to her cause, and swore they recalled, to fret the weary months away like a caged eagle. would themselves escort her to the king. Joan rebuked the Her Voices ordered her to stay at St. Denis, but being governor for the delay, saying that France had need of her, wounded she was taken elsewhere, against her wish. On re as that day a battle had been lost. Some days later the covering she took part in some minor movements, and was ognized by aid of her Voices, and gave him signs which examined at Poitiers before a full board of ecclesiastics and learned doctors, like one inspired, telling them there was He represented himself as a priest from her own part of the more in God's book than in theirs. When asked for a sign country and a sympathizer with her. By this cruel trick he she said: "I have not come to Poitiers to show signs and do got her to pour out her full heart in confession. As secrets tory if we suppose that these great victories were achieved

THE OLD GENERALS SUBMITTED TO HER DICTATION. The archbishop finally reported in her favor, and advised

Charles to take the proffered help, as it was the only hope. The king, who had been much impressed by her revelations, decided to place her at the head of his army. He had the celebrated suit of silvered armor made for her, and she had the famous symbolical banner painted, which played such a conspicuous part in the events which followed. She was provided with a full military household, and she joined the army which was gathering at Blois.

The rumors of the heaven-sent maid aroused burning enthusiasm and gave new life and hope. She soon made her presence felt in the camp, and purified the blasphemy-laden ious observances were enforced, and with a squad of chanting monks at the head, the army started with the provisions for the starving folk of Orleans.

The old generals were quite willing to benefit by the enof taking her generalship seriously. She directed them to cautious tactics, and brought her before Orleans on the those generals a bit of her mind, and they soon learned that had said: "Without-the grace of God I could do nothing." fact that she should ascend to heaven by a charlot of fire! they could not come up to ferry the provisions across to the was a terrible question, as the Scriptures say one cannot starving people in the town. Joan sent the army back to know this, and if alle half said "yes" she would have been that I have not already said? An hour's contemplation of leans side of the river, prophesying that the wind would "no," it would have been still more disastrous. The court like a star through the dusk of the ages, is worth more than change, which it did. The boats came up, and Joan and held its breath, and one righteous judge called out that the a whole course of sermons, or scientific lectures, for those some of the generals went with a convoy of provisions into accused was not bound to answer such a question. He was Orleans in spite of the overwhelming force of the English.

The maid did not wait for the army to return; she at once summoned the English to depart. "Her letter," says Count be in it, I pray God keep me so." This reply so dumfounded de Denois, "was sent to Lord Talbot. From that hour the the court that there was little more questioning that day." English who up to that time could, I affirm, with two hundred of their men, have put to rout eight hundred or a thousand of-ours-were unable, with all their power, to resist four hundred or five hundred French; they had to be driven into their forts, where they took refuge, and from whence they dared not come forth."

SHE ACCOMPLISHED REMARKABLE THINGS.

On Joan's army returning from Blois, she went out to meet it, and all passed into Orleans, right under the hostile guns.

AN ADDRESS BY MR. E. WAKE COOK, DELIVERED BE | alone remained of the strong places of France in the hands | cautious counsels of her marshals, attacked these terrible | ule of Abjuration. A short document was read to her, which FORE THE MEMBERS AND ASSOCIATES OF THE of the patriot party. If Orleans fell, all organized opposi- forts one after another, and carried them in a few days. On she repeated. Dazed and scarcely knowing what she did, tion to Bedford would melt away. As Orleans was the key one occasion she was wounded, as she had long foretold; but, she consented to sign it; but here again she was tricked, of the military, so was Rheims the key of the political situa. although she cried like a girl, she continued to fight until the and a much longer document, utterly condemning herself, tion. Rheims was the old city where for many centuries the bastille was taken. She received the wound while mounting was substituted, and a priest guiding her hand, she signed Kings of France had been crowned and consecrated. Such a a scaling-ladder. Whenever her men recoiled from their ter- that. She was condemned to perpetual imprisonment in the ceremony brought with it in an especial manner, the sacro- rible task, she would put herself at their head with her white ecclesiastical prisons. She was given woman's attire, and banner, and this gave new life and courage to her men, and forbidden to resume her man's dress. Then every promise But Rheims and all the intervening country were in hostile seemed to paralyze her foos. What all the generals of France was shamelessly violated, and she was sent back to her old hands. Such was the disastrous state of things when Joan had pronounced impossible, that girl had done in four days! dungeon to be always in the presence of brutal soldiers. After the fall of the great fortress the Tourelles, Talbot and his English evacuated all the other bastilles, and left the peasant parents, at Domremy, in Lorraine, a borderland vil- French masters of all. Thus was raised the great slege of that he had her in a trap from which she could not escape.

After reporting these glorious results to Charles, and after campaign, lasting only a few days, ended with the momentous battle of Patay, which broke the back of the English power; and, as Joan herself said, it was a blow from which they would not recover for a thousand years.

Then followed the third great movement. She induced the vacillating king to place himself in charge of the army, and then began the celebrated "Bloodless March" to Rheims to consummate her achievements by the crowning of her king. the village children. All lived in a state of scare owing to Although the march was through hostile country, such was marauding bands of soldiers; and on occasion the whole of the power of her name that the great towns threw open their gates on her approach, and Rheims was reached without a blow being struck. Everywhere Joan moved between adoring multitudes, eager to kiss her feet, or even the footprints of her horse. At last she attained the dearest wish of her heart, the culminating point of her angel-guided mission; she saw her king crowned in great pomp, under the shadow of her own victorious banner, with all the ancient rites and ceremonies, without which no one could be a real king in the eyes of the priest-governed people. No statesman in the whole of France had discerned the true significance of this step, and the momentous results which must follow. This was reserved for the village maiden and her spirit-guides. But it was seen later by Bedford and the Burgundians, and one of the objects of the great trial was to prove that Charles had been crowned by the aid of a witch, and so roly him of ized the maid as the savior of France? Where were they, the sanctity with which these ceremonies had surrounded and where were their sous and francs which should have

THE KING ACKNOWLEDGING HIS INDEBTEDNESS.

During these supreme moments the newly-crowned king rose to the occasion; openly acknowledged his great indebtness to the Maid, and bade her ask for any favor which it was in his power to grant. What a vision of golden possibilgiven such a chance as this! But Joan of Arc simply asked that her native village might be relieved from the crushing burden of taxation. This was granted in perpetuity. What to return home to her mother and her household duties. Joan crowned her king with an earthly crown, but by this sublime unselfishness she unconsciously placed a glorious diadem on her own head, as worthy of remembrance as the crown of thorns!

JOAN PLACED IN PRISON.

I must glance still more rapidly over the remaining part request. He still had need of her services; but he was so placed himself and other witnesses at a hole in the wall so of Joan's splendid generalship, and the skillful disposition of that every word could be heard, and the information thus her forces; and her wonderful handling of artillery. Her gained was used to guide the ruthless cross-examination to statesmanlike insight was equally remarkable, and she was which the poor girl was exposed. This is but a specimen of the first to discern the idea of true Nationhood for France. the cruel arts and illegalities by which an unjust verdict was

When the friendless girl was brought face to face with this packed jury of inquisitors, thirsting for her destruction, the often with her, and Saint Michael more rarely, Joan said that simple grandeur of her character shone out more brightly they came from God at the prayers of Saint Louis and Saint than at almost any period of her stormy career. She was Charlemagne. This is probably the secret of it all. The steadfast as a rock; sometimes against the storming of other saints were surely media for the master mind of nearly the whole court at once. Every forensic trick, every Charles the Great. And it is curious to note in this connecdialectical art, was used to trip or entrap her without avail. tion that at the outset of her public career her Voices told Profound theological questions were sprung on her which her that an ancient sword was hidden behind the altar of would have puzzled many of the churchmen themselves to Saint Catherine's, at Fierbols. Nothing was known of this, answer without impaling themselves on the horns of a di- but a search was made and the sword found buried a little lemma. For six long days the battle raged between the one way in the ground. This was given to the maid, who carand the many, the unadvised prisoner baffling all her cruel ried it as her symbol of authority. The belief was that It judges. The populace began to laugh over the bishop's re. had belonged to Charlemagne! peated defeats, so, for very shame, the next nine examinations were held in private. These had like results: and all the examinations were only preliminary fishings to obtain matter to bring against her at the Trial in Ordinary, which lasted almost as long. and

DUMFOUNDED THE COURT.

I can only give one speciment of the concentrated wisdom, were far down the river and the wind was adverse, so that this question upon her; "Are you in a state of grace?" This shouted down, while Joan calmly gave that immortal reply: "If I be not in a state of grace, I pray God place me in it; if I

CONDEMNED TO PERPETUAL IMPRISONMENT.

On one occasion Joan was brought into the torture chamber, but the sight of the executioner and threats of the rack failed to shake her. At length, owing to endless misrepresentations and distortions of the evidence which was sent to Paris, a hostile verdict was pronounced by the judges. The poor girl, thoroughly worn out and ill, was brought face to face with the awful faggot-pile and the stake. While the sentence of death and excommunication was being read, two treacherous priests were begulling her with lying promises guly attorned to Henyy VI. as to their lawful king. Orleans | Joan, with her marvelous dash and go, and in spite of all the that all would be well if she would recant and sign a sched-

Mr. E. Wake Cook.

An Address by

The English were indignant with the Bishop for having allowed them to be balked of their prey; but he assured them During the night her woman's garments were taken away and the forbidden man's clothes substituted. Then she had battle with his timorous councilors, Joan was permitted to to endure not only brutal insults, but personal assaults also. begin the second great task of her mission. This was the She had no option, and so resumed the prohibited dress. reduction of the strongholds on the Loire. This amazing This was a fatal relapse; she was taken to the market-place, condemned by the gloating bishop, excommunicated, and handed over to the secular authorities for the death sentence. But before this was given she was seized by the herself was of the possibilities of husoldiers and hurrled to the dreadful stake. On the terrible news being conveyed to Joan in her prison she momentarily broke down, and had her own Gethsemane agony, but recovered her self-possession, bravely reaffirmed the truth of her revelations, and died as worthily as she had lived; and one of her last thoughts was for the personal safety of the priest who was holding the cross before her eyes. She died calling on the name of Jesus, and it is said that this hallowed name was written that day in tongues of flame!

Thus passed this saintly soul, who came to this blood-andtear-drenched earth like a vision of a glorified humanity, holding aloft God's image in an age of measureless baseness

We English figure badly in this business, but we had seen the prize, striven for through a hundred years of war, dashed from our hands just as we were about to grasp it, by this heaven-sent maid whom we thought a daughter of the devil. If our share of this great crime was bad the part played by the French was even worse. What of that wretched king to whom the maid had given a crown and a kingdom, during all those months while the Duke of Burgundy was waiting for her to be ransomed? What of the French neonle who idolbeen poured forth for her deliverance? And what of Pierre Cauchon, Bishop of Beauvais, and his crew of cringing ecclesiastics, whose villainy was made the more despicable by the slime of hypocrisy which covered all? No wonder that outraged Nature brought most of them to an untimely end!

LIKE CHRIST IN THE TEMPLE.

But the surrounding blackness only enhances the brightness, the purity of the flawless maid, whom prosperity could not spoil nor adversity daunt; who never ceased to be a true and tender-hearted woman, sympathizing with all suffering, else did she ask? Nothing! except that she might be allowed and who after one of her greatest victories was found upon the stricken field, consoling and confessing a dying enemy, and he a common soldier! (Cheers.) Think of this simple girl of seventeen making her way through leagues of hostile country to the court and feet of her uncrowned king, removing by a message from heaven all his harassing doubts as to his legitimacy, and giving him other impressive signs! Think of her for three long weeks, facing, like Christ in the temple, the doctors learned in the law, astounding them by her answers, and convincing them of the genuineness of her heavenly credentials! Think of that roaring, blaspheming camp at Blois, where she had to overcome by her example. in generals and men alike, the demoralization of a hundred years of defeat! Her Voices had said to her: "Daughter of God, go on, go on, go on;" and she went on, a veritable wargoddess, turning poltroons into men, and cowards into he-

HER SPLENDID GENERALSHIP.

said to her, "Go to the king, come of it what may." The people made her a man's suit, a horse was provided, and with the two knights and a small escort a start was made. Traveling through a hostile country, mostly by night at the and the area of the surgundians. Whether or not this distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held suppressed for the surgundians. Whether or not this distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held suppressed for the surgundians. Whether or not this distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held suppressed for the surgundians. Whether or not this distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held suppressed for the surgundians. Whether or not this distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held suppressed for the surgundians. Whether or not this distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held suppressed for the surgundians. Whether or not this distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held suppressed for the surgundians. Whether or not this distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held suppressed for the surgundians. Whether or not this distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has held suppressed for the surgundians. Whether or not this distinction. Since the writing of human history began and the surgundians are suppressed for the surgundians. The surgundians are suppressed for the surgun Louis Kossuth said: "Consider this unique and imposing Cauchon, Bishop of Beauvais, a miserable tool of the Eng- ish, backed by the glamor of a hundred years of unbroken raise the siege of Orleans, and to conduct him to Rheims to heart of the English power, thrown into a dungeon, heavily of raising the siege of Orleans, reducing the great strongbe crowned. Charles was loath to take any steps without ironed, and always kept in the presence of several brutal, holds of the Loire, fighting the decisive battle of Patay, and gether from various parts, especially selected for their Eng-tutes a more brilliant achievement than can be claimed for lawyers, under the archbishop of Rheims. For three weeks lish sympathies. One of these, a smooth-tongued villain, any of the world's greatest generals; and it was all accomnlished by the village maiden at an age at which the great soldiers had done little or nothing.

But we shall miss the moral of this strange, eventful his-It is well asked: "Whence came the inspiration of this man velous child?"

Although Saint Catherine and Saint Margaret were more

The death of Joan of Arc was as fruitful as her life. The great work she had so gloriously begun was finished by other hands just at the time she had foretold. She was most truly a prophetess, who predicted nearly everything that happened, even to her own wounds and her early death. Again and again she urged the vacillating Charles to make use of her services while there was yet time, as she would only last for a short year. One thing alone was mercifully hidden from her, and that was the manner of her death; the hands just at the time she had foretold. She was most

It was my intention to discuss the problem of the Voices the Spirit Guides, of the inspired maiden, but neither time nor inclination permits me to undertake the task. For Spiritualists it is unnecessary; and for others, what can I say who have the inner eye, the inner ear. Those who think they have them not may rest assured that they are mistaken; these faculties are but latent, and if they are only allowed to grow; then there will be no need of argment to induce men to accept the statements of that embodiment of truth-Joan of Arc.

That her guides should have appeared to her as saints whose names were familiar to her was to be expected; to have appeared in any other form would have defeated their great object. That these spirits were not materializations is evident from the fact that Joan saw Michael accompanied by a great light and by a heavenly host-showing that her spiritual sight was opened, that she was clairvoyant.

Mr. Myers' treatment of this great subject is most unsatisfactory. He throughout couples Joan's Voices with that of Socrates; but that of the Grecian philosopher was purely ford to be without the paper. Its price negative, warning bins of what he should not do, while those

of Joan were positive to an amazing 🐔 ent, urging her to do seeming impossibilities, and just the most unlikely things in the world that a simple village malden would have thought of doing. To attribute these things to "uprushes" from the sub-conscious self increases our difficulties, and makes inordinate demands on our credulity. We are also brought face to face with this staggerself is a veritable demigod compared with our conscious selves; then why, in the name of all that is wonderful, she it be such an incorrigible liar, and instead of showing itself in its true colors should always assert itself to be a departed spirit, and give bogus proofs of personal identity? Verily, these folks strain at a gnat and swallow a whale. Applause.)

The Spiritualist's explanation is the only one which covers the facts and does not land us in insuperable difficulties. Even if the visions were "subjective" they were discerned by the maid's opened spiritual vision, or were caused telepathically by the spirits who claimed to be her guides. And we may fairly regard Joan of Arc as the greatest medium, the grandest Spiritualist of all. If she brought us no new revelation of Truth, what a glorious revelation she man nature when in touch with the spirit world! She was the "Personification of Patriotism," and of the extremes of sweet simplicity with the ighest grandeur of soul, worthy to be hought of with Him who is regarded as he Great Exemplar; worthy not only of the impending canonization of the Vat-ican, but of the more glorious canonization in Humanity's innermost heart of

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WASTE BASKET.

.. GENERAL SURVEY ...

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

CONTRIBUTORS .- Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, belleving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

WRITE PLAINLY.-We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other re-quirements being favorable, should be written plainly with lnk on white paper, or with a typewriter, and only on one side of the paper.

ITEMS .- Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or ess; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may re-

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

KEEP COPIES of your poems sent to this office, for they will not be returned if we have not space to use them.

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

We expect to turn our faces west-ward March 1. We desire to hear from societies and individuals who would like our services.

Please write us at once if you would like our services, or we may have passed you 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 HEAL-ING.—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. Wm. Richmond, Ridge avenue, Rogers Park, Chicago,

Several of our subscribers want the address of Barton Stewart. Will he please give it? He should always attach his street number to the articles

J. M. Bartscherer writes from Dayton, Ohio: "We are still holding our meetings regularly every Sunday afternoon in Diester Post hall. We have had the assistance of our president, Frank M. Brown, Judge Thomson, W. V. Nicum and Dr. Samuel Toman. They are all good speakers. So you see we are at work, and like the leaven in the meal, hening some day be leavened." Little Marguerite Moll, daughter of C.

G. Moll, of Pittsburg, a child of unusual brightness, 5 years old and the pet of the hotel guests, who, with her mother, 's wintering in Augusta. Ga., has been marvelously cured of paralysis waters from the Lourdes springs, a healing fountain in France. A few days ago the child's lower limbs were stiffened and deadened by a sudden paralytic stroke and physicians pronounced her Mr. Moll was called from Pittsburg while the child lay on the bed unable to move. Father Wilkinson, of the Sacred Heart church, called and persuaded the mother to dismiss the physician and send for a vial of the water from the famous Lourdes springs The child was given some to drink and c'l asleep. One drink appears to have cured her, and to-day, when her father arrived, the little patient was playing in the hotel corridor with other children. The water which Father Wilkinson gave the child was brought, to Augusta by Miss Agnes O'Dowd .- Pittsburg (Pa.) Leader. The water from Lourdes complishes cures, no doubt, through faith, aided by the magnetic influence of spirits who are interested in promoting the prosperity of the Catholic

Rozetta Gott writes from Wellington, Ohio: "After battling against great ob stacles we have gotten where there is hope of forming a society. Our greatest trouble was in securing a permanent place of meeting, but before this appears in print we hope to have both a hall and a charter. Mrs. R. C. Baird has been the moving spirit and in every sense of the word a missionary. Sunday, Feb. 28, we had a good meeting, Mrs. Schauss, of Toledo, helping the good cause, giving us one of her good lectures under spirit guidance.' Gainesville, Ga., Feb. 22 .- The family

of W. J. Sanders, who lives in Forsyth county, not very far from this city, has this week been disturbed by some most unusual manifestations of apparently supernatural and ghostly nature. night recently, while all the family were together and everything was quiet a rap was heard on the door. The call answered, but no one was found. At short intervals during the night the same sound was heard at the door. Mr. Sanders was up all night, but no sign of a person was discovered. The next night the same thing happened and Mr. Sanders lost his sleep again. On the third night five of his neighbors spent the night with him and sat up. The rappings continued and no effort at a solution of the mystery revealed a thing. One visitor went so far as to stay a while outside on the porch while the rappings were in progress, but the sounds only seemed louder than ever. The unusual occurrence has caused

isfactory explanation. Frank T. Ripley has been re-engaged for the Sundays of March at Findlay, He has April, May and June open for engagements to lecture and give spirit messages. Address him at Findlay, Ohio, for March, and then at

much interest and speculation and no

one so far has been able to make a sat-

Tipton, Ind. Charles Barnes, the trumpet medium is holding circles at the home of A. T. Levick, M. D., Mt. Vernon, Ill. Mr. Barnes thinks it would be a good field there for Mr. and Mrs. E. W. Sprague to do some missionary work.

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.

VICTOR VOGEL'S ORCHESTRA AND BAND.—First class music furnished on all occasions. Office and residence, 4217 Champlain avenue, Chicago, Ill. Telephone Oakland 1111. Mr. Vogel is a well-known Spiritualist of Chicago and a natural born musician. His orchestra will be most excellent at dances and entertainments given by Spiritualists, and will add much to the interest of the occasion. As a special feature of his musical work, he introduces many original novelties—imitations of birds, etc.

Mrs. Florence White, of Boston Mass., noted platform test medium, is to leave California for the East again, the first of April. She would like to make engagements with societies in San Francisco, Denver and St. Louis, for April, May and June. Address her at Sortelle, Los Angeles Co., Cal. Dr. Beverly writes: "Our last month-

great success. Over 300 people joined in the fun and entertainment. Prof. Vogel gave us fine music, and all that masked received a prize and were made happy. Saturday evening, March 26, will be our next party at Lakeside Hall, and it will be a Palmists' Party, for all mediums and psychics to give readings and advertise. About 15 booths will be provided, and all who purchase tickets will receive a free reading from their choice of readers. Many have promised to take part, but a few booths remain. The last Sunday in March this society will hold an anniversary, both in the afternoon and evening. The best talent has been secured. All wish ing programs should address me, the manager, at No. 44 East 31st street. Our Russian winter will soon be over. This society will hold meetings all summer, and bring as many as possible into the knowledge of this truth, and demo-onstrate that we are spiritual beings now, and have wonderful powers that we little dream of. Walter DeVoe gave us a fine lecture on the Power of the Astral Body, Sunday evening, and will speak again, Sunday evening, March 20. The Progressive Thinker has a host of friends, and all are anxious to enjoy its table of rich spiritual food." Vindication for Mr. Challen-The In-

surance Agent Is Acquitted by the Criminal Grand Jury .- Charles Challen charged with the wrongful obtaining of insurance, was found not guilty in JudgeTyler's court this morning. The jurors were ready to report almost as soon as they left their seats. The verdict entirely exonerates Mr. Challen "Gentlemen of the jury," said Judge Tyler, "your verdict meets with the full approval of this court. I thank you. Loud applause greeted the verdict. Challen was surrounded by relatives and friends and congratulated on his vindication. The back of the prosecu-tion was broken when the defense introduced a paper signed by Mrs. Bertha Stamm, prosecuting witness in the case, in which she stated that the affidavit signed by her against Challen was not true and that the things she had stated were false, and the only reason she made it was to escape prosecution herself.-News Bee, Toledo, Ohio. reference to the above, Mrs. Nina Edwards, of Toledo, writes: "Mr. and Mrs. Challen are prominent Spiritualtests and is also famous as a trumpet

Dr. P. S. George writes from Lincoln "Spiritualism seems to be gaining in popularity in our midst. Hoffman is now making his home here for the winter, and is busy from morning to night. He holds public meetings every Sunday evening to good au-diences, and two seances during the week. I occupy a suite of rooms ad-joining him, and he seems to be the busiest man in the city. One thing to be said to his credit, is that he is never broke," therefore does not have to borrow money of his friends to bridge him over, or to get out of town.'

Central Lake, Mich.-Since the death of M. W. Newkirk, the Central Lake postmaster who was taken to the asylum at Kalamazoo, it is said that he consulted a clairvoyant last summer, who gave a reading of his past life and then foretold his death. He told Mr. Newkirk his life was short, before April 1, 1904, he would pass out: " I see ou are very ill along the fore part of the winter, you grow worse, I seem to see you walking around very strange and wild, your mind is affected, you are excited, you are bad. I see now near you, a big fire right at your town a building burning, the people rush out quick: some of the many people also get caught in the fire. You see the fire Now, I see you looking so strange, you are wild, you can't control yourse see some people handling you and tak-ing you to a large building. Before April 1, I see you laid out in a robe, you will be a dead man by April, 1904."

Mrs. Abram D. Davis of 436 Ashland avenue, Buffalo, N. Y., tells a strange story. Her husband, who was a promi-nent merchant, died ten days ago, and she, in accordance with the customs of the Jewish religion, retired to a mourning chamber with her sister-in-law Mrs. H. Friedenberg, of Bradford, Pa. The period of religious mourning expired at 9 o'clock yesterday morning, and just at that hour a bird as large as a sparrow and as black as night flew out of the gas grate, which was burning, and alighted at Mrs. Davis' feet. Both women tried to scare the bird away by waving their hands at it, but it stayed three minutes, hopped about on a table and finally vanished through the front door. Mrs. Davis, who had been grief stricken because of the death of her husband, to whom she had been married thirty years, became cheerful at once. She tells her friends that it bore a message direct from God telling her that she should be comforted and that all would be well. An examination of the chimney showed that the bird must have come down the hot chimney through a hole about an inch square. Small blackbirds are foreign to parts, and cynical persons say it must have been a sparrow with a coat of soot. But Mrs. Davis' story has cre ated a stir in the fashionable district where she lives. One of the persons who saw the bird is a Mr. Bornstein, of 121 West 114th street, New York, and he corroborates the story of its strange movements. Rabbi Aaron of Temple Beth Zion has heard the story. He ex-

presses delight at Mrs. Davis' comfort J. P. Klug, of Cleveland, Ohio, sends us in subscriptions, etc., \$18.75. W. W. Arnett of Alexandria Ind., sends us a club and \$13.95. Thanks, brothers, for your kindly interest.

When writing for this paper use a pen or typewriter.

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 the previous Satur day morning. Bear this in mind.

Dr. J. O. M. Hewitt, after filling his engagement at Muncie, Ind., for the month of February, to good acceptance, has returned to his home, 533 W. Madison street. Chicago, and is now open for further service in the cause, or for funerals, weddings, etc. He should be kept constantly busy as his abilities render him highly deserving, and his lectures are of high order, instructive, scholarly and spiritual. R. F. Livermore writes from Corry,

Pa.: "People of our city, who are interested in the grand truths of Spiritualism, have enjoyed a grand treat by hav-ing Mr. C. B. Nichols, of Andover Ohio, the materializing and slate-writing medium, with us for one week. Mr. Nichols held several seances, which were surprisingly successful, the manifestations were very fine, furnishing oppor-tunity for friends to meet friends, those who had been separated by so called death, and to exchange loving greetings, proving beyond a doubt that those who have left the mortal form still live and are actively interested in ly party and masquerade ball was a the welfare of those who are left and waiting. Mr. Nichols insists on strict test conditions for his seances, preclud ing all possibility of fraud, and no one attending can entertain the least suspi-We most confidently recommend Mr. Nichols to the friends of our cause.

Louise E. Zimmerman writes from Elmira, N. Y: "Our meetings are creating a widespread interest among the people of our city and many the re-marks and compliments do we hear upon the discourses given through the mediumship of Brother Edgerly, who remains with us this month, but will be followed by Mrs. Kate R, Stiles for the month of April, as he goes to Boston, Mass., at that time. At a recent Thurs-day evening meeting (which we devoted to tests and messages) when Bro. Edgerly was giving the tests, a lady present remarked to the friend who ac companied her, 'He knows all these peo he is talking to,' when he immediately turned to her and told her of an old aunt who had passed away in the West (no one here but herself knowing anything about it), and much more which astounded her. It goes without saying, she changed her opinion, and is somewhat frightened, which is useless, as our loved ones will never injure us, but they do cause us to think and know. 'It is not all of life to live, nor all of death to die,' when an opportunity is given them, under the right conditions. The members of the society here are working harmoniously and hope to do much good for the enlightenment of humanity and the upbuilding of our cause as time advances."

Henrietta Straub writes from Port Orange, Fla.: "Though The Progressive Thinker be my most valued friend, having done more to clear and strengthen my spiritual vision than I can express words, yet undismissable duties have lately so much monopolized my scanty spare time, that I read Miss Batchelor's article in The Progressive Ininker only some days ago. The striking similarity of some of her views with my own exressed Jan. 30, prompts me to ask, Is this a new proof of the existence of a vast fountain of thought, where incarnate spirits may drink at the same time. unknown to their respective personalities? That excarnate spirits find avenues of approach under conditions that have nothing to do with a mortal's indiidual character, has been to me a a public worker, giving lectures and tled fact for some time; but, I confess, I lacked the courage to declare it open-ly, until the impulse became too strong o suppress it. It certainly requires courage to advance a thought that strikes against established opinions. Miss Batchelor has done it more forcibly and elaborately than myself, and her words filled my soul with joy and hope and thankfulness. May she kindly accept my warm, appreciative greet

> ings A fine audience gathered at 1565 Milwaukee avenue. Chicago, Sunday evening, Feb. 21, the home of the Church of the Students of Nature. After music, solo and congregational and reading of poem, President Warne of the Illinois State Association, addressed the meeting, closing by presenting the society with a charter as auxiliary to the State body and welcoming it to the duties and responsibilities of that relation. Christening of two infant boys followed, conducted by the pastor, Mrs. M. Schu-macher, who substituted white carnations for the sacred waters of church fonts and made use of ceremonials fitting to the occasion. Mrs. Noyes, a visitor at the meeting, closed with wel-come remarks and some astrological readings for children in the audience The charter members of this auxiliary were as follows: Mrs. M. Schumacher Mr. A. Merkel, Mrs. Goetze, G. H. Zie low, Albert A. Stowell, Millie D. Richards, Dr. A. Rasmussen, Henry Smith. W. F. Schumacher. On merging with the State Association the society surrendered its old charter direct from the N. S. A. Mrs. Schumacher was presented with a handsome bouquet from Mr. and Mrs. Goetze.

The Brooklyn (N. Y.) Standard has the following: "A new church was organized last night and articles of incor poration were duly filed to-day by exudge Abram H. Dailey, who is one of the founders and prime workers in the movement. The new church will, be known as the First Spiritual Church of Brooklyn. Its founders and incorporators have adopted a formulated creed which was enunciated at the meeting last night and accepted unanimously. It is based on Scriptural injunctions and precepts taken from the New Testament, and includes the Sermon on the Mount. The creed is a codification of passages of Scripture bearing directly on spirit. The fundamental doctrine of the new church is spirit communion with living mortals. The Rev. May S. Pepper, a Spiritualist medium, been chosen as pastor of the church, and services will be held in the Aurora Grata Cathedral on Bedford avenue. The incorporators of the new are composed for the most part of mem ers of the Church of the Fraternity of Soul Communion, which was founded by Ira Moore Courliss and which was a prosperous organization until the death of Mr. Courliss last summer, when it egan to disintegrate. It had no formal articles of faith. It has been decided to disband the old church and form the new one with as many as can subscribe to the creed. Mr. Dailey, assisted by Dr. Pepper, codified the articles of faith which were adopted last night, George D. R. Hubbard called the meeting to order, and A. R. Robertson chosen clerk. After the enunciation was read by Mr. Dailey and accepted the constitution and by-laws which are to govern the body were read and adopted. The election of officers was

then proceeded with."

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO-TICES AND COMMUNICATIONS FOR PUBLICATION, "OTHERWISE THEY WILL FIND THEIR WAY TO THE

J. FRANK BAXTER .- One by one the valiant pioneers of our cause are pass-ing hence to the Land of the Everliving beyond the mortal. The latest to answer the call of the Messenger is J. Frank Baxter, a name known wherever Spiritualists congregate, and wherever our gospel has been preached in this broad land. 11 Long and honorably assoclated with the lecture platform as a speaker of proven ability and a test medlum of rare powers, our ascended brother rendered noble service in the days when our path was not the comparatively smooth roadway of to-day. Also, as a musician and vocalist his voice lent a charm to his platform duties, which proved an additional attraction to the multitudes gathered to listen to his utterances. His abilities, combined with a notable and attractive personality made him naturally a renarkable figure in our ranks. As our readers will recall it was stated in the Banner of February 13, our good brother was taken sick. He was hopeful, but the attack of typhoid fever proved too strong in character, and on Sunday last, Feb. 28, he passed quietly way from the earthly body, at the Frost hospital, Chelsea, leaving an only daughter behind, Mrs. Barron. When he was about 30 years old Mr. Baxter began to gain reputation as a lecturer on Spiritualistic subjects, and soon came to devote his entire time to that work. He made several tours over the United States and through Canada as a lecturer, singer and medium. The de-parture of our co-worker will create a vacancy it will be difficult, for the moment, to adequately fill. He will be greatly missed by a very large circle of friends, and fellow-laborers. We may not mourn his loss, for, after many days of faithful service, he has earned that rest which change of scene, and entrance into higher realms, confer upon us all. He rejoins a beloved meets again old-time friends, and learns by actual life therein, how real is the vorld of the Summerland, and its people, for whom he strove so freely, and who guided him so lovingly in his work for our cause.—Banner of Light. Emily E. Philo writes: "The Engle-

wood Spiritual Union is still holding its regular meetings. We enjoyed a fine lecture by Dr. J. H. Randall, Feb. 28. We expect good speakers through March, and the first of April Rev. Harry J. Moore begins an engagement with us as a permanent pastor. We know his many friends will be glad to welcome him again as one of us."

Mrs. Nora E. Hill writes: "There will be a Social held at my home, 750 W. Lake street, on Saturday evening, Mar. 12. There will be a grand, good time. Luncheon will be served, of home cooking. Collection of 25 cents. All will be made welcome. Come and bring your friends and have a good time."

Dr. Ballard writes: "Those who assembled at the Church of Higher Forces, Douglas Hall, Indiana avenue and 35th street, Sunday, Feb. 21, to lisen to the thoughts expressed by by Dr. Walter DeVoe on the new thought, were highly edified. J. W. Caldwell spoke to us last Sunday on Spiritualism. Next Sunday, March 6, Prof. Marsh will discourse on the problem of life. If the problem of life were lived true to nature or as God has dictated, there would be a better demonstration of truth among mankind than there is today, deception would lessen, and char-The ladies of this church gave their eleventh social last Saturday night, at the residence of Mr. and Mrs. W. B. Aitken, 253 East Thirty-first We had a lovely time. street. twelfth social, which will be of unusual interest, will take place March 13. Come and commune with your spirit friends and listen to the sweet strains

H. F. Coates writes: "Feb. 28, a large and appreciative audience greeted Mr. T. W. Sherk at Kenwood Hall, 4308 Cottage Grove avenue. While Mr. Sherk has not been on the Spiritualistic platform a great while; the thought is not new to him, and all who have had the pleasure of listening to him cannot help but say his reasoning is logical and presented in such a manner that it eaves a lasting impression. Dr. Freedman, the Australian Healer, sang for us and gave demonstration of healing. His work was well received and many gave evidence of being relieved. doctor will sing and demonstrate again for us March 13; so bring your sick and let them be treated free. Messages are always given. Conference at 3 p. m. is well attended, and very interesting. So come to our meetings and obtain spirit-

Geo. Adkins writes from South Dakota: "In The Progressive Thinker, No. 745, received yesterday, I notice the reference to what Prof. Delitsch says about the findings in recent excavations in Mesopotamia, and fully agree with him in his objections in reference to teaching children the fables that are taught about such things that he names. I know too well what the struggle has been in my own life to rid my mind of the same kind of trash. In my childhood I was taught all of it, also with the terrors of an eternal hell hanging over me if I did not profess to be lieve it. If at the time that my ever active and vivid memory flies back to, I had had the privileges and pleasures that your ever Progressive Thinker gives every week, I would have been basking in the glorious sunlight of spiritual progress many years ago, instead of having to wade and struggle through the theological quagmire which that old popish aristocratic church built up, with which to gull the flock while they were robbed of their fleece.

Atice C. Barry writes from Clinton Iowa: "I have just completed my sev enth week as speaker and medium for the Philosophical Society of Spiritual ists, and for the present will answer tance of Clinton. Address General Delivery, Post Office. "I am trying in my own simple way and without any flour sh of trumpets, to tell the wonderful story of life, dove and progress that is revealed to us in the philosophy and henomena of Spiritualism. I only hope that some good! Is being done; some lives made more helpful; some hearts less frieghted with sorrows. I love this work. My heart and soul is in it, and because of the light and knowledge it has revealed to me I am glad to be able to bring even a little of it into the lives of others. It seems to me that Spiritualists of all others should be a happy, harmonious people. We know death is but the gateway of life and that the gate not only swings inward but outward so that those who enter may also return to us. We know we have not only this world in which to pursue our investigations, but we have the glorious privilege of lifting the curtain that hangs between time and eterhity, and gathering up some of the gems of truth that lie scattered along the shore sof the hereafter."

If there are any Spiritualists at Huron, S. D., or Watertown, S. D., will they kindly write to Mrs. Wm. Beach, Van-dervoort, S. D., or Henry Lacialre, Jolly, S. D., or both.

Niles, Mich .- George F. B. Collins, a local attorney, who had been seriously ill, went into a trance, and his relatives, supposing him dead, summoned an un-dertaker. When he placed the remains in a casket several hours later the undertaker discovered perceptible indica tions of returning life, and medical aid vas summoned. The patient now bids

fair to recover. Geo, H. Brooks closed a very pleasant and successful month's engagement with the Buffalo (N. Y.) society the last Sunday in February. He spoke in East Aurora, N. Y., the first Sunday in March. The second Sunday is not taken. The last two Sundays he lectures for Mr. T. M. Locke's society in Philadelphia, Pa. He would like to lecture during the week at different points in the state; also make engagements for April, or a part of it. Address him at 605 North Seventh street, care T. M. Locke, Philadelphia, Pa.

On Sunday, March 13, at 8 p. m., H. F. Arnold will lecture at Kenwood Hall, 4308 Cottage Grove avenue. Subject,

Casting Out the Demon." Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be favored by a lecture from Dr. Agnes Chester See, editor of Higher Thought, on March 13. Come if you want to get something good. Our meetings are growing, and we promise something good at every meeting. Services every Sunday even-ing, 7:45, at 323 East 55th street. Our card parties are still popular. next one, a progressive euclire party, will be held at the club room, 474 East 55th street, near Greenwood ovenue, on March 15, in the evening. The game will begin promptly at 8. There are to be six pieces of hand-painted china given as prizes. Score cards 25 cents, for both gentlemen and ladies. Light

refreshments."

Hattie E. Sherwood writes from Worcester, Mass.: "We are regretting very deeply here in the East, the death of J. Frank Baxter, of Chelsea, Mass. who passed out after four weeks' sick-ness of typhoid fever."

W. W. Aber writes: "I desire to inform my many friends through the col-umns of The Progressive Thinker that I will be in Chattanooga, Tenn., the remainder of this month (March), then I return to my home, No. 3422 East 10th street, Kansas City, Mo."

Mrs. Chas. Ingram writes from Renovo, Pa.: "Chas. Theo. Schneider is again working hard to bring people into the cause of Spiritualism. His lec-tures and test work is instructive as well as convincing. He came here from Harrisburg, and returns to Williamsport, and then he starts for other places in the field. I consider him an honest, earnest and truthful worker."

Lila Powers, secretary, writes from Wichita, Kans.: "We have organized a Wichita Spiritual Society and elected the following officers: President, Minnie Martindale; secretary, Lila Powers; treasurer, Hubert Child. Mediums and speakers please take notice. We are soliciting engagements.'

O. H. Maxham writes from Ohio: "I cannot say enough of the paper's value. look forward to its coming as much as look for my three meals a day. I was more than interested to read all the articles from the pen of Lyman C. Howe, for I was reared and always lived three miles from Lily Dale. I sat by the side of my dear old uncle and listened to Mr. Howe over forty years ago. I also remember Liby Low about the same pe-

Mrs. Dr. Hurster, medium and healer by suggestion or (spirit power) and author, has been seriously ill at her home in St. Louis, Mo. Mrs. Hurster is a well-known Spiritualist, and is the mother of the famous little boy medium, Willie Hurster. She is now recovering, and feels a benefit from all those who have been ably assisting in her way of believing, to restore her to her better way of life.

A Sermonette.

Last Christmas morning, while indulging in a few moments' perfect rest, the church-bells, the following words entered my mind: Why hall and adore one savior, when

thousands are needed and can be had without claims of adoration, only wantng appreciation and support? That one savior was only a foreshadowing produced by the great mind of humanity-a seed from which will start a large crop of saviors, redeeming the

world from vice and misery. Why wrestle over questions that can be solved at some later hour, and postpone the urgent ones of to-day?

the conditions in the spirit world. Criminal spirits will diminish in number proportionate to the diminishing of criminal mortals. Obsession will stop when the growing

mental and moral strength of humanity forbids obsession It is not from the top, but from the oundation we must begin buildings, and this consists in the moral and so

cial conditions of mankind, which cannot be separated. It is ridiculous to preach high principles to men who toll from sunrise to sunset, with scarcely any preathingtime between. Their gospel is: "Work in order to keep alive!" On the other and it would be absolute lack of wisdom to raise the man from the slums to

life of ease and luxury. Sybaritic life weakens the marrow of mankind, physically, mentally and morally. But all should have a chance to gain the right medium—a decent existence that leaves room for a healthy physical and moral development, and grants individuals some quiet moments now and then in which they may listen to their own minds and ask themselves the great question. "Whence do we come, and whither are we bound? and which is the safest road for us to

travel?' Phenomena hunting alone cannot satisfy thinking people any more, and the spiritual philosophy should occupy at last its rightful place in the front anks of all ethical endeavor, as a safe yet far-sighted guide through this life as well as the next one. Rise, would-be saviors" of a crime and misery stricken humanity! Pledge your elves to the work of true salvation this very day! Do not work only with the mouth or pen, but in whatever form you

Expand, ye narrow minds and closely tied purses; but do not stop at alms and momentary emotion; unite and work with a will at the temple of human protherhood, the only true, the only rational salvation of mankind! HENRIETTA STRAUB.

Port Orange, Fla. "The Priest, the Woman and the Con-

fessional." This book, by the well known Father Chiniquy, reveals the de grading, impure influences and results of the Romish confessional; as proved by the sad experience of many wrecked ives. Price, by mail, \$1. For sale at this office.
"Mark Chester; or a Mill and a Mill-

ion. A Tale of Southern California By Carlyle Petercilea. A pure psychic story, elevating and reformatory. Paper covers, 40 cents. Cloth, 60 cents. For sale at this office.

"Spirit Echoes." My Mattie E. Hull.

This pretty volume contains fifty-seven-of the author's latest and choicest poems. Neatly bound in cloth, and withportrait of the author. | Price 75 cents.

TWO METHODS.

We recognize two methods of comnunicating with spirits. One as being reliable, the other as being unreliable. one as moralizing, the other as demor alizing. One as promoting education and intelligence, the other as retarding education and promoting ignorance. One as leading to health and happiness, to cheerful, vivifying light and a longer stay in the flesh; the other as leading to sickness and misery; to dis-mal, blinding darkness and a shorter stay in the form. One we term soul mediumship, the other mind mediumship. In soul mediumship the message is delivered through the uncreated soul; in mind mediumship it is delivered through the created mind, a very important distinction to truth seekers and all who would be healthy, happy and free from obsession in the practice

of mediumship
Mind mediumship then signifies that the messages are given through the mind, or lower self, that was formed during the growth of the material body. In this process the operating spirit functions largely in the region of the basilar brain, frequently resulting in obsession and a long train of concomitant evils. No one was ever Christed in the constant practice of this method. The reasons are apparent. In conse quence of the impure tendency of the mind, it becomes the receptacle of impure thoughts, and therefore a fit channel, and the only one, for the passage of impure and unreliable messages to earth's children by undeveloped spirits. Those who continuously permit such messages to pass through the mind, will sooner or later become diseased physically and morally, thus approaching misery and ruin too fearful for pleasant description.

In the use of such mediumship the communicating spirit cannot deliver his message accurately while the medium is thinking on another subject, as can be done in the use of the proper method. He must, therefore, subdue the mind or hold it in abeyance, or the message will be greatly modified if not altogether interrupted, whatever its nature may be. This frequent cessation of thought vibration makes conditions for the injection of impure sentiments often resulting in lasting lodgment and luxuriant growth, which is antagonistic to physical, moral, spiritual and mental development.

The preceding paragraphs furnish an explanation of the incoherent thoughts, ignorant expressions, numerous representations, descriptions and barefaced lies given through mediums, otherwise apparently very good instruments.

No wonder the morally developed Biblical mediums looked with suspicion on the method, uttering condemnatory language, and no wonder that all truly spiritual and highly developed psychics in every age have denounced and anathematized it in the severest terms. The phase of mediumship called men-

tal belongs under this head, because the message, instead of going to the soul first, goes directly to the mind where all errors originate that are not injected by an external evil influence. But there is a phase out of its place here, similar to this called mental, which is a misnomer, because the message first enters the soul and then passes to the mind and is therefore goul or intuitive mediumship; but the passage is so rapid that often the medium does not recognize and stand the process. Do not conclude that the motives of

all practicing mind mediumship are hereby impeached. By no means. Many very good, honest persons who would not do a mean thing, and detest a faisehood or anything degrading, have fallen into this method and continue in it, because they know no other and hence their constant struggle with adverse and annoying influences. This writing is not to point out errors with pleasure, nor to wound the feelings of any, but to suggest the better way, the constant practice of which is only attainable on a high moral plane where there is complete self-control.

Soul mediumship signifies that the messages are given chiefly through the soul, that is they first enter the soul and then pass to the mind.

soul is the same substance as that of the Universal Soul and therefore at-one-ment with the same, or one with the Father. In some way, it always did exist, and always will. It is the personal I AM, the higher self, and its pure Deific nature is not contaminated by in-

It is the monitor, the suggester of good thoughts, the chief builder of the spirit body, and owing to its eternal purity and good work is a fit instrument for pure decarnate spirits, and peing so nearly on the same plane of spirits of the just "made perfect," when the medium is well developed morally and psychically very little change in vi-bration is required for communication, which is so easy and natural that it is very much like the conversation of two persons in the flesh.

The soul and communicating spirit are not dominated by external influence not even by the co-ordinate mind, and can therefore deliver a message while the medium is thinking oppositely, or on an entirely foreign subject, which renders communication far more accu rate than the other method, in the use of which, the mental operation of the medium either greatly modifies or wholly deteats the deliverance of the Soul mediumship is vivifying, health-

ful, rejuvenating, purifying and so fills the entire being with love, heaven, and glory, that the life-work becomes a parmovement with the Universal Soul. On this moral, purified altitude the impure spirits cannot vibrate and therefore cannot control the medium He is entirely above them, above mind mediumship, the lower self, where they function. He dwells in the soul realm, has obtained a powerful concentration freedom and can go in spirit whitherso ever he wills, commune with purified in telligences and with them roam over the illimitable fields of light and glory and bask in the sunshine of eterna love. Such mediumship is destined to show that Spiritual Science is on the High Plane and will continue to shed forth its redeeming radiance on this lessed planet until "all shall from the least to the greatest" that it teaches eternal truth and happiness, that it is the science of the Great Soul permeated with the true light that lighteth every man that cometn into the O. BURNETT. San Diego, Cal.

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NOTE-The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearing compels the answers to be made in most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-ted, and the style becomes thereby asbertive, which of all things is to be deprecated. Correspondents often weary

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

bottom of the book, "Bible of Bibles," whom none dare destroy for fear of kill-by Kersey Graves, is a statement of how John Calvin died. A co-laborer says: "He died forlorn and forsaken of Recently this country has been visituttering oaths most horrible, and blaspheming most frightful." Most always than a few moral platitudes. It has been asserted that the vast literature above true, and what and where is the authority? It seems a just ending for unknown to the western mind. There one who taught such a creed.

such a "death-bed scene" is a just climax to a life devoted to the promulga-tion of his terrible creed. The story grew, probably, out of a sense of poetic though difficult to prove. Of course his rest and burning at the stake of Serve-

The probabilities are in favor, for Calvin was a hypochondriac, the insanity of poisoning by a diseased liver, which left his blood saturated with gall. He mistook the fever in his blood

Miss Pearl M. Smith: Q. Wishing to study Chromosophy, exhaustively, what books are most reliable and essen-

The works of Prof. Babbitt contain about all that is at present known on the subject. He was among the first to advocate the use of the sun's rays for the cure of disease and the first to elaborate a systematic treatment by the

All the speculations as to the curative virtues of the "X-rays," of "sun-baths," and the latest "radium cure," "Gontgrowths of what should be called the "sun-cure."

It may be accepted as a fundamental proposition that the light of the sun contains all possible rays from the beginning of the visible spectrum, to the wave tension beyond the violet, and indefinitely passing out of vision into the the actinic and unknown "x" vibrations, and the forms of force and energy manifested by "radium" or other agencies. The sun-light gives them all, sun is the vortex from which they are creative or evolutionary force for the production and advancement of living Brahm. It has become-divided into beings, and her destroying energy as

From this proposition may be deduced the conclusion that the rays of the sun are more powerful, directly recrived, than they are from, any substance in which they may be stored. Thus coal will not give more light or heat than was stored by the leaves of the plants from which it was made. storage battery returns no more than it receives. As in the sun's disc all known elements mingle in incandescent gas. And in the light of that luminary all forces mingle and radiate. It is a catchy trick to exploiter some

portion of this force and advertise it well as a new and miraculous remedy. The electric light, magnetism, heat "X rays," have special sanitariums, and are widely advertised, and it would seem that if any one dies it shows criminal neglect of the means thus furnished for prolonging life indefinitely. Yet we blended in the light of the sun and if trance to fairer fields than we had we bask in that we receive a stronger dreamed of; we have heard whispers influence than from these artificial con- from the eternal side, and our spirit fac-

The air through which sunshine the unseen. passes is purified and its oxygen polarized into that active state in which it most readily imparts its stored force or harkening to her pleading tone, they is transformed into vitality. is transformed into vitality.

Hence of all "cures," the "light cure"

is among the mast important. Yet we which she turns with mild and pitying should not be carried away by a hobby look. When a friend accosted the and allow one idea to exclude all otha "golden mean" which includes the plan of his poem, the propriety of his best of all systems, most to be desired.

J. M. Scofield: Q. Who are the Jains,

ings the Jains originated about 700 B. to our spirit home-to a country pos-C., and became established 200 years sessing indescribable loveliness, where later. It has been conjectured by those who have studied the subject, that this ness: intelligence has reached us of the account was mythical, and that this wonderful, scenery there, of unsurpassed Hindu sect originated in a reaction of the old Braminism against Buddhism, streets, delightful fields watered by and that this occurred in the fifth century of our era, after Brahminism had spirit side of life of aromatic breezes. heen subject for at least a thousand years to Buddhistic control. The cunning priests who guided the movement, adroitly wove the two systems together, on to the farther shore. Socrates and thus silencing objections of either sect, others of antiquity, when they came to The reverence for holy men who by the final conflict, strongly hoped they self mortification and suffering had become next to gods, was inculcated, and
thus Gautama Buddha was enshrined as
worthy of worship. They restored the
spiritual influence, "within the veil," order of castes, which had been abol may sing with triumph the songs shed and interpreted the Sacred Vedas | mortality, and shout with exultation as

mal sacrifice, and favored the Brahmin priests to the exclusion of the Buddhists. The name is derived from the Sanskrit, Jina, meaning one who is a victor, as applied to one who has con-quered all passions, desires, aspirations, hopes, pride, affection; love, and reached a state of perfect apathy. When he gets to this point, and can sit bowed over, unconscious of everything assing around him, absorbed in the contemplation of vacuity, he becomes "all wise," "supreme | lord," "god of gods," and above the necessity of ceremonious acts. He has "crossed the ocean of births," that is passed through numberless reincarnations, and thus

had all experiences. Instead of seven reincarnations of the Buddha, as held by the Buddhists, the Jains have seventy-two Jinas or holy who have reached in earth-life saints, the sublime state of absolute apathy. It requires all the descriptive words in the Hindu vocabulary to describe these Jinas, They were of exquisite

beauty, and without hunger or thirst; they did not grow old or infirm. Their with waiting for the appearance of they did not grow old or infirm. Their their questions and write letters of inheads were surrounded by a halo. As quiry. The supply of matter is always several weeks ahead of the space given, and hence there is unavoidable delay. It from the fancy pleased. The first Jinas was Every one has to wait his time and place, and all are treated with equal gentleness, charity, honesty, and truthfulness are inculcated. But with this is a mass of ritualistic ceremonies, repul-

sive to western intelligence.
The priests officiating at the temples are Brahmins, the Jain priests are alms collectors, necromancers, fortune-tell-ers, jugglers, mendicants, and arrant knaves. They profess extreme sanc tity, and regard for life, and carry this to absurd extremes. They would not disturb the most filthy parasite, or annoying insect, and under the stress of this doctrine the people become a prey R. S. Bell: Q. On page 235, at the to wild beasts and venomous serpents

God, blaspheming to the end. He gave ed by a Jain priest and strange as it up the ghost despairing of salvation, may appear a good deal of favor has and evoking devils from the abyss, and been expressed for this senseless docuttering oaths most horrible, and blastrine, that has nothing more in its tayor were mysteries, and "occult science A. This story has been widely circu-lated, and as this correspondent says, cant priests who had by fasting, prayer and suffering, reached a state of the supreme negation.

It is true that there is an overwhelming mass of writings, poetry, fables, justice. It may have been true, al myths, polemics, and speculations on the impenetrable mysteries of God and biographers would suppress every word his relations to mankind. There is reflecting on his sanctification, just as nothing on science or history. The they did his dastardly actions in the ar- Hindu mind had a singular disregard of passing events and made no record of them. Equally careless were the best thinkers of India of facts, as facts, for they were so absorbed in contemplation that they had no time or inclination to observe.

> It is interesting to read these books illustrative of the psychic growth and condition of a great race, but beyond that they furnish nothing more than moral precepts which are the common property of mankind. There is absolutely nothing in the writings of India that would be of practical value to the western mind.

Terrific as the career of life through interminable reincarnations, is presented, the methods and results do not appeal to active intelligence. Life's meaning is doing, not apathy to all sensations, and the priest, sage or fakir, scarcely know which to call him, who has reached the stage of sainthood ac-cording to the Jain conception; is about the most worthless and contemptible creature that can exist.

Nor is the reward promised for this sacrifice of everything that makes life The end was Moksha, the final liberation of the spirit, beyond which it would flesh, but those who have studied this subject are at a loss how to understand the obscure and mystical lapguage; whether this is the meaning, or whether it is a cessation of being, and absorp-tion into the bosom of the infinite many sects, among some of which the most horrid rites are observed, and superstition shows its most degrading

The two great parties into which they are divided are the "white-robed" and the "sky clad" naked ones.

Their moral code is like the Buddhists, forbidding killing, lying. steal A ing, adultery and worldly mindedness. and commanding mercy to animals, alms-giving, reverence for the sages and worship of their images, confession of sins and fasting.

Blessedness of Immortal Life.

Ah, futurity; it is established, it is grounded on immovable rock, baving an unfailing light-house, for the safety of the poor mariners who are tossed on the waves about it. We are yet mortals: we have caught a glimpse of immortality, and through our spirit guides and friends, we have gained enulties have arisen to claim affinity with Having reached the high plane where

Benevolence delights to walk, instead of eyes upon the dismal prospects toward There is no universal panacea and why he studied so much accuracy in the characters, and purity of his diction, he replied: "I am writing for eternity." We are sowing here, and the harvest will not be until the sun of the last day A. According to their own holy writ- has shone upon it. "Homeward bound" crystal streams. We hear from the

The time of departure must come to all. We are embarked on the voyage and the "boatman's oar" is bearing us to suit their purpose. They avoided our banner is lifted before this conquer-mention of that portion treating of ani-

P. A. Seguin a Victim of Catholic Hatred. There is no more needed reform

SAVE THE CHILDREN.

amongst Spiritualists than to teach them to quit sending their children to any theological school, seminary, col-lege or church, to be educated to disrespect the religion of parents who have their eyes opened to the truths of the spiritual philosophy. Children thus ed-ucated blankly refuse to employ a Spiritualist speaker at time of demise of their parents-catering to popular opinion. I think children have rights, but parents have, also. I grant that a proper child properly educated will act properly about this matter, but let us Spiritualists see to it that none of the sectarian ministers, preachers or preates officiate at our funerals and end up their prayers with a "for Christ's

Let us protest against such nonsense being mumbled over our bundle of clay, while we live, and not wait till we commit that great psychological crime of returning through some medium and giving the protest second-hand.

There is no teaching that can appeal to the heart and mind of a young child as that of spiritual science. What is greatly needed is a children's paper, devoted to subjects of practical every day importance. Unless we look after, the enlighten-

ment of our little children, we are criminally culpable as parents and teachers.

It is much harder work to unlearn what

we were taught in childhood, than to learn anew when older grown.

Book education falls far short of true enlightenment. Practical education means practical usefulness along any line selected. Children are far happie and healthler when they can combine book study with brain and hand study, giving their own expression in mechani-

Save the children! P. A. Seguin.

cal results.

Let me urge all those who feel interested in helping the worthy workers to send donations and a cheery letter to P. A. Seguin, Amboy, Minn. A. Seguin, Amboy, Minn.

In October last he was attacked by Roman Catholic mob while lecturing at Dike, Iowa. His armawas broken and he was otherwise injured. He is sudly in need of money to keep. his: family from suffering. I trust this will meet the eye of some person who sees the importance of helping one who risks his life to expose the actual facts of the Romish priesthood and confessional, for he was a prominent priest for fourteen years, and knows whereof he speaks. It proves beyond a doubt that he tells the truth, for the Roman Catholics would not try to kill him, instead of having him arrested and tried.

Mr. Seguin and his wife are earnest conscientious speakers and should be kept in the field. Every camp in the United States ought to arrange for two or three lectures from these very reliaole victims of the Romish church, be cause they speak from sad experience and of all people, Spiritualists should be fully informed upon this momentous question. Better let the glorious beau-ties of the Summer land rest for a while and pay some attention to the welfare of this earth land.

FLORA W. FOX.

WHEN RAW WINDS SNARL AND BITE.

The raw winds struck like water cold; They almost angered me. A mind, rough as a chestnut burr, Hurt me distractingly.

What if I do live in a place where the sharp winds snarl and bite?

hate them with all my might Till my good blood seems as gall? Ob, no! I'll not strike at the wind, if it gnaws me to the bone;-

I can never conquer it!
will meet it, this unseen force, like a plece of smiling stone, Wasting good strength no bit.

This rugged sense, which I have learned, applies to human kind; Some are worse than snarling winds. hey bring to duty discontent, and a

most unwilling mind. Till even Love's labor grinds. They will curse what they cannot change, till the bad work mars and

blights; Why not be self-absolute? is only weakness to cry, and sob through the rayless nights,

Or eternal law dispute. is folly to cry down law because one collides with it.
Best say, "I was out of place!

will learn the law; it is good, and re member where it hit. By my bruised and blackened face."

will smilingly keep my strength; not fritter it all away
On something which wounded me. am not God's pet, who must hedged be

that I may not go astray!... That would not develop me! The sooner I fall in line and march with

the universe, Not stopping to catch each lie, The richer am I in my gains. It were waste of strength to curse,

And the sooner one must die. To love, and to try to help on to the good of the whole is best; It metes more to all, and you. Sow love, not hate; push! don't pull

back! as the world creeps on When the farcey show is through. To rest?-not rest! but dying worlds except that they still revolve,

Do as human corpses die

disperses and re-evolves New stars in some new sky. Ah. me !the mote I am to-day! and ye I am part of all,

But Nature holds, and whirls them or

Never dropped out from the plan. What countless things I've been, till now, industriously in thrall, Would acons of ages span. so heart, hope on! my soul, aspire

work true in your place to-day. Good work brings its own rich dues know that the atoms which make up me only a space will stay, But cannot be barred from use.
EMMA ROOD TUTTLE.

Berlin Heights, Ohio.

light, adorned with an arch encircling all, upon which may be seen in ever-en-during characters, "He that overcometh shall go no more out," MRS. L. A. HARRIS.

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A Characteristic Letter From George F.

Perkins.0 To the Editor: —Perhaps a few lines from the writer may be admissible, in-as much as so many readers of your truly progressive instrument of Divine humanity have shown such a generous inclination to assist those, who are un-

fortunate enough to be alok. I have been extramely busy day and night with duties pertaining to the care of Mrs. Perkins, and answering the letters sent me, which contained not only grand benevolent thoughtabut financial demonstrations as well, from 10 cents to \$10, thus enabling me to pay up some old bills of small dispensions and house rent; also purchase, the necessaries of life. By being an economical as possible, I have provided for at least the house rent for the coming March. The surprises came thick and fast during January, and included a whopper from he N. S. A., which in itself was a great surprise, and stirs up all the feelings of gratitude with which we are possessed. I am more than ever before impressed with the idea, that Spiritualists, espe-

cially those who read the Spiritualist papers, are the most generous people in the world. There is no class of peo-ple that respond individually so quick to the cry of a fellow being in pain and distress, which is , the strongest evidence that if they were properly organized and their power focalized with a special humanitarian object in view, Spiritualism would rapidly rise. to a powerful and influential body of wholesouled, intelligent people.

The N. S. A. rightly pleads for funds

with which it may gelieve the distress of worthy workers I am anxious to earn money to contribute to the relief fund. If any one doubting my condition could follow me 48 hours he would be convinced that I am driven day and night, and strung up to the highest pitch, as Mrs. Perkins has been sufferng with an extremely nervous and painful phase of the combination. I have given quite a number of written readings under great difficulties, but think I can do more and better work in the future month. Not a few reply fa-vorably, and the majority assure me of the wonderful correctness of the delineations. I have, besides attending to the great amount of household duties; appeared many times at public halls in the capacity of a test medium, singer,

or general entertainer. The Ladies'
Aid and several organizations have
been extremely kind to us this winter.
Mrs. Lillie, speaker of the Progressive Spiritualists, having been especially prominent in conducting beneficiary meetings, has endeared herself to us all, and stimulated a large body of Spirit-ualist ladies to be on the watch for the ualist ladies to be on the watch for the sufferer wherever found. The Chicago Spiritualist friends, have responded nobly, and the manager of the Progressive Educator has stood out like a beacon light, shedding the rays of benevolence over the entire world as an example for us all to mittage. I am trying very hard to perform the duties set before me with a proper milence, an inbefore me with a proper partience, an ingredient in my combination which I fear is lacking; I therefore ask for more patience. Soon I hope to be speaking for the uplifting of humanity every Sunday. Allow me to send my soulful thanks to all friends.

GEORGE F. PERKINS. 1220 Mission street, San Francisco, Cal.

ANOTHER NOBLE: WORKER GONE TO THE HIGHER LIFE.

One by one the noble workers—those who have done vallant service on behalf of our cause are leaving our ranks and going to join "the great majority."

Friday forenoon. He like Mrs. Mary Severance, believ, known to the Spiritualistic public as Mrs. A. B. Severance), passed to spirit like from her late home, 1300. Main street, Whitewater Wis.

water, Wis. "
Mrs. Severance had been confined to her room during the winter, months, but was hopeful of the return of physi-Shall I fight them till I fall?

but was hopeful of the return of physiShall I line up my face with frowns, and cal strength until a short time before her transition. When the change came, she passed out of the worn out body that had served her for more than seventy years, as quietly as she ever passed

into a restful sleep.

The subject of this notice was a medium of more than national reputation: her correspondence as a psychometrist, extended to foreign countries. For more than twenty years her work was familiar to the Spiritualists of Australia and New Zealand.

The funeral services were held at the

family residence, Sunday afternoon, the 28th ult. The occasion brought out a large concourse of people, among whom were many residents of Whitewater, who probably for the first time listened to the message of Spiritualism. The services were simple and impressive. Mrs. Sanford of the Morris Pratt Institute, rendered beautiful and appropriate vocal selections at the opening and close of the exercises. Rev. A. J. Weaver, superintendent of instruction and teacher, connected with the Morris Pratt Institute read the old poem:

"He who died at Azam sends Back this message to his friends."

At the conclusion of the reading, he offered a soulful invocation, most fitting for the occasion. The writer followed with a brief address, setting forth the Spiritualistic ideas of death and the after-life. She referred to Mrs. Severance's grand work on behalf of the cause she loved, and left a message with the loved and loving ones who mourn the physical absence of the mother, sister and friend, such as Spir-

tualism can only give.

Mrs. Severance was a resident of Whitewater for forty years. She was a faithful exponent of her principles everywhere. The town, with few excep-tions is largely orthodox, but souls are larger and better than creeds. In times of sorrow love and sympathy reach be yond sectarian lines. Let' us rejoice that even at such times hearts beat tenderly for one anothering These senti ments have been verified in the going away of Sister Severance. loving tributes are paid to her memory. The near relatives, including a son, daughter, two brothers, find Mr. T. B. Watson who, for more than a third of a century, was the faithfulk amanuensis and companion of Mrs. Severance, have the sympathy of many friends. In spite of one's opinions and professions, nothing tells like a trueblife. on

Thy voice, dear one though hushed to mortal ear, he solls of those to thee most dear. And they shall know the plessed pres-

ence here. MATTE E. HULL.

"Mediumship and its Development, and How to Mesmerise to Assist Devel-opment." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. For sale at this office.

sale at this office.
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Doton. In this volume, this peerless
poet of Spiritualism may be read in her and the home; compiled by L. K. Wash burn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

ORDERED TO QUIT CITY.

CLAIRVOYANTS AND MEDIUMS UN-DER POLICE BAN.

Preying on Foolish Women-Maj. Syltal of the Entire Profession-Extracts from Letters on File at Headquarters -Would Amend the Law.

The police department announced esterday that war is to be waged on all clairvoyants, fortune-tellers and mediums in the District. One of these practitioners has been ordered by Maj. Sylvester to leave the city, and although his wife was at headquarters yesterday pleading for an extension of time it is inderstood that the order will be enforced at once. Maj. Sylvester, in speaking on the

tents-Part I.

notist?

Part II.

ity.

subject, said that he most probably would recommend to the Commissioners the adoption of an amendment to the present license law which will exclude this class of people. The law as it now stands, he said; puts clairvoyants and fortune tellers on the same basis as business men. Apropos of this, the detectives have

received numerous complaints recently.
All the victims were women, and they were mulcted, so they said, of sums ranging from \$1 to \$100, but woman-like they refused to prosecute for fear of publicity. Consequently Maj. Sylvester determined to take the law in his own hands, and issued the order above mentioned as a measure of protection for the gullible women of the District. Complaints from Victims.

A collection in one of the pigeonholes of Capt. Boardman's desk, illustrates to what distances the victims have allowed themselves to be led. There are several anonymous letters.

One of these reads as follows: "I want to call your attention to this wonderful man, Prof. His name part III. should be Prof. Dead Beat, for he is the biggest humbug I ever had the 'pleasure' of meeting. He talked me right out of my money, and instead of bringing back my husband, as he promised, he seemed to drive my husband away for I am now alone. My husband has gone to Pittsburg. When I told this al-leged professor about it, he would give me neither my money back nor any satisfaction. He is shrewd, for he said that if I had him arrested he would tell ill my story, and would swear besides that I was after another man instead of my husband. He guaranteed all his works of conjure and mesmerism, but he failed on me. I met other women in his office and each of them has given up money in varying amounts.

From a Foolish Woman in Trouble.." In another letter was a card advertis-ing "a famous English clairvoyant and sychic palmist," and the writer charac erized the advertised one as "fake."

One of Helsman's Victims.

Still another woman confessed to naving been robbed by Frederick Heisman, who was recently arrested here for the Boston authorities on their complaint that he had persuaded two trustng women to give him their entire fortune of many thousand dollars.

One other contribution to the stack of complaints is a tiny yellow envelope stamped on the outside, "Phychio Mag-neto, Nepal, India." The woman who gave it up confessed that she had paid \$5 for the envelope, which was supposed to contain an all-powerful powder which had only to be placed under the pillow for so many nights to accomplish as many wonders as Aladdin's lamp. The powder failed of its purpose, and the remnant of it still lift in Captain Boardman's desk needs only a taste to prove that it is nothing more than common table salt.-Washington Post, Feb. 19, 1904.

THE LITTLE INDIAN LASS.

One eve in dreamy stillness, as I lay In came a little heathen who never heard of God.

She had never seen a city, a church, or heard a prayer, heard of Adam's sinning, or of the

"Golden Stair." She knew the sun made flowers, and winter rains made grass, But never heard of lesus—this little In-

dian lass. pitied her in silence, and told her of When doubtingly she asked me why l quite forgot To tell her how I knew him-if he's the

real thing, Or like the feathered gnomon whereof the Indians sing; And if he came to visit the "paleface" prayer shop.

And why he never entered the red man's "wickyup." And when I told of Jesus, how he our sins forgives,

She asked if that's the reason the pale face lies and thieves, And drinks the flery water, and steals the Indian's hay.

When this, the Christian Jesus, takes all the blame away? Or is he like your other-the God you sald you saw, Or is it but a story made up of grass

and straw? told her of our heaven, where good men went to dwell,

And of the flery furnace where bad men roamed in hell. This statement quite unnerved her, with fear she looked around. And said that she had only the Indians'

hunting ground. She said, "Yes, by their actions, few'll go to that good place, And there'll be place in plenty for our untutored race."

thought the lesson over which my angel mother taught Of God, Jesus and the trinity, and the fear in me it wrought: But when this life is ended—when I will have to go,

Will I then tell St. Peter that mother told me so? For she has never seen them, nor I. Could we be wrong? Then was it truth or fiction that I was taught when young?

asked my spirit mother to clear my wicked doubt, And give me light and knowledge upon my heavenly route. She came while I was slumbering, and plainly said to me.

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"Those lessons taught in childhood, which I have given thee, Were all that men could fathom in his-It does not endorse dangerous experinents with the surgeon's knife. It will save money in every home. tory's early age, As step by step they groveled in each It is entirely free from technical progressive stage."
C. J. JOHNSON.

It teaches how typhoid and other fevers may be cured at once. It teaches how pneumonia, la-grippe, diphtheria and other forms of disease "New Testament Stories Comically II neldered dangerous, may be cured lustrated. Drawings by Watson Hes-ton. With Critical and Humorous Comin twenty-four hours. It is, as a medical book for homes. ments upon the Texts." Heston's drawings are incomparable, and excru-ciatingly fumy. Price in boards, \$1.

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cents. Send to Mr. Tuttle, Berlin Heights, O.

MINNESOTA.

8

Opiritual Enterprise Near the Twin Cities.

Many of your readers will be pleased to learn that the Ladies' Aid, under the auspices of Lake Minnetonka Spiritual Brother Bonna ist Association has the lumber on the ground for a Spiritualist temple, the second one in the state. It has a deed to the lot donated by Joel and Margaret The society hopes to have the temple completed by Seutember 1, 1904. The society has one or two clairvoyant speakers who will lecture Sundays: There is a great awakening here, several being developed for different ration, phases of mediumship. There will be Brother a lyceum for the children as soon as the temple is finished. In connection with our temple are several acres of maple timber, giving a fine grove to hold picnics, grove meetings and camp meet-ings. The temple is located between summer heat; one and a half to 2 miles from two railroad stations. During the summer months there are from 12 to 14 a Spiritualist. daily trains which pass, that connect us with the twin cities, Minneapolis and thousand inhabitants. The excursion rates are low.

The Ladies' Aid has nearly thirty working members, and the society near-

Minnetonka next summer. Lake Minnetonka has 400 miles of lake shore. It consists of a number of lakes connected by outlets; a number of islands and points extending in between lakes, making fine scenery. The lakes abound with abundance of fine fish. It is one of the largest and best watering places and summer resorts in the Northwest. Hundreds of cottages dot the many shores. Cottages range in price of construction from \$300 to \$50,000.

In connection with our temple are 30 or 40 acres of land that can be bought on reasonable terms. We wish that some good Spiritualist, or our State Spiritualist Association would buy it for camp grounds. Lying between two would have two front views. It could be platted and sold for summer cottages for Spiritualists to build on. It lies close to the great cities of Minneapolis and St. Paul, and accessible to the twin cities by railroad or electric lines. In the vicinity and around our temple grounds there are a great many small fruit farms. The farmers have sugar rather than salt, and that he does organized into a Co-operative Fruit not fear even 404 pounds avoirdupois of Growers' Association. The land around Christianity; in brief, he is a whole is well adapted to small fruits and cereal grain.

brary consisting of all of Andrew Jack- brought Bro. Charles A. Gaines up on son Davis' works. Other members will the rear to see if some one had thrown donate some of Moses Hull's and Dr. a dynamite bomb, but seeing the rapt Peebles' works.

more spiritual temples throughout the states, where we can hold our meetings CORRESPONDENT. and social gatherings without trespassing on other people's rights. One can A Prominent Worker Paszed to Spirit feel better to have a place of their own. We would like to have other good Spiritualists come and settle near our beautiful Lake Minnetonka, buy property, and help build up our association. We have free rural delivery throughout our district. The farmers are very thickly settled here. There is an effort now being made to have telephones put into everyone's house that wants one, and connect with the main lines that suffering, peritonitis set in and nothing run around us. We think this will be could save his life. Every care was ROLLA STUBBS.

Long Lake, Minn

The Commandments Analyzed, price

INDIANA CONVENTION NOTES. Thirty-five or more local societies represented. Every delegate was in hi place in good season at almost every

The presence of John B. Chrisney, of Chrisney, Ind.; and John F. Harms, of Tell City, did much to encourage their

Brother Bonman, of Pennville, has lost none of his vocal power, neither has he taken any backward steps in his thoughts. He fairly made the welkin

Brothers John Cougdon, Dr. F. P. Bit. ters, A. W. Heine, W. S. Woods, J. H. Yorke, J. H. Rees and J. A. Wertz were ever at their posts of duty and were not afraid to speak out in behalf of organi-

Brother Gardner Haines' Methodist fire has followed-him into Spiritualism He was frequently under the "power," when he spoke for co-operation and

Brother O. L. Harvey, of Lafavette, a recent-convert to Spiritualism, was on hand, and had good reasons for the faith that was in him. His muse sings all the sweeter now that Bro. Harvey is

Brother Newcomb, of Elwood, was an earnest worker at all meetings he at-St. Paul, which have over five hundred tended. He was called away by a telegram announcing the serious illness of a relative, before the convention closed. Sister Carrie H. Mong, of Muncle, the

secretary of the state association, was the secretary of the convention. Her The street cars will run out to Lake position was no sinecure, as the delegates were there for business, and kept "motions, substitutes and amendments" flying thick and fast.

It is said that Rev. E. W. Sprague when he saw delegates from more than thirty-five societies file into the church. went into the vestry, leaped into the air some four or five feet, and brought his heels together three or four times before he touched the floor, in the exuberance of his joy. N. B .- This statement is only hearsny testimony; it is not avouched for.

A stray dollar or two got into the assembly one afternoon, and Rev. Sprague at once sensed that fact, he having exceedingly sensitive offactories. In ten seconds or minutes, those dollars rolled toward the treasurer of the association, having been magnetically drawn to the where the gifted missionary stood.

In studying Brother Sprague, even the casual observer recognizes that fact, that our talented N. S. A. missionary prefers his apple pie seasoned with team in himself.

When the convention adjourned Bro. As soon as our temple is completed Sprague's deep sigh of rejoicing at its one member has offered to donate his lisuccess echoed through the church. It look on Brother Sprague's face, Bro. Let the good work go on. We need Gaines took off his hat and stepped one

Life.

fill, passed to spirit life on Sunday, Feb. cents. 28, at 3.30 p. m., aged 43 years. He was taken sick on the 15th with what was supposed to be lagrippe, but in a few days the disease assumed the form of erysipelas, and after ten days of awful given him by his faithful and devoted wife, the doctor and a trained nurse,

but fill was imavailing.

His funeral took place on Tuesday,

Your Contribution

To the Mediums' Fund in the

N. S. A. Treasury, be it large or small, will

do more good than a donation to any other

fund upon the books of the Association. Ev-

ery medium, every speaker and in fact, every

man and woman who loves the cause should

swell this fund with their gift. Mrs. Long-

ley's appeal is just and timely. Let us

help our helpless Mediums. Send on your

tary N. S. A., 600 Pa. Ave. S. E., Washing-

10bituaries to the extent of ten lines ing the presence of his loved ones cononly will be inserted free. All in excess stantly. His strict honor and integrity

Mary F. Williams passed to spirit life H. Tamplin, passed to the higher life the home of her daughter, Mrs. Bise, after a brief illness, from her home in

of ten lines will be charged at the rate endeared him to all who knew him.

specimens of manhood, and a firm be-

Mrs. Mary V. Tamplin, wife of James

Dayton, Ohio, Feb. 22, aged 73 years.

She was for many years a firm Spirit-

ualist, a woman of strong individuality,

broad in her views, a loving wife, an at-tentive and kind mother. Mrs. Tamp-

lin's spiritual sight was illuminated just

before her transition, and she saw her

came to welcome the new-born soul into

W. V. Nicum was called from Central

Passed to the higher life, on Feb. 26,

Mr. C. A. Schaddock, from his late country home, one-half mile north of

Brighton, Ind., in the 83rd year of his age. Mr. Schaddock was one of La

Grange county's most honored citizens,

and loved by all who knew him. He

leaves a widow and one son to mourn his transition. He was an advanced

Spiritualist, and lived and died in the

light of that philosophy. The funeral was held at his late residence, on Sun-

day, Feb. 28, conducted by Dr. E. H.

Passed to the higher life, Jan. 27, of Astrenomy and Solar Mentality, of with Tables of Ephemeris from 1830 to tana, by paralysis, Zebina Titus, aged 69 1910." By Yarmo Yedra. For sale at years. He was one of nature's finest

MRS. STELLA NICUM.

spirit mother and other friends

Kentucy to officiate at the funeral.

leaves a son and daughter.

ton, D. C., and do not delay.

PASSED TO SPIRIT LIFE.

of fifteen cents per line. About seven

at the home of her daughter, Mrs. Bise,

Feb. 10, at the age of 87 years. She

was born in Green county, Pa., and when she was sixteen, she went to

Quincy, Ill., with her parents, where she

married M. L. Williams seven years

later. The result of this union was ten

children, seven of whom are still living.

Her husband died in August 1899, at the

age of 91, and immediately thereafter she became an invalid and has been

bedfast practically ever since. She

came from Oklahoma along with Mrs.

Bise, last September, having been in

Promoted to the higher life, at Roch-

ester, Minn., on Feb. 17, Mrs. Mary Weed after prolonged illness. Sister

Weed was an outspoken Spiritualist,

but made the mistake of miseducating

her daughters in the Universalist

church. Then no wonder she was de-

nled the services of a Spiritual speaker

when most needed to give her spirit consolation and teach that "death is

but a kindly frost that cracks the shell

and gives the kernel room to germi-nate." F. W. F.

the latter's care the past two years.

Marysville, Wash. W. R. BISE.

Marysville, Wash.

words constitute one line.

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Dr. J. M. Peebles, the noted specialist in Catarrh
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quickly relieves and permanently cures Catarrh
but gives almost instant relief in Asthma, Bronchilis,
and all Threat and Lung Troublet. It completely removes the
disease from the system and makes the diseased tingue like new.
Mrs. Weaverling, of Seattle, Wesh, writes —'I suffered from
that dreadfol disease catarrh, for twenty years, and found nothing that would help it until I began your treatment. I improved
from the first jund in a short time was endively curel. You have
rendered me a great life sting, and I recommend your treatment
most highly to those having catarrh. We could give you testimonthly to those having catarrh. We could give you testimonthly to those having catarrh. We could give you testmost highly to those having catarrh. We could give you testmost highly to those having catarrh.
We could give you testmost highly to those having catarrh.
We could give you testtesting the could be a superior of the country of the could get
the country of the could be could be could be could be could be
formed to be the treatment that the past, that we will send
a full two works' treatment with the Teebles Nedicated Air Inhaler to any sufferer wishing to try it. Many are cured by this
test treatment alone. Why not make a trial of it yourself and
learn what it will do for your! It is FIREY, address Dr. Peebles
lantitute of Realth, 23 Medicon St. Battle Creek, Mich.

and the room was a veritable wildervery large and appropriate. His mor-tal form was buried at Pickett Ceme

tery in Southwest St. Louis. He was conscious to the last, and one of his dying requests was that his darling Josie should go on with the work of spreading the glad tidi. is of Spirituallsm. His death was a marvel of heroisni and patience, not a single murmun passing his lips during his awful suffer ing. Never a thought of self, but all for his wife and son that he was leaving be-hind. His hosts of friends in various parts of the country will regret to learn of his transition, for his marvelous me diumship has convinced hundreds of a future life. - C. W. STEWART.

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Is It ought to be a pleasant duty

been sacrificed upon the altar of a

for their support when afflicted.

"The Infidelity of Ecclesiasticism.

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ture. Scholarly, masterly, trenchant.

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church leaders to get control of the gov

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the basis of science. For sale at this

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from the French. With numerous il-

lustrations. These lighter works of the

brilliant Frenchman, an invincible on-

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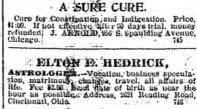
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