

LIFE AND EXPERIENCE IN SPIRIT LAND

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

LETTER NUMBER SEVEN.

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

THE FREEMAN'S RESOLUTION.

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

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

I'll pin my faith to no bigot's sleeve;
I'll swallow no gripping creed;
I'll ask my reason what to believe,
And ever her answer heed.

I'll hide no truth in a coward heart,
The world would be blest to know,
My boldest thought, as it wells, impart,
Nor check the soul's onward flow.

Your curses hurl; but the noble mind
Can smile at your priestly ban.
Ay, forge your fetters! Ye cannot bind
The spirit of one free man.

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

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

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

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

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

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

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

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

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

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

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

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

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

An ignorant servant girl might bring a message direct from her highly educated mistress; the girl might touch the message in her own bad grammar, and yet the message be correct and true in all its details, and the mistress be thankful and glad that she was able to make use of the girl as a message bearer. For instance, the mistress might have a sick or dying child, and she might say to the servant, "Go, at once, and summon Dr. Trueheart. Tell him, Nora, that my baby is very ill; I fear she may die; and ask him to hasten." Nora hurries away on her errand, her heart aflame with love and sympathy for her

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

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

Yes; to take away freedom of speech is the surest way to kill the child—Spiritualism. Take away its freedom, bind it, hamper it, clog it, stop its channels, berate its mediums, call them ignoramuses, liars, frauds; and the spirit is mostly blatant Ananiases, and the child will surely die. Mediums, as a rule, are super-sensitive; and, as such, treatment strikes home to them; they wither and droop, and fall by the wayside, and their places will surely be taken by brazen frauds who are not sensitive. The very methods you take will cause the frauds to multiply, for it is the shakels they are after and not the truths. Well, perhaps I have said enough, for the present, on this subject; but, no man will ever publish a word of mine unless he is willing to allow me the privilege of signing my own name to my own productions, and it is not for him to say whether they were produced by me or not. That is a matter between me and my medium alone, wherewith none may meddle. He has a right to accept it or not, as he may choose, but he has not the right of dictation. Whatever I may write, myself and my medium are wholly responsible for, our shoulders are broad and we can bear it without help.

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

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

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

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

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

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

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

Harriet Beecher Stowe. Gentle little lady. "And he said, 'Let my people go free.'" These were my contemporaries on earth, they are now my associates in heaven, and every one of these souls has passed before the spiritual sight of my medium this night, while these words and messages are being penned. It is no fancy, but real. Not one of them feels himself or herself too grand or great or too far progressed, which means too wise and good, to come with me this evening and be presented in person to the medium and send a word of comfort and cheer, or even a timely word of caution, to those of earth; and not one of them but what would be glad to write letters and messages in proper person if there were time and opportunity. Their time is at their command, but the medium's time is limited. The medium's physical powers also have a limit, and they are now very nearly exhausted, therefore, I will say, Good night, and pleasant dreams to all.

WILLIAM DENTON.

(To be continued.)



THE GODLESS AND DEVILS CLUB.

The President's Views on Important Reformatory Work.

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

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

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

The books, of which some thirty volumes have been issued, are of two classes—practical and theoretical. The first number bore the title, "You Travel While You Sleep," and proves the reality of dreams as the spirit, the real self, is but a bundle of thoughts. The spirit, being an organization distinct from the body, has eyes, ears, touch, taste, and smell. Your body, with its coarser senses, is for use in this coarser level of life; but you can with your spirit go to a higher and finer order of life. Having been taught all your life to deny the existence of the senses, through lack of exercise they are not in working condition.

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

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

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

But the best of all this new philosophy is: "Think riches, and you shall have them, with which to do good."

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

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

Everything about us influences us and becomes saturated with us.

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

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

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

"Demand first wisdom, so as to know what to ask for;"

"Ask, and ye shall receive. Ask imperiously, but ask

in a willing mood for what the advanced angels see best for you."

"Love thy neighbor as thyself, but demand good first for yourself, that you may be the better fitted to do good to all."

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

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

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

This kind of social thieving is one of those crimes which will probably exist in the future as long as it has in the past. In some cases the criminals are kleptomaniacs. Such cases are hopeless. Sometimes the thefts are committed by hangers-on to the edge of society who wish to make a good appearance and have not the money to do with it. Social ambition and personal vanity are undoubtedly the controlling motives in such cases. But whatever the motive, the practice is one which prevails to an alarming extent.

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

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

Mrs. McKinley, the noble wife of our martyred President, has been pensioned to the extent of \$5,000 a year. Would it not be well to give a small pension to the aged poor women, many of whom are the peer of Mrs. McKinley in all womanly attributes, and equally as dear to the angel world?

As President of the Godless and Devils Club, actuated by humanitarian impulses, I would advise all of the members to exert their influence in educating the masses up to a point where they can see the necessity of pensioning the worthy aged poor. It must come to this eventually.

HIGH SCRIBE.

Governor Wells, of Utah, on Woman Suffrage.

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

"One of the bugaboos of the opposition was that women would be compelled to sit on juries. Not a single instance of the kind has happened in the state, for the reason that women are never summoned; the law simply exempts them but does not exclude them. Another favorite idiosyncy of the antisuffragists used to be that if the women vote they ought to be compelled to fight. In the same manner the law exempts them from military service. "For one I am proud of Utah's record in dealing with her female citizens. I take the same pride in it that a good husband would who has treated his wife well, and I look forward with eager hope to the day when woman suffrage shall become universal."—Weber M. Wells.

Always to think the worst I have ever found to be the mark of a mean spirit and a base soul.—Bolingbroke.

Better one bite at forty at Truth's bitter rind than the hot wine that gushed from the vintage at forty.—Lowell.

Manners are shadows of virtues, the momentary display of those qualities which our fellow-creatures love and respect.—Sydney Smith.

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

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OGGULT MYSTERIES.

ALL THE WORLD TO TALK WITH SPIRITS.

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

Papers dealing with spiritual, spirit communication and telepathy were read at a meeting of the Medico-Legal Society, Psychological Section, several nights ago. The experiences detailed and the conclusions reached have served to increase the interest taken in these subjects by members of the Society for Psychological Research and the public in general owing to the revelations made recently by psychological investigators.

Dr. William Lee Howard, of Baltimore, Md., in his paper on "Spiritism," related the following instance of spirit communication. "My patient, Bruno, is a young German whom I brought from Berlin, and who has become, through a course of training, a remarkable psychic subject. He has been examined by a large number of eminent medical and scientific men who have been intensely interested in his remarkable susceptibility to suggestion. One evening in the presence of five gentlemen, two of whom were German, I hypnotized Bruno, and in the whisper inaudible to any one but the subject suggested he was Bismarck. "This done," said the doctor, "at the other end of the room, my patient, Bruno, then issued from the mouth of this delicate young man a wonderful speech. It was an oration touching with Latin phrases, voluminous quotations and fiery denunciations. The tone was Bismarckian, the language scholarly, and the gesture magnificent. The spectators were astounded and wondered at the depleted of their countenances. When it was over he asked Bruno if he was the spirit of Bismarck, and he answered, 'Yes, he comes into me; that's all I know.'"

"With one exception, the spectators were all religious men, pronounced churchmen and trembled by the training of early superstition. A lucidly written explanation sent the next day has convinced them of the satisfactory fact—well-attested minds—that all the phenomena they witnessed were just as certainly physiologic facts as are the variations of the pulse rate. "Dr. Hudson says in his able analysis of Professor Myers' report: 'It is known, however, that relatives and friends are either actually or potentially enraptured at all times.' I think this statement should be qualified, for while we know that many relatives and some dear friends are frequently in rapport we do not know for a certainty to what extent the rapport exists, nor do we know much about the potential element existing in untried cases."

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

"The case of Mrs. Piper is comparatively simple," said Dr. Wilder, "if we can fairly understand the premises. These belong unequivocally to the department of mesmerism. I prefer the use of this term instead of the one which has been dragged into the discussion of Greek language and misapplied, to evade giving due credit to the man who introduced the word and science to the notice of the world."

"It was early perceived in mesmeric experiments that the physical sensibility and even the reasoning faculty of the individual were more or less suspended, and that he became in a great, or less degree participant in the suggestions of the operator. This occurred, according to the reports, in a partial or complete rapport between the two. In many instances there were such results as trances, intuition, somnambulism, clairvoyance, etc. In these cases we have had many wonderful disclosures, which purported to come from other spheres of life. The works of Emanuel Swedenborg are significant evidences, from the fact that he, while in a state of trance, received numerous communications which were imparted to him, as he declared, by spirits in the invisible world. There exists no valid reason for doubting his veracity or clearness of perception in regard to his memorable relations."

"The experimentation with Mrs. Piper under the auspices of the Society for Psychological Research has evidently resulted in establishing the fact that avenues of communication have been found. We cannot suppose her to be shamming. Her own character precludes this, and the members of the society having the matter in charge would have speedily detected any fraud if such had been attempted. I accept what the society has published as being true and conscientiously declared."

AUDIENCE INFLUENCE MEDIUMS.

"The question before us relates, as I understand it, to the nature of the communications, whether they were from some region beyond our common life or to be explained by some theory of telepathy. It appears to me that both agencies possibly existed in the case. What I have noted in former examples has convinced me that there is a silent influence exerted by spectators, which we often do not suspect. This occurs in everyday life. The orator thus affects his audience and in turn the audience often inspires him. We are affected by every one with whom we have to do."

"The mesmerized person whose individuality is thus rendered dormant becomes more exquisitely sensitive to the aura and influence of those whose attention is concentrated upon him. Of course he is most susceptible to the magnetizer, sometimes evidently entirely so, but spectators have their share of influence. He will often reiterate what is in their thought, and they will take this for a special revelation. It is not necessary that they in each case be vividly conscious of such thinking, for our real thought is far beneath and beyond the sphere of our own consciousness. Only the superficial thinking is perceived by us. Hence we often operate on one another by our presence, by the concentrating of our attention through the silent energy of our will, and suppose that we are only passive. "It may be left to others to judge whether this in any degree explains the case of Mrs. Piper. Those who are personally concerned may feel certain that it does not to any reasonable degree meet the conditions, and, indeed, it is proposed only as a partial explanation."

NEEDS SPIRIT WORDS.

Edmund Wodicka Prepares for End April 15.

A spirit has told Edmund Wodicka, the proprietor of a barber shop at 835 West Taylor street, that he will die on the 15th of next month. With the spirit's words ringing in his ears Wodicka leaves the undertaking rooms of John O'Brien at Morgan street and Blue Island avenue and gave instructions for funeral services that are to be unique.

"John," said he, "a spirit of the other world came to me and told me that on the 15th of next month I will cease to exist on this earthly sphere and I want you to conduct my funeral."

"In the first place I don't want any sign of mourning. Let everybody be joyous. Let the carriages in the funeral procession be open and let the women occupants dress in white and don't let anyone go unless he wears a red necktie and a bouquet in his lapel."

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

WANTS MOURNERS JOYFUL.

"Another duty I impose on you as a friend. See that the people who attend the ceremonies and funeral have no time. Stop at every rest along the road and drink to my future happiness, for I know that in that great world beyond and whither I am going with my spirit friends I will be happy."

O'Brien told his friend that he would carry out the instructions and now the residents in the neighborhood of Taylor street, Blue Island avenue and Morgan street are waiting the 15th of April.

Wodicka, his friends declare, has always been a person of mystery and though popular with the people of the neighborhood, he has been noted for his eccentricities. Wodicka is 60 years of age and has a most interesting career. He has been a soldier under six flags and not long ago was a member of the 10th Cavalry. Prior to his joining the Salvation Army he was an adherent of Her Most.

SPEAKS EIGHT LANGUAGES.

He speaks eight languages and in his long career as a soldier of fortune he has traveled over most of the globe and has had many thrilling encounters. A good many years ago Wodicka and four companions, existing in the service of a monarch, embarked on an expedition which had for its object the conquest of the roaming bands of Tartars that inhabit the wild country north of the great wall of China.

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

"They crept up close to our camp and began firing. Two of our party of twenty fell at the first fire. We fought them all night and up to 4 o'clock the next day, when they were driven off. There is positively not a sliver of Tartar left in the world."

"After a protracted argument among themselves they made known to us that they were not our enemies, but that they were slaves. That night a fierce windstorm arose and in the excitement several of us escaped. We wandered about the vast plain for days with only the stars for company."

UNABLE TO BURY COMRADES. "Two of my companions died. They were delirious from thirst and hunger and were finally unable to proceed. When death came I was too weak to bury them."

"Two weeks later I reached a small Russian trading post in a crazed condition. It was fully a year before I recovered from the effects of the weeks spent in the wilds of Tartary."

Wodicka has been in the German, French and Russian armies, and as an instructor in the Chinese navy. It was there he learned the Chinese language, which he numbers among his accomplishments.

Before coming to America Wodicka sailed a Dutch whaler, and when he was wrecked on the coast of Greenland and it was from there that he finally came to this country, landing in New York—Chicago Chronicle.

A GREAT MIND WRITES

On the Eternity of the Human Soul.

I stood last year in the central aisle of the health exhibition at Kensington and observed a graceful English girl, half-dressed in white, who, in the showcase containing the precise ingredients of her fair and perfect frame.

There—neatly measured out, labeled, and deposited in trays or bottles—were exposed the brain, the liver, the phosporus, the silica, the iron, and the other various elements, pervasively styled "clay," which go to the building up of our houses of flesh and bone.

As I watched her half-amused, half-pensive countenance the verse came to my mind: "Why should I be so vain? I cannot prove my likeness by that name; I have a wonderful thing though one rose from the dead?"

Minerals and gases have, so science opines, an atomic and ethereal life in their particles, and if we could only imagine them conversing elementally, how skeptical they would be that any power could put together the coarse ingredients of that glass case to form by delicate chemistry of nature the peerless beauty, the joyous health, the exquisite capacities, and the lovely human body of the original maiden who contemplated with unconcerned smiles those materials of her being!

But if, passing behind such an everyday analysis of the laboratory, science had dared to speak to her of the deeper secrets in nature which she herself embodied and embodied—without the slightest consciousness or comprehension on her part—how far more wonderful the mystery of the chemistry of her life would have been!

Some grave and venerable P. R. S. might perchance reverently have ventured to whisper, "Beautiful human sister! built of the water, the flint, and the lime; you are more marvelous than all that!"

"Your sacred simplicity does not and must not yet understand your divine complexity!"

"Otherwise you should be aware that hidden within the gracious house made of those common materials, softly arrayed and clothed—without the slightest magic—were the tiny golden beginnings of your sons and daughters to be."

"You have heard of and marveled at the blind written on films of fairy thinness and locked in the shells of divine poems, in indelibly fairer characters,

upon far subtler surfaces, are inscribed upon each of those occult jewels of your destined maternity!"

She would not and could not understand, of course; yet all this is a matter of common observation, the well established fact that the young man who is called "a miracle" is a miracle.

It is quite likely that in many mysterious cases of life and death we resemble the good knight Don Quixote, when he lunged by his sword from the stable window and imagined that tremendous abyss yawning beneath his feet. Martine cuts the string with lightning laughter, and the gallant gentlemen fall—four inches!

Perhaps nature reserves as lightning a surprise for her offspring when their lives arrive to discover that they are, agreeableness, and absence of any serious change in the process called "dying."

The expression of composed calm which comes over the faces of the nearly dead is not merely due to muscular relaxation.

It is possibly a last message of good cheer and acquiescence, not by any means to be disregarded.

With accent as authoritative as that heard at Bethany, he murmurs, "My brother shall live again!"

The fallacy of thinking and speaking of a future life in terms of present limited knowledge has given rise to foolish and religious minds thereby incredulous.

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

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

"End and beginning are dreams," mere phases of our foolish earthly speech, and things as they seem, nobody knows, and made many guesses why it should stay—the development of the individual. It stays our perception of it in another, but so does distance, absence, or even sleep.

Birth and death are to us much; death may give very much more—in the way of subtler senses to behold colors we cannot now hear, and to be aware of bodies and objects impossible to us at present, but perfectly real, intelligibly constructed.

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

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

Birth and death are times more reasonable to believe that she summons afresh with such delicately developed treasures, making them groundwork and stuff for splendid future living by process of death, which even when it seems accidental and premature, is probably not part with its knowledge of it for any moment.

There is positively not a sliver of Tartar left in the world. Existence around us, illuminated by modern sciences, is full of incredible operations; one more or less makes no logical difference.

After all, as Shakespeare so merrily said, "That that is is" and when we look into the blue of the sky we actually see visible infinity.

Between the stars of the midnight we veritably perceive the mansions of Nature, countless and illimitable.

So that even our narrow senses reprove our timid minds—Sir Edwin Arnold, in Chicago Sunday Tribune.

BETWEEN LIFE AND DEATH.

How It Feels to Die Six Times.

Probably no man ever lived who has not at one time or another asked himself the question, "How does it feel to die?"

In Minneapolis there lives a man who is able to answer the question, but he is able to answer it as well. He has in reality died six times yet is alive and in the best of health to-day. This man, whose experiences baffle comparison, is William J. Rohr. Since he was a boy going to school he has traveled six different routes across the continent, the River Styx, but each time, as he expresses it, "St. Peter turned away and announced a false alarm." Rohr is confident that the slender thread that holds his life possesses marvelous strength, for he has passed through the following ordeals, each of which brought him near death:

Fell through a hole in the ice while skating on a mill pond; unconscious when taken from the water.

Fell into a river while protecting a bridge against an ice foe; unconscious when taken from the water.

Fell into a trunk while hiding in a game of "hide and seek"; unconscious when found.

Fell over a precipice in St. Paul to the ground below, a distance of 105 feet; unconscious when picked up.

Struck by lightning, but refused to allow physicians to have their way.

Attempted suicide by shooting himself twice in the breast with a revolver; unconscious when picked up but not dead.

WRITES OF HIS SENSATIONS. What is rather unusual in Mr. Rohr is that he has experienced the novelty of writing about his own death sensations. "When I slid under the ice of the mill pond this was the beginning of a series of accidents that have followed me to this day," he says.

"I was carrying a tin of the tin ice and into the water through my nostrils gave me a strangling, suffocating sensation, which in turn gave me to one that seemed to be a desire to fly to wave the arms and then a bump, and I faintly dived on my drowning mind the pond."

"The last sensation was as if floating away on the crest of a sea of clouds as they swept through the sky on a summer's day, and then unconsciousness."

"When I came to there was a disagreeable sensation of some one trying to use my arms for 'pump handles.' A pressing down on the chest, and at last a voice crying, 'The lives.'"

The following spring Rohr, then a

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

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

"The fear of suffocation finally gave way to one of pleasure," he says, in describing the sensation, "and I felt as though music and singing had entered the chest and I was floating around with the melodies rising or falling as I floated or recoiled in the distance. Hours afterward I heard voices strangely familiar."

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

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

"Advancing before a mirror so as to better see what I was doing, I grasped the handle and pressed the muzzle to my breast and pulled the trigger.

"A dash, a report, and I felt something like a sudden prick of a pin in my side. Well, what was the trouble? 'I guessed that the muzzle had deflected in the effort required to pull the trigger.'"

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

"Frenzied with rage and frenzied at the unsuccessful first effort, I again pressed the weapon to a place where, I thought the heart must be, and as the realization came over me that this was to be the end of all my sleeplessness and the ending of the suffering, I pulled the trigger."

"When consciousness returned, for strange to relate, I had not succeeded in my design, I found the room filled with strangers and a physician kneeling by my side as I lay on the floor."—Chicago Tribune.

A JEWISH VIEW.

Dr. Hirsch Tells Why Jesus Was Crucified and by Whom.

"The crucifixion of Christ was the result of a conspiracy between the pharisaic priests and the Roman authorities. This combination of hypocritical priests and corrupt government officials was as great a drain upon the people of those days as are the modern capitalists of our monopolized industries. The priests saw in Jesus a dangerous opponent of their shameful methods. Hence they branded him an anarchist and put him to a most ignominious death."

Thus concluded Dr. Emil G. Hirsch in his address on "Why Was Jesus Crucified?" delivered at a large audience at Temple Israel, Fort fourth street and St. Lawrence avenue, last night.

"Christ touched the greedy, materialistic priests in a tender spot," Hirsch said, "when, on entering the temple, he overturned the tables and drove the money changers out, exclaiming that His house was to be a house of prayer and not a den for thieves. The priests thenceforth saw in the courageous Nazarene an enemy whose ruthless tongue should be forever stilled by death."

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

PROVES THEIR INNOCENCE. "What is more, no man could be put to death, according to the Jewish law, save on the testimony of two witnesses, and capital sentence was never passed unless these two witnesses showed that they had previously had cognizance of the crime and warned the person against committing it."

"It was not a crime among the Pharisees to claim to be the son of God. Every man was considered to be the son of God, and in that age human nature was prone to believe in the laying on of hands. Many even claimed to have restored persons from the dead. Christ's ideas were akin to those of the Pharisees, who sought to establish a national independence of their race. They were nationalists, similar to the Zionists of to-day. The priests were antagonistic to the national ideas of the Pharisees. The temple at that time was a vast slaughter-house—a house of blood, made so by the levitical laws."

"The Roman Empire, the historical robber of all ages, lent its soldiers to the priests to force the collection of their unjust revenues. Hence the last will of the Jews was directly responsible for the crucifixion of Christ, who denounced the greed."

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

"Human Culture and Cure. Part First. The Philosophy of Cure. (Including Method of Cure.)" by Dr. E. D. Babbitt, M. D., LL. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price, 10 cents.

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The college absolutely guarantees that anyone can learn these sciences in a few days at home, and use the power without the knowledge of his most intimate friends.

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

J. H. Scheller, 1412 Ave. A, La Crosse, Wis., writes: "Hypnotism truly reveals the secrets of life and the mysteries of nature. My own father could not have convinced me of its wonderful power if I had not actually tested it for myself. I consider it the most valuable of all the sciences to get the most out of life; to those who wish to secure the best and live up to the full measure of their possibilities."

Mrs. Emma M. Watson, Martineville, Ind., writes: "I have found the road to health, happiness, and success. I should be very glad to tell of my prosperity. It should be the knowledge of it for any one who is seeking a better life. The instructions have developed within me a large character as well as a strong control over people that I did not dream I could acquire."

J. W. Clinger, M. D., Springfield, Ohio, writes: "I have used the methods of hypnotism taught by the American College of Sciences in two cases of actual surgical operations with perfect success. It is a complete anesthetic, and preferable to chloroform or ether. I acquired a practical knowledge of hypnotism in less than three days. The book is grand."

Rev. T. W. Butler, Ph. D., Idaho City, Idaho, writes: "I have read a number of the books of the American College of Sciences, and I am very much interested in them. I have tried to put myself in the place of the subjects of the experiments, and I have found that the results are exactly as described. I am very much interested in the book, and I am sure that it will be a great help to many people. I have been a student of the American College of Sciences for some time, and I have found that the teachings are very practical and useful. I am sure that the book will be a great help to many people. I have been a student of the American College of Sciences for some time, and I have found that the teachings are very practical and useful. I am sure that the book will be a great help to many people."

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In Tune with the Infinite

By Ralph Waldo Trine.</

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SATURDAY, APRIL 12, 1902.

Still They Come.

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

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

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

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

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

Wisdom of Uninspired Pagans.

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

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

No honest man needs to fear an evil, either in the past or the future life—Socrates.

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

Love those who come near you. Be good to your fellow creatures. Think good of all men, and in the very act of doing it, your heart will be purified—Cicero.

Humanity is the best of all things; it is the path of man; to know heaven is to develop the principle of our higher nature—Menclius.

Eschew wickedness. Be truthful in speech, faithful in your engagements, kind and helpful to your relations and neighbors—Mahomet.

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

It is a great indication of progress in action, and not let our words remain merely words, but to make deeds of them—Plutarch.

Vicious Sacrifice.

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

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

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

Yet God accepted that atonement, conditioned the sinner would repose full trust in it.

This is called a vicarious atonement—an innocent person suffering for the guilty. This is orthodox as taught from the pulpit. Does reason and common sense sustain such a faith? If so it may have a divine origin. If the contrary, then it should be discarded as pernicious teaching.

Consistency, a Jewel!

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

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

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

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

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

The last fifty years have witnessed a general revolution in religious thought. Priestcraft has gradually lost its power, while reason and intelligent criticism has come to the front. Modern research has made the learned better acquainted with the history of the past, and of the rise of dogmas and creeds than was ever known before. Instead of proving a negative, that there was no such person as Jesus, the burden of proof is on the part of the affirmative; and this evidence is what investigators demand, and they are not content to accept the bold and unsupported claims of the church. Modern scholars admit is false, forged and fraudulent.

A Grand Discovery.

A late medical journal makes the announcement that—

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

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

Idol Worshipers.

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

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

Every well educated theologian knows that Prof. Chillyan was correct in his statement; and yet modern evangelists want us to worship that tribal god of the Jews, with such a bloody and barbarous record, as the Eternal God, and class all who will not with Atheists. The facts are: The worshipers of Jehovah, alias Yahweh, the Pharaohs, worshipers of an idol, whether they know it or not, and the best Christian authority concedes the truth of this proposition.

VALUABLE LECTURES.

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

Verification of Romance.

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

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

While thus posing as a model Christian, it seems he was playing the occupation of a Robin Hood. The police say he was "an all-around crook, an expert burglar, a fearless thief, a bold highwayman, and a cunning schemer." It is not our province to peddle secular news, but in reading the long account of Mr. Hopkins' virtues and crimes, we wondered what the effect would be were modern searchlights turned on those who set themselves up as imitators of the Master, and wish the world to esteem them as faultless characters of unblemished life. The clergy prove on long acquaintance to be faithful to their professions! Many fall out by the way, and none are what we had hoped for, if their peculiar resources are plucked. They imitate the common sinner when their purses are low; not that they are freebooters, but they show a love for dirty work, and a desire to get money by dishonest means. The poet tells us of a hypocrite who steals the liver of heaven in which to serve the Devil. It were well could we distinguish the difference between the genuine and the simulated article.

Unworthy Exemplars.

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

The Chicago Journal says, Dick Lane told the story of his life the other Monday before a meeting of Presbyterian ministers:

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

Do we really need that class of teachers to tell us how to be good? Do not their lives still smell of the bottle, the brothel, and of misdirected abilities?

What Next?

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

It is an easy matter for a parent to take a child with only the aim of combativeness, and that is the aim of the parent who takes a child to the Sunday school, and by beating and scolding him, mold him into a very dead, to seek only such companions among his fellows as are ready to be led into the criminal paths of life. The same child can by kindness and education be made to see the higher side of existence and become an honor to himself, his parents and his country.

Churches of this World.

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

Education, Earthly and Heavenly.

We hope a reader of *The Progressive Thinker* will impute the wholly erroneous idea that we are opposed to education from spirit sources. On the contrary we are heartily in favor of education from all sources, and of the educators of earth, and of the higher spheres. Let each supplement and add to the other. In addition to the education given in earthly schools, let us have all the wisdom we can receive from the heavenly realms. Let us not slight or neglect either. There is not much danger that we shall merit the application of the words addressed by Festus to Paul: "Thou art beside thyself; much learning doth make thee mad" (insane). This, notwithstanding the verdict in such cases as the one that decided the McIlroy will case in Philadelphia.

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

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

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

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

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

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

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

And it may further be confidently affirmed, as well, that the highest and best development of mental achievement ever attained by individual man have resulted in those cases where the objective senses of objectively educated mind have worked in harmonious and synchronous action with the inner, intuitional mind faculties, toward one end and result.

So, to achieve highest and best results, let spirit education and the education of schools and colleges be neither of them ignored nor neglected, but both wisely cultivated, to the end of the best good of humanity.

Major Bitters' Death.

We were pained to learn that Major Bitters, of Rochester, Ind., passed to spirit life April 5, after an illness of only five days with stomach and liver trouble. He was president of the Spiritualist society at Rochester, was editor of the paper published there, was active in all reformatory work, was devoted to the cause of Spiritualism, and universally loved and respected. No better man ever lived. Harry J. Moore conducted the funeral services.

Good Moral Character Demanded.

About two years ago I attended my first spiritual meeting. It was in the Odd Fellows hall, and was given by Geo. W. Kates delivered the lecture, and at the conclusion, his wife, Zaida Brown Kates, delivered spirit messages to quite a number. I was at that time so impressed with the seeming sincerity and honesty of purpose of both Mr. and Mrs. Kates, that it aroused in me a certain train of thought, and I began to think of the possibility of Spiritualism. I have since witnessed almost every known phase of spirit phenomena, much of it under such conditions as to preclude all possibility of fraud, and am now perfectly satisfied of the continuity of life.

If all the public teachers and mediums of Spiritualism lived the exemplary lives of Mr. and Mrs. Kates, the time would be when the world would recognize the fact of Spiritualism, and that those loved ones whom we had feared were lost to us forever are still living. But my experience is that a great many teachers, and especially spirit mediums who are termed with license to represent Spiritualism, are morally and spiritually not worthy representatives of such a pure and noble cause.

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

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

I hope the day is not far distant when the people in every city and hamlet the world over will have the privilege of attending spiritual meetings free of charge, and can now attend the services of the various dogmatic churches.

R. O. MORRISON.

St. Paul, Minn.

A STRONG APPEAL.

To the Spiritualists of the United States and Canada.

In *The Progressive Thinker* of March 1, I have just read the splendid article of Mrs. Mary T. Longley, secretary of the N. S. A., in relation to the Mediums' Home at Reed City. I hope no Spiritualist has failed to see this. If you have seen it, for the paper at once.

Right here let me say, I wish every Spiritualist, idealist, and lover of humanity in the world could see the face, look into the eyes, and shake by the hand that grand man Theodore J. Mayer, of Washington, D. C. He has a head, large, well-proportioned; you see at a glance a man of large perceptual powers, great intuitions, with great business sagacity, backed by great firmness, and true courage and bravery. But the best of all is that, added to this majestic business brain in honor, truthfulness and integrity, with firmness and sagacity. Yet the great jewel in his character is his love for humanity and love for the good he can do. He has a large religious nature, with true benevolence. Those attributes have been developed and brought out by the great truths of Spiritualism, in that while he is a firm believer in phenomena, his Spiritualism has unfolded him to give his life, thought, mind and energy to the good he can do for his fellow-men. His heart, mind and being is touched and fired by the needs of others, and it does not end there. It makes him consecrate his business sagacity to using what he comes to learn through hard work and daily toil, in blessing the world, the cause of Spiritualism and the poor and needy.

The Home and Headquarters of Spiritualism, that the N. S. A. in Washington, D. C., worth \$15,000, as you all know, was his gift. It is through him and others that this Mediums' Home was located at Reed City, Mich. Now he comes forward again and pledges \$750, and the grand soul whose name is concealed, yet who, I feel, is another grand example of this kind of men, pledges \$750 more. No Spiritualist, are you going to let this matter drop, drag and delay, or are you going to rally with one accord and push this along, and make a home for the needy and suffering in our midst?

I would to God that his angels, I could do more than I am doing, yet I have put all I have into this enterprise for humanity in the way of my sanitation, and all that I have and can earn, and shall do on while I live. I have offered to board the inmates of the Home at actual cost, and care for those sick and needy, and have pledged \$300 toward the endowment fund. I have given land worth \$800, so that plenty of room might exist for caring for all.

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

I will go still farther: In every place that I lecture, at camp-meetings or mass-meetings, I will do all I can to raise funds for this cause. I wish to say that several months ago, before this home was located, J. R. Francis, of Chicago, editor of *The Progressive Thinker*, made me a present of \$50 to aid in caring for Dr. Slade, and any one else that was needy. There is left of that fifty dollars, \$20.25, which I can turn over to the endowment fund, and will so use when I have any persons to board.

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

A. B. SPINNEY, M. D.

Reed City, Mich.

A FEW POINTERS

To Investigators of Materialization.

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

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

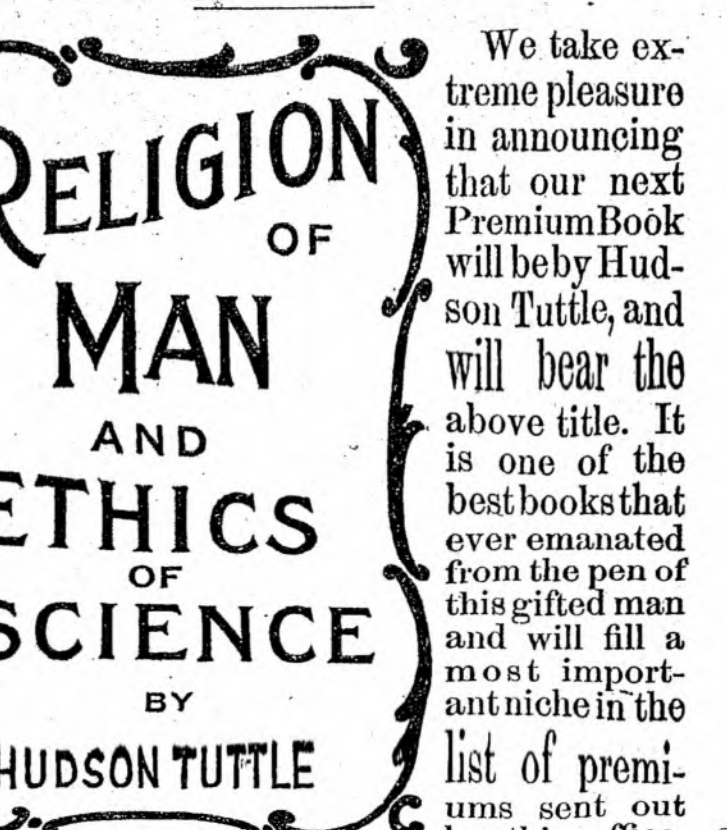
In the second place, investigators have a right to know before engaging to sit in a circle, if any of the forms, if they appear, will materialize or dematerialize outside of the cabinet in a sufficiently satisfactory light to witness such materialization or dematerialization, whether able to recognize the form or not. Such phenomena alone constitute a very good proof of the genuineness of the seance, at least in part.

In the third place, investigators have a right to know in advance whether both sexes and various sizes and ages are represented by the forms.

In the fourth place, investigators have a right to know in advance whether the forms will appear while the cabinet is composed of three eminent mediums, and while there is no possibility of any accomplice taking his or her place in the cabinet.

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

Religion of Man and Ethics of Science.



We take extreme pleasure in announcing that our next Premium Book will be by Hudson Tuttle, and will bear the above title. It is one of the best books that ever emanated from the pen of this gifted man and will fill a most important niche in the list of premiums sent out by this office. It will be neatly and substantially bound in cloth, and will be sent out for 25 cents, postage and express prepaid, to those who send in their subscription for one year for *The Progressive Thinker*. Orders will now be filed for it, and it will be forwarded as soon as printed and bound, which will be in about three weeks. Until June 1, that remarkable book, *A Wanderer in the Spirit Lands*, will also be sent out for 25 cents. For prices of the other Premium Books, see special announcement. No other bookseller, no other firm on this globe of ours ever furnished books at so low a price (almost a gift) as *The Progressive Thinker*. We have been instrumental in founding the nucleus of a grand Spiritualistic and Occult library in thousands of homes. Now is the time to send in your subscription.

A Friendly Letter From England.

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

THE DIVINEST PLAN

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

John L. Kingsbury,
Willow, O.

MUST HAVE IT.

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

Mrs. Kate Weaver,
Elizabethville, Pa.

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A Lecture by the
Countess Wlaechtmeister.

LIFE OF THOMAS PAINE.
By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated with views of the old Paine Homestead and Paine Monument, at New Rochelle; also portraits of Thomas Clio Rickman, Joel Barlow, Mary Wollstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America.

Psychic and Astral Development.

A Lecture by the
Countess Wlaechtmeister.

The Theosophical Society was formed in 1875 by Helene Petrovna Blavatsky and Henry Steele Olcott. This society places before the world three objects, the first being to form the nucleus of a universal brotherhood without distinction of race, caste, sex, creed or color. The second, to study comparative religion, philosophy and science. The third is to investigate the unexplained laws of nature and the powers that lie latent in man. We will take these three objects and look at them.

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

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

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

There is a great dissimilarity between Americans and persons belonging to European nations. In America you will find that the women particularly have a very nervous organization. There is an enormous difference between the women here and in Europe. Let us take, say, the factory girl in London; such a girl does her work just as she is ordered, a stolid sort of girl who does what she is told to do, but there is no intellectuality in her work. The moment it is finished she goes out to some resort of pleasure and is perfectly happy. Now in America you will find quite a distinct class of girl, one who will do her work, perhaps the same work, intelligently, will put a kind of enthusiasm into it, and when it is finished she will go home, anxious to read and to know everything that goes on around her.

Suppose you take an English girl who is at the wash tub during a whole hour. At the end of that time you find her arms red, her skin coarse almost as the skin of a goose. Then look at the difference here in America. You will find a woman or girl at the wash tub the same time, and when her arms come out of the soapsuds they will be white, and of quite a different texture; the hands will be soft, and as you look you will be able even to trace the blue veins with the blood flowing under the epidermis.

So you see the American woman is far more highly and nervously organized than the woman in Europe. In America only do we find this, and it is attributable to the amalgamation of the races that is taking place. Many different races have come over to America; and are intermingling and the children are growing up with these highly nervous organizations.

I wonder if it has occurred to you why this is. It is because America will be the birthplace of the next race, and you are now gradually forming into a new race. You have all these occult faculties within you just on the verge of being awakened, and when you reach that sixth race you will find that you are able to awaken and use them. Even now there is a large number seeking and desiring this development. Many come to me as I travel over this country. This is the third time and I have had a very extended opportunity of meeting a vast number of persons, and it has been perfectly extraordinary to me, to find so many here who have these psychic gifts just on the verge of being developed.

We all know that man has five physical senses. Man has also five psychic senses; but as the energy is always rushing outward to objects through the physical senses, these five psychic senses remain latent within man and do not become developed. Sometimes when a person is very ill, when the vitality is exceedingly low, when the physical is almost in a dormant state, then suddenly these psychic senses come to the fore, and to the great astonishment of the person he begins both to see and hear. Gradually as health returns all these psychic faculties become latent and dormant once more. Whenever there is a great rush outward into the world of physical objects, these psychic senses become repressed, but we all have them and can, if we so choose, train them in the right way and bring them into full activity.

Let me explain what these psychic senses are: Say that in your imagination you are able to create a peach before you. You ought to be able to see that peach perfectly; to taste that peach with your inner sense of taste; to feel its particular touch; and also to smell it. You should have the power to thus manipulate your psychic senses, the peach being simply your own imagination and thought. You know that every thought you think takes shape, and as long as you put energy into the thought it remains in that shape; therefore a person can so develop himself as to enable him with his thought to create that peach, to see it, smell it, taste it and touch it.

So also you may create within your mind a basket of flowers. That basket is there on the astral plane and you can get your inner vision trained so you can see each flower and can fill the basket as you please. You should be able to smell these flowers; so vivid should they be to the astral senses that they would be quite as material to them as a basket of flowers would be to the physical senses. You should be able to touch the astral flowers and feel the full extent of their beauty, because they are far more exquisite and beautiful, as everything on the astral plane is far more exquisite and varied than here on the physical plane.

Looking around, you find that persons have their physical senses differently developed, and they can be trained. You will find one has short sight, another long sight. You will find one is very hard of hearing, another has very good hearing. A musician will be able to train his hearing to a most extraordinary point, because he will be able in an orchestra to trace at once a false note.

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

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

ether; we know that there is an electrical discharge of ether to the brain every time we think a thought. If we are surrounded by ether and permeated by ether, then necessarily we know there must be an extension of the senses. All these senses are inherent in the etheric; that when once they have been unfolded in the etheric naturally they can be extended into the astral. I have been told that the very farthest limit of physical hearing is to hear the squeak of the bolt; only one who has an exceedingly fine sense of hearing can recognize it. Perhaps that sound may illustrate the last limit that you arrive at on the physical plane before you enter the etheric.

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

The development of these senses is of the nature of extension. It is also a matter of responding to vibrations, because as you can respond to vibrations, so do your powers awaken. Imagine yourself in a whole sea of air, all this sea of air intermingled with ether, ether interpenetrating the physical, ether interpenetrating the air, ether interpenetrating everywhere, and that you can respond to all that; then you get an unfolding of these faculties within you; but you cannot respond to all these vibrations now, you are deaf, and blind to them. For instance, the electrician if he has a very high voltage of electricity can throw that through your body without your feeling it; I had a very interesting experience in Calcutta. It was an Indian who showed the experiment. He had electricity at a very high voltage and he passed this current through animals and the animals felt absolutely nothing. So in the same way these very high vibrations of ether pass right through your body without your knowledge, because you are perfectly insensible to them; it is only as the potentialities within yourself gradually unfold that you are able to respond to high vibrations; then you can open out to them.

Now imagine the whole world covered with a great cobweb of vibrations, an enormous cobweb, all these intersecting and interpenetrating one with the other, from the enormously coarse to the very finest that you can conceive of; and then think of how few vibrations you are able to reach, and you will get some slight idea of what the development means; you have the potentialities within yourself of responding to everyone of these vibrations, but at present you are insensible to them. However, you are gradually developing these powers, and as you develop you will be able to respond.

The discovery of the Roentgen rays has helped us very much in this. It has shown us that the opening out of two or three of these vibrations makes quite a new world to us, and you can understand something of the expansion of consciousness when further discoveries of vibrations are made. You will then understand how you will be able to penetrate inwardly, more and more, and so comprehend these finer forces of nature.

There are persons in the world who have the power of looking into the human body in the same way that the body can be looked at through the Roentgen rays. There is a boy in Massachusetts that has this power. He is able to examine the body and locate bullets or diseases of different kinds, and he is used by medical authorities there. In Europe I have met several. One in Geneva is authorized by the government to do this work. I visited her twenty years ago, and she cured me of an ailment, simply looking through my body, discovering the difficulty and giving me the remedy. It was said she never failed, and the doctors would come long distances to consult with her. I have met another in England. She is also employed by physicians to look through the body and thus locate where diseases are. Then again, this power enables you to read within a closed book; you can see into an adjoining room and know what is transpiring there, and so you see how the vision is extended when one or two more of these vibrations are opened out to you.

There are a great number of persons to-day who are trying to develop their psychic senses, and their psychic faculties. I will mention a few of these methods.

First we will take Spiritualism, because in Spiritualism you will find persons able to open out clairvoyance, clairaudience and various other faculties. To enable them to do this they have to be passive. It is a very easy, lazy sort of development, because they must remain perfectly inactive and negative. Unknown entities on the astral plane open out their faculties of seeing and hearing, and gradually develop them. But after all what does it amount to? Not very much, because it is not reliable. You sometimes get through such a medium that which is perfectly true, but sometimes you get what is quite untrue, therefore you never know whether what a medium tells you is true or not until the statement is realized. So much has proved untrue that it makes it exceedingly puzzling to discriminate between the real and the unreal.

Why is this? First of all you must understand the conditions of the astral plane, because when you open these faculties you enter into that plane. This physical world has its laws, and forces which govern it. If a chemist were to experiment in his laboratory without understanding the laws of chemistry he would be in great danger; and if you attempt to enter on the astral plane without understanding the laws that govern there your ignorance will lead you into much trouble. There is this difficulty: on this physical plane we have three dimensions of space; on the astral we have four dimensions. The laws of astral matter are different from the laws of physical matter. How can you enter on the astral plane and get information about it unless you understand the laws which govern it? Therefore this Spiritualistic method is very faulty and unsatisfactory, because it does not include the knowledge of the laws which govern the astral plane.

We will take psychometry. It is a very interesting method. There is no harm or danger as there is when journeying on the astral, where you may meet unpleasant and dangerous entities. You would not care to associate with persons here on earth who were full of evil thought and desire, yet the moment you open the door of mediumship these undesirable acquaintances from the astral world come in. In psychometry you simply develop your inner faculties so as to enable you to psychometrize an object. You take an article in the hand or place it on the forehead, and you will see its whole history, and will be able to reach into the soul of it. The wife of Mr. Denton, an American, had a wonderful faculty of psychometry. He has written some very interesting books, one called "The Soul of Things," showing how his wife was able to penetrate into the history of an object, and many of her researches were intensely interesting. A fishbone was given to her folded in a paper. She related the whole history of the fish, where it was found, described the conditions under the sea and gave many details. If you gave her the description of some lost article she would immediately tell where it was to be found. Her faculty was a very valuable one, but it was power on the physical etheric and not on the astral plane.

The next point I will come to is the method of developing through the magnet. That was Reichenbach's method. Reichenbach was the man who discovered what is called odic force in our theosophical literature; it is what we term aura. He maintained, as we do, that not only each human being is surrounded by this od, but every animal, every vegetable, every mineral. In fact, everything in nature has this odic force around it. According to Reichenbach, the way to see this aura is to take a magnet suspended by a silken thread, then to look at the magnet and after a time you will begin to see a kind of dim, very dim, sort of light that will appear at the two points or the two poles, and also around the magnet. He

taught many people this method, but he was very careful to say you should never look with both eyes at once, because the focus of the eyes is very rarely exactly the same. One person sees with one eye a short distance, with the other a long distance; strangely enough that would prevent seeing the aura; but if you closed one eye and looked with the other, after awhile you would begin to see a light, looking exactly like the quivering light over a furnace when there is a great fire in it. When you have the right focus you will gradually begin to perceive something of the etheric and astral aura. But there are other and finer auras which cannot be seen by Reichenbach's method.

The next point that I will take up is crystal-gazing. It is a curious way of developing clairvoyance. You look into the crystal, and by gazing into it for a certain time you paralyze the capillary nerves of the brain; when they get into that paralyzed condition the inner sense of sight begins to open, and you see all kinds of pictures in the crystal. But what is the good of it? They are very pretty to look at, but you do not know what they mean, therefore there is not much of value in this method of development. Some try to develop through looking at very bright objects, as a diamond; but that is exceedingly harmful to the eyesight, and I have known several who have nearly become blind from using that method; so whenever I find those who wish to develop through crystal-gazing, I have advised them to take ink, place it in a saucer, then look at the smooth surface. Exactly the same results follow, only without harm to the eyesight.

The next method that I will take up is a very curious faculty that Mr. Stead has spoken of in his Borderland. He tells us that he had the power of forcing people to write through his hand whatever he wished them to acquire him with, and afterwards he would take the writing to the person, who would tell him he had not the least idea of having written it, but that the circumstances related was entirely true. Mr. Stead has done this frequently in London with a great number of people, and has had to acknowledge he could only do it with those who had very weak wills, persons whose thought was not steady, who had their thoughts always in a fluctuating state. Anyone with a steady will, a concentrated will, he could not touch or approach.

There was a man in Italy who had the same power and continually drew secrets in this fashion. I do not approve of doing this, because I think we have absolutely no right to search into the secret minds of others, any more than we have the right to go into their rooms, take a false key and unlock their drawers and examine their private possessions. The act is an unlawful one.

We will next look at the power of frenzy. It is very peculiar. The dervishes, for instance, will whirl round and round continually until they fall into a kind of trance and are able to prophesy. When the physical is in a certain way deadened the psychic comes to the fore.

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

Some people try to develop themselves through the imagination. A few are trying to get on the astral plane in that way. Now imagination is a very important factor in our lives, but its misuse is dangerous. If you go on imagining things and allowing your imagination to run riot, the chances are you will go insane; therefore it is a thing you have to be exceedingly careful about. You can make a mental image of a thing and see it in your mind's eye, as you call it, and then you run off to something else, and you see that in the mind's eye; so you will go on until you become perfectly oblivious to your physical condition; you are on a plane of imagination which you have created for yourself.

I will tell you a curious story which happened to a group who determined to develop themselves through imagination. They had gone on for several months until the whole group were able to imagine things very readily and easily. When one would make a mental image every one would see it and feel it, and so they thought they were progressing splendidly. One of the group had to take a sea voyage. The others determined they would try and greet the friend when at sea. The individual departed for the steamer. A tremendous storm arose a few hours later, and this group being assembled began to think what an awful storm it was, what a fearful storm, how terrible it was this friend should be at sea. Then their imagination ran loose. They saw the steamer, they saw how the waves were tremendously strong; they could hear the wind howling; the vessel swayed from side to side, and then they looked down into the boat and at last they found their friend in a berth most frightfully sick, as ill as he could possibly be. Then the sympathy of these persons for the friend was so great that they all began to get ill, and they had to break up the group. The next morning came a telegram from the person saying, "I know you will be delighted to hear that I never went on the boat, because the storm was raging so fearfully, and I feel sure that you will congratulate me; and now I will wait until the sea is calm." I may tell you that the group broke up and they never tried to develop their imagination in that manner any more.

Now we will take up breathing. That is a method of development which a great number of persons in this country are trying. Some books treat of methods which are not suited to the Western people. The Eastern body has been for long centuries trained for this kind of development, and so through physical heredity they have suitable bodies. You will find that East Indians can practice this breathing in a way that no Western person can do. An East Indian would never for one moment attempt this practice unless he had a master who had already gone through the path and could lead him and help him. But in the West you take to this breathing—at least many of you do—without any master whatever, and the consequence is you get in trouble. As I travel around your country I meet a great number of persons who have been very seriously injured with breathing, and the consequence is they have lung troubles and troubles of every possible kind and description; so I look at this process of breathing as being a very foolish one.

They have Hatha Yoga in India. The Hatha Yoga develops the psychic faculties through torture. A man will hold up his arm until it grows in that position. Imagine what pain and torture must be endured before that arm becomes fixed in that position. When I was in India I visited the great Mela or religious fair in Allahabad, and saw what these Yogis can do. I passed into their quarters. About 200 of them have beds of spikes. These men lie naked on these beds of sharp spikes, laughing, talking, absolutely feeling no pain. They had overcome all sensation in the physical body. When they reach that point they have developed enormous will power; all the psychic faculties blossom out. Again, I saw a seafarer, and supposed that men were going to be hanged, and asked what their fault had been. The answer was that several Yogis were there that morning hanging with their heels upwards and their heads downwards and there they remained for four hours looking at the sun. The heat radiating from the Indian sun can hardly be realized here in the West. Imagine what control over the physical

body, what enormous will power these men possessed. It is something which in America you cannot even conceive of. I saw a group of men. There was in the midst of them one who had a rope and he was pulling this rope up through his nostrils and bringing it out through his mouth, a rope as big as my finger. I asked for an explanation. The answer was he was cleaning the inner canals. When they were properly cleaned he would burst out into prophecy and be able to answer any questions the people asked him, that being a method of developing these psychic faculties.

Now I have told you of all these different processes, and you can judge for yourselves whether the results obtained are of sufficient value to pursue them. The object of developing the psychic faculties is to have knowledge of the astral plane, and to manipulate the laws of the astral plane; and not one of these various methods leads to that result. The difference between the theosophical society which instructs you in the knowledge of the laws, and the various other kinds of development which only deal with phenomena, is very apparent.

I lived for six years with Helene Petrovna Blavatsky. That remarkable woman had powers which she developed when in Thibet, and when she formed her society she gave instructions to pupils. They, after working five, ten, fifteen or twenty years, began to develop all these faculties. H. P. Blavatsky always said this: "Never take anything that I tell you as true, but rather accept what I give you as a hypothesis and work on the lines that I will demonstrate. If you will do that day by day, month after month, and year after year, you will then be able to verify what I tell you as true." Her pupils followed her rules implicitly and to-day they have the power of going on the astral plane at will, and also the power of manipulating the forces there, because they have been properly taught. This is a satisfactory way of having psychic powers, because not only can you see all that occurs on the astral plane, but you can also be of benefit to the humanity which is to be found there.

Mr. C. W. Leadbeater, of London, is one who has this extraordinary faculty, and he has written a book called the Invisible Helpers, where he shows how persons can help others both on the physical and psychic planes when they are able to make use of these psychic faculties. He also tells you that when persons want to develop these powers they should have first of all six qualifications, and these six qualifications are absolutely necessary for you to obtain before you can gain the knowledge which you are striving for.

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

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

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

I have read a very interesting book called Christian's Magic. Christian wrote of the various kinds of trials a neophyte in Egypt had to pass through before he was permitted to develop the psychic faculties. Development alone, he said, is impossible; you will only get into trouble if you attempt it. Each neophyte had a master. The master will show the pupil a great furnace with red-hot iron over it, and he will order him to walk over that iron. Now if the pupil has fear and does not immediately do the master's bidding he fails under that trial. The master says he has not sufficient courage to qualify him to go on the astral plane. Then again, you have to pass through water, great rapids. If you have the slightest fear, again the master will say, you have failed. Another is that you have to pass through a den of wild beasts. If you show the slightest fear you have not passed the test. Again, beautiful women surround the neophyte, singing their siren songs and wreathing their garlands of flowers around him. He has to remain calm like a marble statue. If he succumbs his weakness is proved. Those are the kinds of trials that in olden days the neophytes had to pass through before they were considered worthy to enter with knowledge on the astral plane.

The next qualification is calmness. That is absolutely necessary, because one of the chief works on the astral plane is to help the souls of the dead. When people die they always find those on the other plane ready to receive them. This work would be impossible for you if your mind is not in a state of equilibrium. You must have perfect calmness and then when these troubled souls arrive you can render the service they need. Many a soul believes when he comes over on the astral plane that there is a hell and is in mortal dread, terrible dread, because he finds no trace of a hell. He knows he is not in heaven, but he expects the pit will open every moment and that he will fall into it; therefore you can realize that many souls are troubled when they come over because of the false teaching they have received here on earth; perfect calmness and gentle vibrations are necessary in you if you are to help them.

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

The next qualification is unselfishness. You will make no progress if you enter that plane with the slightest degree of self-aggrandizement in your heart. Your desire must be to help and give yourself to others.

The last qualification is love. That intense love which will make you forget yourself, which will make you want to help others, that intense love which will make you long to make yourself an instrument so that God's divine power may come through you; that love which will make you ready to sacrifice yourself in every way that you may help those around you; that perfect devotion, which will enable you to go up the steps of the path of holiness. Blessed are those who really enter into the path now, because they will develop, and as they progress will be able to help on their weaker brethren. But those who are lazy, who turn aside, who laugh and ridicule—and there are many of them—they will have to go on being born and reborn until at last the law of evolution will sweep them with resistless force into the great stream together with all other laggards. They will have to suffer much, because they have been laggards.

I have given you some slight idea of what qualifications are necessary when you enter the path. When you have obtained these you are ready to become a candidate for entrance into the school. Then you can be trained. You will have one more advanced than yourself who will teach you here on the physical plane. You will find a teacher when you are ready to enter on the astral plane; as your faculties unfold a teacher will instruct you on the heavenly plane, and so you will find teachers on all the steps up the ladder that you may unfold your latent powers on all

planes and thus become one of the helpers of humanity.

The astral plane is a very wonderful one. There are not only all the human beings or deceased persons who have passed on, but there are also innumerable entities which belong to that plane. There are all the nature spirits. There are all the devas who are less evolved than human beings, and a whole kingdom of devas who are far more highly evolved than man. There are all the devas of the earth, the air, the water, and the fire, and the elements under them when you reach that plane you will come into quite a different kingdom than what you have known here on earth. How foolish then to imagine that you can enter that plane without having a teacher who has passed through it and knows the perils, one who understands the dangers and who can help you, one who can guide you. And when you are fortunate enough to have obtained such a teacher all the vibrations that I have told you of open out, and as they open out all the vibrations that are known to you.

Now, certain other things are requisite. You have to develop aspiration, concentration, and meditation, and you have to gain control over your thoughts, because without such control you can never govern yourself.

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

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

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

Let me finish with these words: If you really want to develop these astral faculties, do not go the wrong way about it. Gradually learn the laws of the astral plane. When you are a pupil of a true master you will be protected so there will be no danger to you. Build the six qualifications which I have placed before you into your character. As time goes on you will find that persons will become more and more psychic in your country. As the Americans gradually become this sixth sub-race you will find that the psychic faculties will be unfolded more and more, and you should know how you can develop them in the right direction. You have the potentialities within you to enable you to respond to every vibration, and as they unfold your inner vision will become wider and wider, and your mental faculties also will expand, and you will find that all vibrations proceed from your mind. One who will try and become in harmony with that One. And when your vibrations are in harmony with that One, you will reach the "divine vibration." We have the potentiality of this within us. Roundness as Deity is, every man has the possibilities of the Divine within him.

Weak Eyes

All Imperfections of the Eye, Even Blindness, Can Be Completely Cured Without Use of Drugs, Knife or Painful Methods.

No one living today has had so extensive a practice in the cure of cataracts, granulations, lids, falling eyelids, crossed eyes and all imperfections of the eye as Dr. Geo. Curtis, the eminent specialist, Dr. Geo. Curtis, who has cured thousands of cases of cataracts, granulations, lids, falling eyelids, crossed eyes and all imperfections of the eye through his "Mild Method." Any reader afflicted with eye troubles, no matter how long standing, is invited to write today and receive absolutely free, a full and complete description of this "Mild Method." It tells you how to cure your eye troubles absolutely free, and how to cure your eye troubles absolutely free, and how to cure your eye troubles absolutely free.

Geo. Curtis, 427 Shaker St., Kansas City, Mo.

DEAFNESS CURED

By No Means Until "ACTINA" Was Discovered.

Ninety-five percent of all cases of deafness brought to your attention is the result of chronic inflammation of the middle ear. The air passages become clogged, stopping the action of the vibratory bones. Until these deposits are removed a cure is impossible. The ear cannot be reached by probing or spraying, hence the inability of aurists or physicians to cure ear drums or eustachian tubes.

There is a scientific cure for deafness and catarrh is demonstrated every day by the use of Actina. The vapor current generated in the Actina passes through the Eustachian tubes into the middle ear, removing the catarrhal obstructions as it passes through the tubes, and loosens up the bones (hammer, anvil and stirrup) in the inner ear, making them respond to the slightest vibration of sound. Actina has never failed to cure ringing noises in the head. We have cured thousands of cases of deafness, and have cured only three cases of deafness which were not cured by the use of Actina. Actina cures all cases of deafness, colds and headaches; all of which are due to catarrh of the Eustachian tubes. Actina is really on trial. Write us about your case. We give advice free, and positive proof of cure. A valuable book—Professor Wilson's 100 page Dictionary of Diseases, Free Address: New York & London. Write to: Actina, Dept. T 230 Walnut Street, Kansas City, Mo.

LIFE OF THOMAS PAINE.
By the Editor of the National, with Preface and Notes by Peter Eckler. Illustrated and Pained views of the old Paine Home, and portraits of Paine, at New Rochelle, and portraits of Paine, at New Rochelle, and portraits of Paine, at New Rochelle. Thomas Paine, John Barlow, Mary Woolstonecraft, Madame Roland, Condorcet, Brissot, and the most prominent of Paine's friends in Europe and America. Cloth, 70 cents.

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.. GENERAL SURVEY ..

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, 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, believing that the cause of truth can be best observed 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 to distinctly understand 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 typewriter, and that it 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 requirements being favorable, should be written plainly with ink 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 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 less; 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 require. Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

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

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

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It 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.

Bear in mind, please, that Isa Wilson Kayner's address is at No. 112 Winchester Avenue, Chicago, where she can be addressed.

Dr. J. O. M. Hewitt has just returned from a very pleasant two months' engagement with the First Temple Society of Spiritualists of Newport, Ky., and may be addressed at his home, 408 W. Madison Street, Chicago. He reports a good working society, with a neat and commodious Temple, with all the modern conveniences, and the people comprised of some of the best and most influential of that beautiful Kentucky city.

A subscriber sends us the following from an Omaha paper, considering it proof that animals sometimes control mortals: "A carload of maniacs were brought in from the west to-day, caused some commotion at union station. The men were United States soldiers, some in uniform, and some in civilian clothes. As the train pulled into the station there was a confused sound, as of a menagerie approaching. The imprisoned men chattering, snarling, growling, moaning, roaring and whining like so many wild beasts. Each seemed to imagine himself some representative of the animal kingdom, and the result was terrifying and heartrending to the spectators. Depot employees, uniformed men, and even the presence of the maniacs were given shocks when passing the car by hearing a snarl of rage, and then looked up into feral faces, which had their lips drawn back and teeth exposed. One unwelcome man became weak and faint from pity and horror, and was compelled to lie down in the men's waiting room to recover his poise."

Lucey A. Carroll writes from Wheeling, W. Va., that the society there celebrated the 54th anniversary of Modern Spiritualism. Frank T. Riley gave an excellent address and several tests. Mr. Ripley will remain there during April.

Mrs. Jennie Baker writes from Phoenix, N. Y.: "Mrs. Estella Clarke has returned to her home in Watertown, N. Y., after a few days of very successful work in our village. She has given some wonderful tests. The people are looking forward to her return in May."

Mrs. L. E. Zimmerman writes from Elmira, N. Y.: "On Sunday, March 16, was held the first services in our church home, of which, as a society, we are justly proud, and rejoicing in the early realization of our aspirations to own the same, which enables us to accommodate all who desire to listen to the teachings and demonstrations of the knowledge of Spiritualism and spirit return; the hall wherein we held our meetings was inadequate, many being turned away. Sunday, March 30, appropriate services were held in commemoration of the 54th anniversary of the advent of modern Spiritualism. The rostrum was prettily decorated with cut flowers and blooming plants; the picture of the home of the Fox sisters occupying a conspicuous position. Sister Tillie U. Reynolds, who has so ably given us the truths and demonstrations of spirit return the past month, closed her engagement with us to-day, with many regrets from the warm hearts who love her and wish her God speed, hoping she may return to us at some future time. The first two Sunday days of April we hope to have Mrs. Mattie Hull, of Buffalo, with us, dispensing the food of spiritual knowledge. Oh, dear, where is she stung? Oh, grave, where is thy victory?"

In the knowledge wherein the truth maketh all men free, and what seemeth death is but a passing shadow."

J. Raber writes from Elkhart, Ind.: "I have been an investigator for the last six or seven years, and I find your paper an invaluable aid to me. Spiritualism in this town is next to dead to all appearances, for during a residence here of nearly thirty years I have not met one avowed Spiritualist. Here is a city of 18,000 inhabitants that is strictly orthodox, with not even a Universalist or a Unitarian church in it. When I read of other societies being formed in this state, I have wished some one would get Brother Sprague to come here and do likewise."

E. W. and C. A. Sprague, missionaries for the N. S. A., wish to hear from every locality in the state of Indiana that needs missionary work in the cause of Spiritualism. They are visiting the societies of this state, and organizing new ones. Their success in this field is phenomenal. Address them at Rochester, Ind.

A. W. Keller writes: "Special anniversary services were held by the Englewood Spiritual Union at its hall

on Sunday afternoon and evening, March 30. Dr. Emma Warner had charge of the meetings. She was assisted by Mrs. Kate Riley, Mrs. Geo. Lincoln, and Mrs. Lindsey, mediums. The music was furnished by Mr. V. Vogel, assisted by Mrs. J. O. Chestnut, who rendered several solos in the evening. Mr. Stillman recited a poem, and Mr. Rogers, little boy, five years of age, sang "Happy Hooligan." The meetings at both times were well attended, especially in the evening, when the hall was crowded. At the close of the evening Dr. Geo. B. Warner presented the charter on behalf of the Illinois State Association to the president and officers of the Englewood Spiritual Union, with an appropriate address. Mr. T. S. Bledsoe, president of the society, responded. Spiritualism in Englewood is growing, and we hope soon to have another grand meeting."

G. H. Brooks closed a very successful two months' engagement with the Unity Spiritual Society the last Sunday in March. He now goes to Newport, Ky., for the month of April. His address will be while there, No. 10 West Fourth Street. He will respond to calls for funerals and would like to get out in the state and southern Ohio while in Newport, for a few week-night meetings.

The trial of Charles Pittser, at Muncie, Ind., a Philippine soldier, for the murder of his pretty young wife three months ago, has been postponed until April 8. Pittser is annoyed constantly by the image of his wife, who appears to him as a spirit in a robe of pure white. Recently he tried to kill himself by eating broken glass. He shot his wife in a fit of jealousy just after they had "kissed and made up" after a violent quarrel.—Chicago American.

That noble worker, Dr. A. B. Spinyer, will be in Chicago, May 3 and 4. He would like to speak once or twice to some society on Sunday. Address him at Reed City, Mich.

Channing Severance writes from Los Angeles, Cal.: "It seems that mistakes are being made in a private office, otherwise the mental production of another man would not have appeared over my signature. My views have not undergone the change necessary to endorse his article on God, and presuming he desires credit for the statements therein made, it might be well to state that he is the author of said article in No. 643." The article above referred to came to this office without any signature attached, and the foreman guessed as to the author, and guessed wrongly. He will not "guess" again.

A friend writes from Sharon, Pa.: "Enclosed find clippings from Pittsburgh Times and Leader, showing destruction wrought to churches in this vicinity on Easter Sunday. A strange incident in the fact that but the damage is reported to other kinds of property. During the past ten years the church at Jamestown, Pa., has been in constant litigation with its former pastor, Rev. Wallace, and only recently the Supreme court decided in his favor. Now the women of the congregation who favored his side of the controversy declare the destruction of the building is a judgment sent of God, and particularly as it caught his successor, Rev. John, son, very severely, fracturing his jaw and skull. When Johnstown was destroyed by flood, every church in the place was ruined, while the 'ungodly' breweries went unscathed. This argues nothing further than the fact that the latter were not constructed with top-heavy steeples, etc., and also that God does not punish the wicked with special care to those who pray and shout the loudest."

S. Wheeler, vice-president of the Philadelphia Spiritual Society, writes: "We would most cordially bend evidence to the grand work of Prof. W. M. Lockwood for our society during the month of March just ended. This has been the seventh consecutive year that Prof. Lockwood has had engagements with our society, and we can truthfully say that he has been a most excellent instructor in the truths of Spiritualism. His lectures (which are often illustrated). He has no use for impossible Gods or Devils; but the truths of Spiritualism are given from a natural standpoint, with logical argument and demonstrated facts. He does not fear to speak the truth as he understands it, and although he may at times appear too radical, yet his thoughts are given with the belief that the object of others that should not offend the most sensitive seeker after truth. As a man we have found him honest and conscientious, and in his work for the cause constantly striving to lead mankind to think and to know that Spiritualism is a grand fact in nature, that does indeed rob death of its sting, and he grave of its terrors. Spiritualists should keep him constantly employed. He is worthy of it."

The Chicago American has the following: "The ardent longing of a philosophical mind to solve the solemn mysteries of death is believed to have been the impulse that led Howard Miller, of Keokuk, Iowa, son, and a nephew of Rear Admiral Miller, U. S. N., to take his own life in Chicago. The body of the young man was found, half covered by snow, in Lincoln Park yesterday. In a memorandum book, found in his pocket he had copied many passages of poetry expressing a weariness of the things of life and a longing to test the unknown realms beyond. This from the 'Rubbishy' Omaha Herald, the 'Pewee' poet, was among these fragments: 'Why, if the soul can fling the dust aside, And naked on the air of heaven ride, We're not a shame for him In this clay carcass crippled to abide'."

The hints that this little booklet gives of the hidden, secret thoughts of this boy, for he was only twenty, are believed to reveal the strange psychological processes which culminated in his suicide."

Sunday meetings and Thursday circles at 7:30 p. m. Free rendering-room, open daily. Mrs. A. O. Priest, 220 North Cost street, Chicago, Wash.

Dr. C. Hughes, trumpet maker, has moved to No. 69 Thirty-third street, its flat, and holds sittings on Monday evenings. Private sittings every day from 9 a. m. until 4 p. m.

Mrs. Maria Bitters writes from Rochester, Ind.: "It gives me great pleasure to tell the Spiritualists everywhere of the vast good accomplished in Rochester through the mediumship of Mr. Wilson Jessup and Mrs. Alice Gehring. Many who were in doubt as to the reality of an after life were convinced of the truth of immortality, thereby strengthening the cause of Spiritualism."

When writing for this paper use a pen or typewriter.

In our city. Our Easter service was made attractive by the profession of flowers, and recitation of the Bible, together we have nothing to discourage us in any way. Rev. Harry Moore closes his engagement here for this season, but will again be with us in October for an indefinite time. Mr. and Mrs. Moore have endeavored themselves to our people by their kindness, intelligence and proper conduct, and their coming back to us is very pleasantly anticipated."

Dan Goldsmith writes from Evansville, Ind.: "Mr. A. Scott Bledsoe, wife, Etta Sena Bledsoe, missionaries for the Nebraska State Association served the Evansville Society of Spiritualists for ten days during March. Large crowds greeted them at all the meetings held. Mr. Bledsoe is a speaker of strong force and his tests prove satisfactory evidence to a large number of investigators who responded. Mrs. Bledsoe is also a splendid speaker and her test work is above the standard. Her pellet tests won her many new friends. Their work proved so satisfactory to the society that they have been tendered the positions of pastors of our church, and we all hope they will stay here. The cause, we have engaged for the months of April, May and June that noted worker, Mrs. George Gladys Cooley, and we expect to do some work while she remains with us. We are now making progress, and with such workers as we have had we expect to continue doing so in the future, as we feel that it is necessary to present our cause in its proper light."

A. W. writes from Jackson, Mich.: "The 54th Anniversary of Modern Spiritualism was fittingly remembered here. In addition to a beautiful address by Mrs. Amanda Coffman, of Grand Rapids, who has been with the society for the past three Sundays, as to the benefits of spiritualism to humanity, both to Spiritualists and non-Spiritualists, we had the former in the possession of knowledge, and to the latter in the modification of the teachings of the orthodox churches universally given 50 years ago as exemplified by the absurdities of the confession of faith, including original sin, total depravity, eternal punishment in a lake of fire and hell, etc. Mr. S. W. Miller, of the same city, who was present at its inception at Hydeville, gave a short address; recitation by a boy of ten, beautifully rendered, of McKinley and Cozlogos, with remarks by the president, and messages by Mrs. Coffman, which brought a most enjoyable evening to a close."

Henry Warner writes from Hotel Columbus, Denver, Colo.: "Here in this beautiful city of the mountains the writer is located at present. There are three societies here that are incorporated under the laws of the state, with the right to ordain ministers. The Progressive Society has as its pastor, Mrs. Ada Poye, that veteran worker in the cause, who is ably and creditably representing the philosophy of Spiritualism to large audiences. The Spiritual Society, of which Mrs. Morris Rubicum is president, has a branch known as the Spiritual Truth Society, of which Walter Mansfield is the pastor in charge. Mr. Mansfield, while young in the work and struggling against some adverse conditions is doing a good work in his chosen field, and the writer will have more of him later on. The Circle of Spiritual Light is the society to which the writer has been most closely drawn, not only on account of its rules and regulations, but the strong friendship between his teachers and those who are the teachers of the psychic at the head of this society. On last Sunday evening, the 54th anniversary of Modern Spiritualism, and the 10th of his acceptance of the work as a medium, the writer was present at the convention papers by this society, as a voluntary testimonial of their appreciation of his work, and he feels highly honored by the same. The president and first pastor of this society, is Rev. W. psychic and who stands well with the thinking people of the city. The society is doing a good work, and is using the most modern and scientific methods, and also of its psychics for ordination. Only three have received this at the hands of its officers and they only after a careful examination by the board. This is as it should be. The only thing to be regretted is that there does not seem to be a chance to organize these societies as auxiliaries of the N. S. A. at present, but this will come later. John Slater is here and is doing good work."

E. W. Moore writes from San Diego, Cal.: "It seems to me the decision referred to in No. 644 of your paper is the legitimate result of our lack of a more full and complete organization. Does any one believe that if we had been as thoroughly organized as the Universalists, that such a decision could occur? If we do not respect ourselves enough to band together for self-protection, why should we expect others to respect us? The power of the Catholic church lies in its thorough organization, and not in its unreasonable creed. For Spiritualists to oppose organization because it would mean securing the churches is as silly as it would be to walk down a certain street because you would have to pass a church on the way. Without organization our strength is simply the strength of a mob compared to a band of drilled soldiers. Give us more organization, so that respectable people need not be ashamed to investigate the claims of Spiritualism. I have read Franz Peter's letters to his son, the third time, and they are doing missionary work now among my neighbors, and are read with deep interest. I am a believer in spirit return, feeling satisfied that that is the only way I can know for a certainty of the immortality of the soul. Science never has and never can, without spirit aid, give us one single truth of the country beyond the grave. Our greatest educators and scientists can see no farther into the spirit realm than their uneducated brothers."

B. O'Dell writes: "The Paw Paw Valley Spiritual Association, Mich., held its annual business meeting, the 20th of March, and elected the following officers: Mrs. M. L. O'Dell, president; Mr. E. C. Towens, vice-president; Mrs. Durlie Hunter, secretary; Mrs. Helen Sherman, treasurer. Mrs. Ella Towens, Mrs. E. L. Warner and Mrs. L. B. Buck, trustees. The finances of the society are in a good condition. I wish to announce through your valuable paper that there will be a camp-meeting at Bankston Lake, including the last three Sundays of June. Dr. Emma N. Warner, of Chicago, will be present and give messages the first Sunday and the following week, H. L. Chapman, of Marquette, Mich., and Augustus J. Grand, of Grand Rapids, Mich., will lecture and give messages Sunday, the 22nd of June, and Mrs. F. will remain all of the following week and lecture and give messages. Lyman C. Howe, that veteran worker, and all who have heard him, know there is none better, will lecture Sunday, June 29, followed with messages by Augusta Ferris. Also a number of mediums are expected to be present. All are invited to come and enjoy a two weeks' outing."

Geo. Fried writes from Toledo, O.: "Mrs. Marjorie Carpenter closed a very successful engagement with the Independent Association of Spiritualists, March 30. The association has re-engaged her for the coming October, also for March 1903. Mrs. Carpenter is highly endorsed by this association and should be highly employed. Mrs. J. A. Murtha, of Baltimore, Md., will serve this association during the month of April. She is a fine test medium and has served the association by a number of previous engagements. The rostrum will be occupied during the month of May by Mr. Fred Dunbar, of Cecil, O., who will discourse upon the spiritual philosophy and phenomena. The message work will be given by local mediums. Members of the association are circulating petitions to raise funds for building purposes, and several hundred dollars have been already subscribed. It is earnestly hoped by the writer that if the association comes in possession of sufficient funds for the erection of the proposed building, that it will stand clear of the name of church or creed, and that its doors may be always open to the heralds of truth. No name has as yet been decided upon, but it is hoped that it will be modern. I would suggest the name of Institute of Modern Spiritualism. I would be pleased to make an appeal through the columns of your valuable paper, that it will stand clear of the name of church or creed, and that its doors may be always open to the heralds of truth. No name has as yet been decided upon, but it is hoped that it will be modern. I would suggest the name of Institute of Modern Spiritualism. I would be pleased to make an appeal through the columns of your valuable paper, that it will stand clear of the name of church or creed, and that its doors may be always open to the heralds of truth. 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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

NOTE.—No attention will be given to anonymous questions, and addresses must not 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 excessive courtesy of correspondents is pained.

HUDSON TUTTLE.

Charles Petersen: Q. What is the explanation of the story of Calve, the great opera singer, and the Hindu? A. The story referred to is sensational and luridly colored, describing the meeting of Calve and a Hindu fakir, and the occasion is taken to exploit the great interest in the occult. Hinduism has taken in the occult mysteries of India. It is an adroit piece of literary work, to advertise the great singer, who, it is known, is a fraud, and to draw for him the attention of the public.

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

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

Wm. Foley: Q. We have a Psychic Society in our city which explains the phenomena of Spiritualism by the subconscious mind. The wife of the president of this society attended our circle and received a message from her dead husband from her spirit sister, saying that her husband who is a resident of Canada, had married again, and had two children, one of which was dead, and gave his name. This lady wrote to Canada, and received a letter confirming every detail. The society explains this by saying it was her own subconscious mind acting on the medium. Does this explanation give the cause?

A. What is the subconscious mind? The subconscious self? It is a name for something that has never been proven to exist. It is a hypothesis, more, less than that, a supposition which may or may not be true. The nature person has a vast store of impressions, the tablet of the mind, of past thoughts, ideas, impressions and occurrences, partially or seemingly wholly forgotten, which may be revived by their right stimulants, and survive by their unexpected character. The term "subconscious" is a term of convenience, meaning this underlying and obscure part, which may also include hereditary inheritance. But this in its widest definition, is not a secondary self. It is a part and parcel of the mind, which is always a unity and consistent with itself. The awakened activity of the subconscious mind, present or past, thus an occurrence in the past affecting it at the time, may be forgotten, and at some unexpected occasion be brought back to memory; but it could not thus recur, had it not at first existed. Applying this statement, which has the clearness of an axiom, the lady in the question presented, who receives a message, giving facts entirely unknown to her, or any one present, could not have been impressed upon by the echo of her "subconscious mind." If she was, then the subconscious self is immeasurably superior to the conscious.

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

This "Psychic Society," has not followed the London or American societies. These parent associations, with members distinguished in the world of science, after years of research and experimentation, grant the spiritual source of manifestations, like the one under discussion.

George B. Holmes: Q. The public exhibition of Anna Eva Fay compromises Spiritualism, as she is the medium, according to A. R. Wallace, through whom Prof. Crookes made his conclusive experiments. What is her record as a medium?

George B. Ferris: Q. Is Anna Eva Fay a genuine medium?

A. The "crucial" experiments of Prof. Crookes, which called the attention of the scientific world more than anything which had previously occurred to Spiritualism, were performed by him in 1874-5. Florence Cook, Katie Fox and D. D. Home, acting as mediums. The exacting tests were made with Miss Cook. The most successful results were obtained through the celebrated D. D. Home, on whose "eclectic" mediumship there is no stain.

Some time after he subjected Anna Eva Fay, in his own house, to experiments, in which he put her in connection with an electrical apparatus that

would indicate any movement on her part, and while thus situated a certain book was taken from the shelf and thrown at him without the apparatus showing any movement on her part. The electrical appliances were no more satisfactory than the tying with a cord, although it has a more scientific aspect.

Anna Eva Fay may have been a medium, she may be now, perhaps, but her public exhibitions have nothing in common with mediumship. They are like those of Kellar or Herrmann, tricks of deception. Her claim of bygone mediumship is a clever bait to inveigle Spiritualists to pay money into the box office, and she must laugh at their credulity. Were she a medium using her power in any way in her exhibition, she ought to receive the scorn of every Spiritualist. It is not wise, nor for the good of the cause to claim that she has any such power. Equipped with mechanical appliances, and making the test conditions absolutely her own, she is a clever performer, but in all claims she may make of mediumship, or that may be made for her, she is a fraud.

As regards to this ready conclusion that every inexplicable thing must be spiritual in its course, a gentleman otherwise a close observer and skeptical reasoner, said to me that he had had an indisputable test of dematerialization. We were at a camp-meeting and he had received this "demonstration" at a seance with a somewhat noted medium the evening before. What was this indisputable test? The medium had had a control that made him unconscious. All were allowed to examine the cards and see that they were real. Then he took them in his hand, extended it upward with many waves and flourishes, and the cards disappeared, "right before their eyes." At the request of the circle, he by many wavings of his hand gathered them back out of the atmosphere! "The room was well lighted," he concluded to add the narrator. I must acknowledge that I admire the plot the great interest in the occult, who could stand up in a "wholly unconscious state," and before his credulous audience with the most common trick of "palming cards." Or, shall we say, and believe, that a trick of a Hindu man influenced the medium, to do this cheap, yet bewildering trick?

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

A Line from the Pacific Coast,

As I know you do not hear regularly from this great Pacific Slope, I am minded to "drop you a line." It is wonderful how marked are the changes going on in this city of the West, even within the last two years. I have been so busy, and feel the impulse of the stream of supplies pouring through this port toward the Philippines, with its return traffic from the "Islands of the Sea." Those who are acquainted with the history of the Modern Past, know full well that all the European nations who have taken the trouble to become traders with the far East have waxed wealthy on the profits of their commerce.

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

We have had a cool, backward season. The blooms are behind time. Only the hardier, acclimated plants have come through the season's work. Above all other places, is this center dominated by psychic forces and powers. We do not doubt that the per cent of believers and those interested is greater here in proportion than in any other place in the world. There is no lack of fluent speakers and writers. The various meetings are largely attended with more potent results than anywhere.

The Hermetic Brotherhood, which formerly had its headquarters in Chicago for many years, has no cause to regret its removal to this coast. It held its ninth annual convention on March 23, the first Sunday after the Vernal Equinox, and the first day of their New Year. The audience rooms at 509 Van Ness avenue were filled with its harmonious and interested membership, from everywhere. The proceedings were most delightful in the brotherly unity of all participating. Not even a show of contention marked any part of the session. Perhaps the most interesting were the ceremonies in remembrance of those who had passed beyond, which is made the closing number of the convention. The Brotherhood are training to learn how to live, sure that any change after that is attained, will be of little consequence.

San Francisco, Cal.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents. For sale at all bookstores.

"Dido's Little Brother Tom." By Alwyn M. Thurber, is one of the best of books in the realm of stories for boys and girls, and not excepting older people. It is a fine birthday or holiday gift. It is a story of a boy, who is attractive, and of good, reliable influence. Price 75 cents. For sale at all bookstores.

W. C. BELTON, M. D.

SPRINGFIELD, MO.

A Fine Anniversary Celebration.

On March 29 I left Topeka for Springfield, Mo., where I had been called to assist in the celebration of the fifth anniversary of Modern Spiritualism.

Arriving on Monday morning at the home of J. Madison Allen, I found them all bustle and expectation over the anticipated good time in which a large number of Spiritualists of Springfield and vicinity would participate.

After a warm welcome by this good couple, and few hours of rest, I accompanied them to the hall where the exercises were to be held. When we entered the hall a beautiful scene met our view. The crowd had begun to gather, and stood or sat about in groups, engaged in pleasant conversation, while beyond the test conditions absolutely her own, she is a clever performer, but in all claims she may make of mediumship, or that may be made for her, she is a fraud.

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

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

The evening's program was made up chiefly of recitations by the children, piano and violin solos, vocal solos and duets, pantomimes, tableaux, etc. The feature of the day's exercises, which struck me most forcibly, and pleased me greatly, was the important part taken in the same by the children and young people. Sister Allen seems to have struck the keynote of success in the upbuilding of our cause by gathering in the children and enlisting them as an actual, active element in the society.

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

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

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

LAURA B. PAYNE.

SOUTHERN CASSADAGA.

Anniversary at Lake Helen, Fla.

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The 6th anniversary of Modern Spiritualism was appropriately observed in the pavilion, which was profusely decorated with quantities of roses of various kinds, innumerable water lilies and many other varieties of flowers, culled from nature's conservatories, and contributed and arranged by kind friends from Deland and Lake Wales.

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

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Thus happily closed a profitable day.

EASTER-ANNIVERSARY POEM.

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

"He is risen!" the crucified—
He who for the people died,
Has the power of death denied.

"He is risen!" peal, bells, peal!
As the stupor of death they reveal,
Telling him to help another.

"He has risen!" loud swell the strain!
Let it sound o'er hill and plain!
Christ, the Lord, has risen again!

"He has risen!" join in the song
All ye choirs—a mighty throng!
Let your tones the strains prolong!

"He has risen!" Ah! then may we
In his resurrection see,
That which for all men may be.

They have risen! let us sing!
Let the welkin loudly ring,
With our Easter offering.

They have risen! our household dead
They whose outward forms have fled,
By their love are backward led.

They have risen! friends spirit born,
Greet us on this Easter morn;
Death is of its sadness shorn.

They have risen! Ah, nevermore
Shall death bolt and bar the door!
Open stands it evermore.

From the sepulchre of old,
Has the stone again been rolled,
And our loved ones are bold.

Yea, we see them face to face,
And receive their warm embrace,
Change can never their love efface.

Ring! O Easter bells, ring clear!
Sound upon life's atmosphere,
Joyous tones—the dead are here.

Bloom! O Easter flowers, bloom sweet!
Shed your fragrance! It is meet
As we our beloved greet.

Sing, O Earth, the glad refrain
Death, the conqueror is slain!
Life, immortal life, doth reign!

Swell the song, angelic band!
Let it echo o'er all lands!
Death is vanquished—Life commands!

They have risen! a deathless throng
Come to join Earth's Master song;
Prates to the day beyond.

Ring! ring joyously, ye bells!
Send your loudest, clearest swells,
To the earth's remotest dell.

Bloom! O Easter flowers, bloom fair!
Bloom to the earth's Master care,
Greet them with your fragrance rare.

Arriving on Monday morning at the home of J. Madison Allen, I found them all bustle and expectation over the anticipated good time in which a large number of Spiritualists of Springfield and vicinity would participate.

After a warm welcome by this good couple, and few hours of rest, I accompanied them to the hall where the exercises were to be held. When we entered the hall a beautiful scene met our view. The crowd had begun to gather, and stood or sat about in groups, engaged in pleasant conversation, while beyond the test conditions absolutely her own, she is a clever performer, but in all claims she may make of mediumship, or that may be made for her, she is a fraud.

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

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

The evening's program was made up chiefly of recitations by the children, piano and violin solos, vocal solos and duets, pantomimes, tableaux, etc. The feature of the day's exercises, which struck me most forcibly, and pleased me greatly, was the important part taken in the same by the children and young people. Sister Allen seems to have struck the keynote of success in the upbuilding of our cause by gathering in the children and enlisting them as an actual, active element in the society.

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

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

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

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