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# OUR ECLECTIC MAGAZINE

## ABOUT GHOSTS AND THEIR HABITS.

STRANGE CASES REPORTED TO THE SOCIETY FOR PSYCHICAL RESEARCH AND VOUCHERED FOR BY TRUSTWORTHY PEOPLE.

If the Society for Psychical Research could only succeed in trapping just one ghost so as to study it at leisure while in confinement, human knowledge would take a long step ahead. Unfortunately, while evidence of the existence of specters has accumulated enormously, it has been found impracticable to secure a specimen, and no more is known now than fifty years ago respecting the nature and make-up of phantoms. On the other hand, much that is of value has been ascertained in regard to their customary aspect and habits as exhibited on occasions when they chose to appear.

It is a relief to know that there is no reason whatever for being afraid of ghosts, which, as proved by the facts collected by the society, are absolutely harmless, says the Boston Transcript. Not a case has been found and properly authenticated where a spook has inflicted any injury upon a human being. Indeed, spooks do not seem to want even to frighten people, and often they have no object in view than to amuse. The ghostly and horrible apparitions dear to writers of romance are very rare. As an almost invariable rule, specters show themselves in ordinary modern dress and do not affect old-fashioned costumes any more than real people do. When they move, they appear to walk along the ground, instead of adopting the proverbial gliding mode of progress supposed to be characteristic. Now and then they enter or leave a room through a wall, or a window, but usually they come in or go out by an open door.

It is unquestionable that many ghosts are mere hallucinations of vision, and it is very difficult to sift such illusory phantoms out from among the real specters. It is the line to be drawn between the veritable apparition and the spook born of a piece of boiled cabbage or a slice of watermelon. It lies the boundary between the physical world and the mysterious beyond. Some persons have ghosts as familiars, which they recognize as illusions—for example, the famous scholar Porson, who was accompanied wherever he went by a little old woman in a tall red hat. She used to sit on a chair and look at him while he wrote at his desk, and on his walks abroad she would march just ahead. Now and then he would thrust his stick through her just for fun. But Gray never believed in a ghost, and he supposed was an optical illusion until other members of his family saw it also.

Many of the ghost stories communicated to the Psychical Society are extremely interesting. Some of them have been collected abroad and others in this country. Only those vouched for by reliable persons have been accepted, and in most instances names are withheld. Mrs. A. W. Verrill writes: "One evening about the middle of September, when we were sitting at a table in a little room at the end of the passage leading to the front door at 24 Vernon Terrace, Brighton, I heard footsteps, and looking up, saw a little old lady coming toward me. She was clad in a dark dress, a gray knitted shawl over her shoulders, fastened with a brooch in front, and a cap. I did not see her face, though she was walking in my direction. The figure disappeared before reaching the room where I was. During the next few weeks several times, usually when I was alone, but once when my sister and I were sitting in the dining room. The brooch fastening the shawl was like one worn by my great-grandmother. Mrs. Watkins, who had died ten years before. In the end I called the figure my great-grandmother, but I never saw the cap. There seemed a blank within the cap."

Mrs. Gordon Jones contributes the following: "I have the strongest aversion to cats. After my marriage I would never have one in the house until obliged to do so on account of mice. The one I then allowed to come was an ordinary gray and black striped one. One day I was told that the cat was mad, and by my observation I was convinced. I saw the mouse in a cupboard. The same evening I was sitting alone in the dining room reading. Presently I felt impelled to look up. The door seemed to open, and there stood the animal that had been drowned in the morning, the same cat, but much thinner and dripping with water. Its eyes were quite human and haunted me afterward, they looked so sad and pathetic. Never doubting that it was the living cat which had escaped drowning, I rang the bell, and when the servant came I said, 'There's the cat. Take it out.' But the servant looked frightened and replied: 'Oh, ma'am, I saw the cat after William had drowned it and buried it in the garden.' 'But,' I said, 'there it is!' Then the cat began to fade, and I saw nothing more of it."

Captain C. of the British army, contributes the following: "Between 10 and 11 o'clock one moonlight night in Darjeeling, while riding my all pony at a sharp trot along the main road to Jullapahar, I suddenly saw before me what appeared to be a dead native, wrapped in a white sheet, and lying stretched across the road. My pony evidently saw the apparition, or whatever it was, at the same moment, for he instantly reared up and fell over backward, dragging me close to the edge of the precipice. I regained my feet, and raising the prostrate animal by the bridle, found it trembling in every limb and much frightened. I looked around anxiously to 'wig' the native, thinking him to be perhaps a drunkard hillman, when, lo and behold, he had disappeared! On one side was a precipice, on the other the precipitous mountain side, bare of trees, and not a human being to be seen. It is inconceivable that a living human being could have vanished in such a manner."

Miss L. makes the following contribution: "In January, 1873, my aunt and I were sleeping together when we saw our bedroom door open and a curious pale light streaming in. I got up to investigate, but the door shut immediately, and I found it dark outside and no one there. On subsequent nights we heard noises, doors opening, footsteps, etc., and we learned that the house was reputed to be haunted. Sometimes I felt touches when I was in bed, and the bed was shaken. One night I saw in the moonlight a figure burst through the closed door and rush past the bed to the window, the sweep of the garments being audible as it went by. Occasionally I saw a figure of a man in a military cloak of the old style, and this same apparition was seen twice by a

lady, Miss D., staying at our home. It seems that the dwelling was understood to be haunted by its late owner, a Waterloo officer, who had died there."

A Mrs. Yearsley writes: "The haunted house we lived in for over three years still stands. It used to be 2 Kent Villas, Asylum Road, Peckham. On the day we moved in I was sent with the other children to play upstairs, so that we had no idea of the way. We chose the top staircase leading to the upper bedroom. We had been playing for an hour when we saw a tall, thin woman, with a pale shawl of red and white pattern over her head, come slowly down the stairs, her dress rustling behind her. We all drew back against the wall while she passed us, and disappeared in the lumber room just below. We were all dreadfully frightened and flew—and some fell—down stairs to tell what we had seen. My mother was angry and chided us. "Next Sunday in the middle of dinner we heard the latch lifted of the half glass door leading to the garden. Several of us looked up and saw the door open and the shadow of something go quickly up the stairs. My father called two of the boys, saying, 'Some one has got into the house! They took heavy doors and one stood in the hall, so that no one could pass without being seen, and the others searched every corner of the house and found nothing. The noises in the house were at times almost unbearable, exactly as if half a ton of coal had been shot down the stairs. Mother never actually saw the old woman, though she constantly followed the sound of footsteps up the stairs to try to discover what was causing the stir. One afternoon I was coming down a room through a wall, or a window, but usually they come in or go out by an open door."

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## IN DREAMLAND.

Aid Came In Their Dreams.

CASES IN WHICH PUZZLED BRAINS FOUND HELP DURING SLEEP—WOMAN COMPLETED INVENTION THAT PUZZLED HER HUSBAND FOR YEARS.

"Scarf at the subject as you will," observed the man who believed in a second side of life, "but neither you nor another can define satisfactorily what is superstition. The other morning some friends were telling me at breakfast of odd experiences they had had in thought transference, telepathy, and so forth a few days before. I went down town that same morning into a banking house; in a back office was a group of men listening to another man, a hard-headed money maker, who was relating some of the strangest psychic experiences he ever listened to. On one point, however, was at odds with him. He tried to explain all phenomena on a material basis, or brain function alone."

"In this relation I told him of a little experience that had befallen myself during my latter school days. I had worked desperately hard over a problem in mathematics. Do what I would I could not get it right, and at last, exhausted, I went to bed leaving it unfinished. The next morning I awoke, and I saw the problem before me, and I saw it was solved. I was puzzled, but I was not alone, but once when my sister and I were sitting in the dining room. The brooch fastening the shawl was like one worn by my great-grandmother. Mrs. Watkins, who had died ten years before. In the end I called the figure my great-grandmother, but I never saw the cap. There seemed a blank within the cap."

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them and render the rest practically worthless. This was the point at which the woman's dream came in and supplied the missing link. It might as well add that she had no practical knowledge of mechanics, but had been long known as one claiming psychic gifts and had even given some tests in public. As a matter of fact, it was in that way her husband first met her and became charmed with her—for she was a woman of many mental graces. After marriage, however, he strictly forbade any use of her psychic gifts, and she became known to the public. He could hardly put an embargo on them in dreams, and the gift he was ashamed of—though it had captured himself—was the means of enabling him to make money hand over fist.

## THAT DECLARATION.

"An Infinite Intelligence" Is a Great Blunder.

To the Editor:—The seventh annual National Spiritualist Association came, and its business was done. I desire but one space to make a note of two of the most up-to-date points brought before the association.

If the Spiritualists of America and Canada are represented by the N. S. A., it seems to me an egregious blunder was made in the adoption of the first two sections of the declaration of principles, and in not adopting the resolution regarding the position of the present administration in the Philippines.

By adopting the first section of the declaration, the N. S. A. has put an infinite God into the American Constitution and thus ended their fight in that direction.

They declare, "We believe in an Infinite Intelligence." Certainly an Infinite Intelligence must include the Christian's God. The word infinite is all-inclusive. By this action they have surrendered testimony to the intellect by the American Secular Union, Spiritualists, Agnostics, Liberals and Infidels, for the past forty years.

This was done deliberately; it was questioned by a number of intelligent delegates, but the objections were voted down and "an Infinite Intelligence" was declared to be the belief of the Spiritualists of America and Canada, as represented by seventy-five or eighty delegates, two-thirds voting for the God in the Constitution article, in the declaration of principles. They will not look or sound well to try to twist "We believe in an Infinite Intelligence" to mean less or more than an Infinite God, and an Infinite God must be in the Constitution now, if that declaration be true.

There are a few things Spiritualists do know, and if they had been wise enough to have incorporated just two or three things that they know for sure, it would have been a relief.

To affirm that infinite intelligence pervades the universe might not be an objectionable statement, but to personate infinity, by declaring "we believe in an Infinite Intelligence," is objectionable because we do not know, and religious beliefs, as a rule, are faulty, so weak, so foolish, so unreasonable, that we haven't time to consider them now.

The Philippine resolution was anti-imperialistic, anti-subjugation, but it was no sooner given by the reading clerk than a grey-haired, venerable M. D. jumped to his feet and said, "For God's sake, let us keep politics out of this association!" the resolution was tabled quicker than one could say Jack Robinson. "Politics" in the title of the resolution, but no one could fail to see that McKinleyism and imperialism had the floor.

Mayor Jones, of Toledo, and his gold-en rule politics would have been voted out of the association just as every other up-to-date reform was; it was an up-to-date, thoroughly orthodox spiritual effort.

There were many good people present who seemed to enjoy the routine of business, and the social side of the gathering; the visiting was disagreeably annoying to the president, he was taxed most to death to keep order. A hundred dollars would not tempt the writer, even if he had the ability, to take Mr. Barrett's place last week.

There is no sense or reason in holding such a long business session, all that is necessary of the least value ought to be condensed into one session of ten hours, but the lay members have no voice, nothing to say, only to pay the bills. The initiative and referendum should be the rule and law of the N. S. A.

Spiritualism is all-inclusive, as well as infinity; by recognizing this truth, the field of the N. S. A. will be broadened and its usefulness demonstrated.

We have reached a plane of life that declares for the practical. It signifies something, the do something may require some sacrifice (seeming sacrifice), but the facts are Spiritualists as reformers are making the greatest sacrifice when they are the most selfish.

No narrow, one-sided view will enlist, take hold on the lives or hearts of the people. Nothing short of equality and a common brotherhood will win.

DR. M. E. CONGER.

Chicago, Ill.

## RENDING THE VAIL.

A Peculiar and Remarkable Book.

To the Editor:—In a conversation between us last summer, I told you of my having read a good portion of the proof-sheets of a very peculiar and remarkable book at the request of the parties behind its publication. You then asked me to give you a written notice of it for The Progressive Thinker, when completed. I said I would if time permitted, and this is to redeem that promise. And first, this is the title page of the book:

"Rending the Vail. This volume is a compilation by J. H. Nixon, of psychic literature, most given by spirits through and by means of full form materializations, at seances of a certain psychic research society known as the Aber Intellectual Club, the medium being William W. Aber. It is believed that Rending the Vail is the only book in the world as a scientific treatise of phenomenal Spiritualism, claiming its principal matter to be uttered by exanimate human spirits while in condition of visible reincarnation form. Publishers: Hudson-Kimberly Publishing Co., Kansas City, Mo., 500 pages. Price \$2."

That is a voluminous title-page, but it tells the character of the book as tersely and fully as a written description—and better in this notice it is not the purpose to criticize the work or to express opinions but simply to give the readers of The Progressive Thinker an idea of the most unique, remarkable and extraordinary publication in Modern Spiritualism. The purpose is mainly to bear testimony as to the character of the men behind its publication—as I know most of them personally, and to give them the credit of their ordinary life time. The two principal matters are: H. Pratt, a retired farmer and business man of Spring Hill, Kansas, the financial backer of the work, and J. H. Nixon, the secretary, reporter and compiler of the book. These gentlemen are of as high character for intelligence, integrity, moral standing as any citizens—as honest men as the state of Kansas contains. They are both men of more than ordinary sagacity and experience in the business and practical world, and the book bears testimony to the intellectual ability and cultivation. Those associated with them in the society were men and women, their neighbors of like high character. The medium, W. W. Aber, is a young man comparatively, a cigar-maker by trade, leaving the cigar business in 1892, and has been a public medium since. To those who know him, as well as to himself, the idea of his producing such a book, or even having ever thought of many of the topics treated in it, would be ridiculous to suppose.

The literary culture of the medium or rather the want of it, the high character of the members of the Society and that of the citizens responsible for the book, take it out of the criticism of doubt as to its being just what it purports and claims to be.

That claims, that it was not written by the medium, but by any member of the circle or society, but by personalities, visible to the spectators and rendered expressly for publication by writing or oral delivery—word of mouth—from persons claiming to have been once living men, but now of historic character—temporarily appearing in bodily form.

The principal contributors to the book are four in number: Dr. W. H. Reed, who is called the chemical control of the medium, William Denton, Thomas Palmer and Michael Faraday. There are numerous others giving a few incidental and mostly personal messages, but these four furnish the messages or dissertations on scientific, philosophic, religious, theological and occult topics—from world-building, the origin of life, of religions, of scientific discovery, and the laws of the cosmos or nature—in fact the entire field of human thought. The limitation seemed to be only that of the spectators to ask questions.

One very thing will be noted by the reader of the book. Although six years elapsed between the beginning and ending of the work and the circle changed by new members added and visitors admitted from time to time, yet when a question was asked that had been previously answered the fact was at once stated by the form then communicating, and by whom it had before been answered.

In addition to this mass of messages, there are in the book about sixty illustrations—drawn by the mediums. These were drawn at a table standing out in the room at a distance from the circle, and were sketched at the doorway of the cabinet and the finished picture handed to one of the circle and filed away by the secretary. Among these are those of ancient, some of them regarded by the general as mythical, and others of persons known to many living people, such as Col. Benton, John C. Bunney, and once a member of the circle.

What will attract the attention of even the non-Spiritualist reader is that the topics treated by Prof. Denton, Thomas Palmer and Prof. Faraday, are in kind, in thought and style with those to which their active lives in this world were devoted—in literary character as different here as in their works extant on our book-shelves.

The Spiritualist press and its contributors are busy discussing questions of questions as to the nature of spirit, of spirit return; the want of agreement between those returning as to conditions in their present world; the limitations—that the organism of the medium imposes upon communication, and various kindred questions. All these are treated, some of them very fully, but all rationally understandable. Also phenomena, inspiration and such, to many, knotty subjects; are freely and fully discussed.

It is hard for to to get on the vast body of contents is here impracticable, it will not answer this book to pass it by as others have been—as something "practical Spiritualism" is not concerned with. The absolute integrity of its publication forbids this. The work is not written by the medium nor by one connected with the society or circle. All was delivered by personalities distinct from either, written down by the secretary as spoken, and it is in writing, filed away. At the next meeting the minutes in full were read, corrected, or criticised by those present and by the authors, and when approved by both laid away for the book.

And to cover all evil these men and women, on compilation of their task went before a magistrate authorized by the state of Kansas to administer oaths and filed their sworn affidavits to the truth of all and the methods employed—all of which are printed with the other contents.

The work is unique in the history of spirit communication. Swedenborg, Andrew Jackson Davis, and Maria King wrote under inspiration. Newbrough wrote 'Onaspe' automatically by a spirit writer. "Rending the Vail" was written and spoken by full-form personalities and is printed as given. One remarkable thing about the writing may not be amiss here. As high as 1,200

words a minute were written by actual dictating by the watch.

It is but just to the secretary to say that his work has been admirably done—not only faithfully and efficiently, but with excellent taste. There are no dogmatic parentheses, no interpolations or lapse dits of the scribe. He simply states that "a form purporting to be" So-and-So, "appeared and delivered the following"—stating whether it was oral or in writing.

In reading the book, and I have read it all, this modest, self-reliant, literal rendering of those of the extraordinary happenings by the secretary has been a source of constant admiration. It adds character to the book and inspires constant confidence in the integrity that from the first page to the last enhances the respect and interest of the reader.

R. T. VAN HORN.

The price of the above work, "Rending the Vail," is \$2. Address all orders to Hudson-Kimberly Co., publishers, 1014 Wyandotte St., Kansas City, Mo.

## THOUGHTS ON THE N. S. A.

By One Who Helped Its "Borning."

The annual convention of the N. S. A. is a matter of history and the hopes of many earnest workers that if any declaration of principles was made, they would consist of such affirmations as would furnish the foundation of a grand practical work for the uplifting of humanity, are all unrealized. Another religious sect has been formed, and the very persons that have joined with the secularists to prevent Christian superstition from causing the introduction of a recognition of God in our Federal Constitution have got one of their own now in their declaration of principles.

"We believe in Supreme Intelligence." Is that Spiritualism? Haven't the churches been making that claim for these many years, long before Modern Spiritualism was born? I think if that "belief" is well founded, if there is Supreme Intelligence that controls the affairs of this world and permits all the injuries, misery, want and weal, all the criminality, tragedy, cycles of disease and famine, that causes such terrible destruction of property and life as is often manifest, he, she or it must be heartless, brutal and unworthy the respect of philanthropic men and women.

I look upon that declaration as simply the proof that those who adopted it have not outgrown the teachings of the church, or else are dishonest in their claim, and are catering to an ignorant public sentiment for the sake of recognition in the courts or by railroad officials, a motive unworthy a true Spiritualist.

The affirmations of continuity of life and spirit communion with mortals, everybody knows we have made. I was surprised that not a hint was given in this creed that our earth life determines our condition when we entered spirit realms. Not a hint even that this fact made it incumbent upon Spiritualists to make this life noble and grand, full of good works; or that it was a great reformatory force that would convert this world into a fit place for spirits to begin their primary education in life's eternal school.

That it was necessary to so change conditions that better children could be born, better environments be theirs to the extent of banishing crime, disease and the necessity for prisons and asylums—that would abolish poverty by securing to the toiler the full product of his labor; abolish trusts and monopolies by the volunteer co-operation of all the people for the good of all, with a feeling of brotherly love and helpfulness.

If Spiritualism does not mean universal liberty, justice and brotherhood, if it does not mean advancement in every department of life here and now, it will not satisfy broad-minded men and women, and there will have to come to the front something else more comprehensive.

At the convention old workers who were not delegates were not invited to the platform, while Judge Gary, not a Spiritualist, was invited, and what a very instructive speech the Judge made: I confess I have given a courtesy to know what you believe, and that I would be glad to know your beliefs are true I will admit, but shall probably, in the course of nature, soon either know nothing at all or a good deal more than any of you."

What wisdom! If he did not know what we believe, pray how could he hope it was true? and how wise he expected to be if he survived death! What was the cause of his invitation to speak except a miserable catering to title and position, instead of noble principles and worthy character, that is in a nutshell a national convention of Spiritualists.

My heart was made glad by the minority "no" when voting on the "we believe" part of the declaration. But the adoption of the Golden Rule was the funniest thing of all. We are certainly "in the swing" of every body believes in that, and no one lives it, and we are with the crowd; but I did not know it was especially Spiritualistic.

Verily, "the mountain labored and brought forth a mouse." JULIET H. SEVERANCE, M. D.

## Another Veteran Gone.

Mrs. John Swain, of Buffalo, for fifty years a faithful medium, died October 18, at her home, 141 Court street, and her last rites were conducted at 2:30 p. m., Saturday, October 21, in presence of a large audience. She was one of the earliest and best of phenomenal mediums, combining striking manifestations of physical power, and consistent intellectual corroboration. In her presence, in broad daylight, a large variety of phenomena occurred, such as loud raps, ringing of bells, lifting tables, spraying messages under the tables, materializing of hands and using them upon the sitters, voices, prophecies, and striking messages from recognized friends.

I witnessed some of these forty years ago, during my first lecture engagement in Buffalo, and I have known Mrs. Swain as a true and remarkable medium ever since. She never manifested jealousy towards other mediums, but had a good word for all. She made many friends and no enemies, and converted thousands to the faith of Spiritualism. She suffered terribly for nine months before she was freed from her prison of clay, during all of which time the unseen attendants manifested freely, and often with great power. Within the last three weeks Mrs. Cheney, her sister, who attended her to the last, received repeated manifestations by the bedside, the spirit messages being repeated in various ways, in a definite and very tangible way. A few hours before she ceased to breathe, her attendant Indian spoke in a loud strong voice that startled the nurse, as Mrs. Swain could scarcely articulate above a whisper. At such times, under such circumstances, the question of fraud does not enter into the problem of facts and forces thus displayed.

Mrs. Swain was seventy-nine years of age and her life has been a boon to hu-

# Another Wonderful Slocum Victory!

The Great Physician Cures a Victim of Weak Lungs After Her Family Physician Failed.

America's Famous Specialist Will Send You the Free Treatment, Which Cures Consumption, Weak Lungs, Catarrh and All Pulmonary Diseases.

Dr. Slocum, whose countless miracles in the treatment of diseases of the lungs and head are attracting wide attention throughout the country, declares that fully 90 per cent. of all the deaths due to the existence of the consumptive bacilli in the system can be positively prevented by his new discoveries.

Overworked men and women whose lungs are weak and debilitated can be speedily restored by the Slocum treatment, proof of which is furnished by thousands of reports constantly coming in.

One of the more recent restorations is that of Mrs. MARIAH CROSBY, of Mt. Carmel, Ill., who writes:

"Over a year ago I contracted lung trouble, besides suffering terribly from catarrh. I grew steadily worse, until I was an invalid. My family physician tried everything, but this treatment accomplished nothing. Finally I resorted to Slocum's medicine, but they also gave me no relief. At length only forty-four years old, yet I was unable to retain my strength and vigor. I came very dark. Finally I read of Dr. Slocum's success and sent for a full course of medicine. The effect was wonderful, for I only used half the quantity before I began to get well. It was not long before my catarrh disappeared and shortly after my lungs became strong and well—I was cured. To-day I am as well as ever and can never say too much for Dr. Slocum."

Now that cold weather approaches Dr. Slocum urges every sufferer to seek perfect health.

Cold weather seizes upon the weak spots and the only preventive is good health.

Those sensitive lungs need new strength, those hollow cheeks need healthy flesh, which can only be obtained by the Slocum treatment.

If you are not robust your system will succumb to disease. If your present troubles are not cured, the disease will eat into your very life like a cancer, but the cure is difficult if you go about it right. The Slocum treatment makes you strong by killing the germs and enabling nature to throw off disease. It heats the raw, inflamed surfaces, stops the formation of unhealthy mucus and allays irritations.

Four distinct preparations are employed, each a wonderful specific in itself. Together they never fail and will cure all statistics show. Consumption, Catarrh, Lung Weakness, Asthma, Catarrh, La Grippe and its after effects, stubborn Coughs and Colds, Bronchitis and Throat affections, Wasting away, Pulmonary troubles and Tuberculosis.

## FREE TREATMENT.

To further demonstrate to the world the value of his discoveries Dr. Slocum has arranged to send out at once several thousand FREE full course treatments, consisting of the four preparations, to all who write for them.

Simply address Dr. T. A. Slocum, 66 Pine Street, New York, N. Y., giving your express and post office address and you will receive the treatment free of charge. Dr. Slocum will cure you. No matter how many discouragements you have met with, Dr. Slocum will cure you. If in need of expert advice, Dr. Slocum will thoroughly diagnose your troubles free of charge, and tell you how to get well quickly.

Editor's Note.—The above is a genuine offer made by America's foremost medical specialist in pulmonary and lung diseases, and we urge every reader of the Progressive Thinker who is afflicted to send for the free treatment, because we know the proposition to be an honest one. It should also be your pleasure to notify all suffering friends of this great free offer and thereby be instrumental in restoring them to complete health. It is a pleasure to do our part in the good work.

manity. Her husband, Dr. John Swain, an Englishman, preceded her to the higher world about 25 years ago. We part with her visible presence reluctantly, but rejoice in the knowledge that she still lives, and can reach us with her loving benedictions from her home of light and joy, just across the line. May the world be blessed with many such lives, while her memory is fresh and sweet in our consciousness.

LYMAN C. HOWE.

## Wallula Camp-Meeting.

The Wallula camp-meeting was the last one of the season, but not the least interesting one. The meeting commenced on the 10th of October, and continued over the 16th. The weather was windy, but in other respects all that could be desired. This, I believe, has been the fifteenth or sixteenth camp-meeting held in this place, and possibly it may be the last, as Brother Duell has been the pastor here since he left, and he talks of going to California.

There were present as speakers and mediums Sisters A. L. Lull, of Lawrence, Kans.; H. H. Hammond, of Topeka; Isaac Parly of Melvern, Kans.; Brother Stoner of the Soldiers' Home, Leavenworth, and your humble servant.

The majority of patrons of this camp-meeting are veteran Spiritualists, and are never happier than when some idea is being presented which will advance them intellectually. This rendered the meeting more than ordinarily interesting. Usually a large percentage of camp goers are far more interested in the phenomena than they are in getting an idea, and though they have had all the manifestations from the other world necessary to demonstrate the truths of our religion, they would leave the most profound lectures seven or eight in a week to witness the same phenomena over again and again, only turning to our lecturers when some emergency renders it necessary that the cause of some phenomenal medium should be championed. We had Mr. Gravedyck, a materializing medium, with us one night, and he gave good satisfaction. His materializations were not so opaque as some other's, but this was the best evidence that spirits in the mortal were not personating spirits.

There was a very largely indebted to the persistence of Brother T. C. Duell for their continuance heretofore. They have been materially aided by Messrs Howard and Ben Henderson, of Lawrence, and excellent music was furnished by the Henderson families, assisted by Brother I. Williams, with Miss Maud Williams as organist.

While we wish Brother Duell no disappointment about his western emigration, we should be pleased to see something transpiring that would decide the friends to continue those meetings.

Norton, Kans. D. W. HULL.

## Mass For a Dead Pugilist.

Cincinnati, Sept. 18.—A solemn high mass of requiem was celebrated at the cathedral to-day for the repose of the soul of the late James Francy, the pugilist. Francy met death in the ring in California and was buried there. He could not be brought to Cincinnati for burial. Father Mackey paid a touching tribute to the dead pugilist, who led an exemplary life while in Cincinnati.



Mrs. MARIAH CROSBY.

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## GENERAL SURVEY.

### Miscellaneous Notes of the Work and the Workers.

**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 subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

**ITEMS.**—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or 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 article or item that appears. This rule will be strictly adhered to.

### WRITE PLAINLY.

We would like to impress upon the minds of our correspondents, that the *Progressive Thinker* is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige *The Progressive Thinker*.

Mrs. A. M. Mix sends us \$11.30 in subscriptions from Hartford City, Ind. Others have also responded nobly. All have our thanks.

Brother Cowley, of Eddyville, Iowa, sends us \$7.50 in subscriptions, and writes: "The tag on my paper says the year is almost closed on my subscription, but long since having an eye single to the Divine Plan, and being desirous of keeping abreast with the times, I again renew for another year."

Lyman C. Howe lectures at Syracuse, N. Y., during November. He is open for engagements during the winter months. His home address is Fredonia, N. Y.

C. Brayshaw writes: "Thanks for the books, *Occult Life of Jesus*, and *The Next World Interviewed*. They make a splendid addition to my library."

The Pond du Lac (Wis.) Reporter says: "Now comes the Indiana Spiritualists' Association with an assertion that it is going to prove to an incredulous people the truth of Spiritualism and mediumship. It is to be done by producing a medium who is to reveal twenty-four hours in advance the fluctuations of the markets on boards of trade and stock exchanges. These forecasts are to be made at noon the day previous to the one to be covered. It is claimed that this is to be the most complete and satisfactory showing of the truth and value of Spiritualism ever made in this country. If a medium can tell twenty-four hours in advance the ups and downs of the market, or more stocks in Wall street, then will the people begin to open their eyes to the truth of Spiritualism. It will also open up a new field for board of trade operators, as every big speculator will have to hire that medium or one equally as efficient and trustworthy. In order to operate successfully in the stock market."

The Englewood Spiritual Union Society meets every Sunday at Forbes' Hall, 420 W. 3rd street. Mrs. S. F. De Wolf and John A. Johnson will lecture and give spirit messages at 2:30 and 7:30 p. m. Seats free.

Lyman C. Howe has an engagement at Syracuse, N. Y., for November. His home address is Fredonia, N. Y. His health has improved and he is prepared for any amount of rostrum work.

S. K. Paxton writes: "You are waging a magnificent campaign, and I hope you will meet with success your efforts merit."

P. C. Mills writes from Edmonds, Washington: "Our State Convention came off on the 4th and 5th of October. I think the State Association is in a fair way to prosper. I have worked hard and unselfishly for that organization to get it started, and I long to see success follow its every move. We elected the old president, Mrs. L. Nagel. She is a noble medium. Mrs. Monroe, our secretary, is a noble worker and Mrs. McCall, our treasurer, another; so we are well fixed for the coming year. The two vice-presidents are also grand workers. Dr. Castardy and Mr. Little, presidents of two of the societies of Seattle."

Mrs. Wright sends the following from Athens, Mich.: "We had the pleasure of having Mrs. Marlan Carpenter with us October 10 and 11. Although there are very few Spiritualists at this place, her lecture called out a good crowd and much interest was manifested and many are wishing her to return. We sincerely hope her coming may open the way for a good work."

E. W. Sprague and wife are engaged at Alliance, Ohio, where they will remain until the last Sunday in November, going thence to Philadelphia, Pa. for December. Their services can be secured for week evenings to visit surrounding towns. Mr. Sprague will officiate at funerals when desired. Address 745-High street, Alliance, Ohio.

Thos. J. Haynes writes from Muskegon, Mich.: "We have a society organized here now on a twenty-six member basis. I expect this number to increase. We have only had five meetings but the people are enthused. Our first workers were Dr. Spiney and Augusta Ferris, of Bay City. They gave perfect satisfaction. Mrs. Marlan Carpenter was with us on the 15th and 22d, and in her own graceful and beautiful manner thrilled the large audience which turned out to hear her with her eloquent addresses, and with the help of 'Snow-drops' her descriptive control, she was able to give her love and admiration with the messages and descriptions after each address. Oscar Edgerly will be with us next Sunday."

Observer writes: "The First Spiritualist Church of Battle Creek, Mich., has been fortunate in securing the services of Nellie S. Bunde, of Detroit, for a series of scientific and spiritual lectures. Subjects submitted by the audience were handled in such a manner as to convince the most skeptical that a master mind was the controlling influence. One of the most interesting events of the occasion was the christening of Master Hollis Barber, aged ten, with water, as an emblem of cleansing, and the white flowers, emblematical of purity. The parents, who accompanied

their only child to the altar, were reminded that a baptism of the spirit of truth and love was of far more benefit than forms and ceremonies, and the kindly manner in which the guides urged upon the parents the necessity of bringing up their darling boy both by precept and example, was touching to the extreme. Mrs. Bunde closed the exercises by going among the vast audience and giving spiritual messages, grand, because they were true, and they convinced many of the presence of spirits who were still interested in the elevation of the human family."

Bro. Green, of Cripple Creek, Col., writes: "I feel as a matter of justice to one of our mediums, that I ought to write you in regard to an incident connected with the great fire which destroyed the entire business portion of Victor, Col., on August 21, 1900. I think I am now in Chicago. A little less than two years ago, one evening he and I were sitting in a cabin talking, in Victor, when he changed the subject by saying: 'I hear the flames. It seems to sweep the entire central portion of the town.' I said: 'Where does this fire start?' He replied: 'Down in back of the store where you are,' said: 'When do you think this fire will happen?' It looks as though it might be in fifteen or eighteen months from this time.' He was right in regard to the place of starting, as well as to the time and the extent of the fire. It was an awful fire, as all of us that were there on that dreadful day will never forget. But to-day the great brick buildings are going up all over the burnt district, and another New Year's Day will see great changes."

Geo. P. Colby, of Lake Helen, Fla., lingered a few days in Chicago with friends after the convention. He goes first to Mississippi and then to Central America, returning and giving spirit messages. He is doing an excellent work for the cause.

Thos. H. Hartley writes: "At the First Church of the South Side, 77 Thirty-first street, Rev. Moses Hull lectured before two immense audiences last Sunday, October 22, on 'Biblical Spiritualism.' The enthusiasm he created is beyond description. Mrs. Hull was also present and gave the invocation. Mrs. Colby closed each service, giving numerous messages from our spirit friends, all of which were fully recognized. Mr. and Mrs. Hull will please accept our thanks for their kindness in coming amongst us. Notwithstanding the large audiences that we have been having since Mrs. Colby's return, the doors will be thrown wide open to the public on and after next Sunday, November 5. It is hoped that grand results will follow this movement."

Charles J. Barnes, the trumpet medium, who has been sojourning for a time in this city, will take his departure soon for Port Wayne and other points in Indiana.

Carrie F. Weatherford is lecturing and giving tests and improvised songs at Muncie, Ind., during the remaining Sundays of October. She has just finished a very successful season at Flint.

The Chicago Record says: "At 3 o'clock yesterday morning Sergt. Schiffner answered a telephone call at the East Chicago avenue police station, and was informed that the presence of a few officers was needed at once at a place called the 'Mill.' Sergt. Schiffner, with a few officers, went to the place, and found a man named 'Harry' on the floor, who was full of ghosts. Sergt. Schiffner and two officers, thinking perhaps some one had mistaken burglars for ghosts, hurried to the mill and there found the night watchman, Max Schwartz, standing guard at the front door armed with two revolvers. He declared he had been annoyed all night by spirits. Once, he said, the image of a brother, who is living, had appeared before him, and later a number of spirits, for some reason he fired one shot at them. The bullet lodged in a wall without doing any damage and it was then that Schwartz called the police. The letter inspected the mill, found no traces of burglars or other intruders, and after warning the watchman to be more careful in the use of his revolver, returned to the station."

Dr. H. C. Andrews writes from Logansport, Ind.: "Your grand paper comes each week to cheer us in our work with new thoughts from the intellectual, advanced minds of this spiritual age, and we admire more and more your fearless spirit and noble spirit. We have lectured here the last month, also held parlor meetings with good influence upon the people, who are now anxious for more of the beautiful truths of Spiritualism. Our permanent address is Box 133, Jonesboro, Ind. We will answer calls to lecture in Indiana, Ohio or Illinois for the coming season."

"I have discovered the very interesting fact that the human body emits rays which act on a sensitive photographic plate," says a writer in the *Electrical Age*. "There is a distinct difference in the property of these rays and that of light. They pass through certain opaque substances, while to others they impart their vibration, and these substances in this condition then act on the photographic plate, thus giving a description of the human body. I will mention that it seems that not all persons whom I tried produced a strong, white others only a faint impression on the film, and others even none at all. But it may be that, had I tried these same persons the next day, the result would have been an entirely different one, because I made the observation on myself that at different times there was much difference in the chemical energy of the rays emitted by my fingers. What causes these differences I do not know, but these rays being produced by the functions of our organic system, it is not improbable that these differences occur in connection with the conductivity and regularity of the nervous system. However, my experience in this direction is too limited to justify the expression of a positive opinion."

Will L. White writes that Spiritualism has been having a great revival in the twin cities of Pittsburgh and Allegheny, Pa., during the past four weeks, which has been especially noticeable in the largely increased attendance at the meetings held in Industry Hall, Allegheny. The First Church of Allegheny meets there every Sunday afternoon at 3 o'clock, and every Sunday and Wednesday night at 8 o'clock. This revival of interest is ascribed to the good work of the Rev. Wm. J. Bennett, and the excellent manifestations that have been produced through the mediumship of Owen Z. Meredith, the boy trumpet medium of Lily Dale, and Geo. W. Renner, the trumpet psychic. These talented young mediums stopped over for a few days on their way South to the Florida camp-meeting, on October 1, and were induced to give a trumpet seance which was attended with such excellent manifestations, both with the trumpets and musical instruments, as well as independent voices and writing, that they have been begged to stay from week to week to assist in the good work. Their work is done under test conditions.

The Tribune, of Greensburg, Pa., says: "Lower Burrell township, accord-

ing to the New Kensington Keystone, has a genuine ghost which has chosen for his haunts the old stone and log dwelling on the A. B. Boal farm on Packer creek. Recently a lot of men employed on a saw mill further up the creek, were frightened almost to death by the clanking of chains and the appearance of a monster with luminous eyes. The men jumped out of the second story window and fled for their lives."

Cuba G. King writes: "During the month of October Mr. Oscar A. Edgerly of Lynn, Mass., has been giving a series of lectures at Benton Harbor and vicinity. All his lectures have been received with great enthusiasm by our people. We have never had a Spiritualist speaker visit these parts who has been more highly appreciated than Mr. Edgerly. On November 21, 1900, he gave a test at Millburg, Mich. His audience was very large, and was mostly made up of church people, there being two orthodox clergymen present. The Spiritualists were perfectly satisfied with the services and feel that our speaker did eminent honor to our cause, and we know that our friends of the church learned a lesson that they will not soon forget. We only hope that we can keep up the good work and have more such brilliant lights as Mr. Edgerly has proven to be, visit this vicinity. On the evening of the 22d, following Mr. Edgerly's lecture, Mr. Joseph King gave one of his excellent materializing seances."

The Chicago Chronicle says: "The upper part of the dwelling-house at 18 Detroit court, Cleveland, Ohio, the lower part of which is occupied by Arthur Cox and family, is haunted by uncanny ghosts of spirits, according to stories current in the neighborhood, and also by several policemen. At 11:20 Saturday night the family were startled by a series of strange knocks or rappings on the wall upstairs. They investigated, but found no one. The noises continued and the frightened inmates made a hasty exit to the street and notified the eighth precinct police station. Sergt. Washington and several patrolmen were sent to investigate. They found the upstairs unoccupied, but the rappings on the wall continued in their presence. The loud knockings traveled all over the room. Patrolman O'Loughlin started to keep time with his foot on the floor. The officers were surprised by the spirit answering. 'Rap in the center of the ceiling,' shouted Patrolman Carey. The jovial spook immediately complied. It is also claimed by the police officers and Cox family that when the ghost was asked to knock 10, 15, 20 or 100 times it cheerfully responded. The police remained on guard till 4 o'clock in the morning. The officers were amazed at the strangeness of the affair, but are unable to explain it, except by saying: 'We seem to be up against the real thing.' The entire neighborhood is nervous and the police are on guard again to-night."

G. W. Kates and wife have had a successful month of labor in Springfield, Ill., during October. The lectures are reported as having been of high merit, and the spirit messages and descriptions by Mrs. Kates have been convincing to all. She also gave a forcible lecture to ladies only, on "Motherhood." Every woman in the land should hear that lecture. These workers are engaged in Minnesota for the winter. Address Mrs. Kates, 301 Highland avenue, Minneapolis, Minn.

The London Star says: "The British Consul at Hiroshima recently heard how the grave of a British naval officer, who died of Hiroshima, in the inland sea of Japan, was carefully kept in order by the peasants. The consul got a history of the lonely grave. Here are some extracts: In the first year of Meiji (A. D. 1868) her Britannic Majesty's ship Sylvia was proceeding through the inland sea when an officer named Lake fell ill. He was landed at Hiroshima, while the Sylvia proceeded and cast anchor at Enoura Bay, to await his recovery. However, he died, and Captain St. John buried his remains in the grounds of the Temple of Peace, at Enoura shrine, and set up a wooden cross. Years afterward, when this monument had almost decayed, the natives said: 'Truly, it would be too sad if the grave of our solitary guest from afar, who has become a spirit in a strange land, were suffered to pass out of all knowledge.' So Terawaki Kameo, head of a village guild, set up a stone monument, the shore folk with one accord leading help. This was on the seventh day of the eleventh month of the fourth year of Meiji—that is, 1871. Since then nearly thirty winters have passed, during which time the shrine have not neglected to take good care of the tomb. From the tenth to the sixteenth day of the seventh month, in particular, the natives clean and sweep the grave, and offer up flowers and incense, mourning and consolation."

Geo. W. Kitcher, secretary, writes from Louisville, Ky.: "The news I shall give you from this part of the country is not as good as I have been giving. When the time comes that societies and others employing mediums will be compelled to have an iron-clad contract drawn up, signed, and a bond given to ruin the same, I think it is time to call a halt; such has been the experience our society has just gone through. We had a verbal contract with Mrs. Magdalen Vestal of Dayton, Ohio, for this month, and after serving three Sunday evenings, and as our audiences increased, Mrs. Vestal demanded more money—because we did not consent she left our society without any notice, and of course may have left us without a medium to finish out the month, but we are fortunate enough to have good mediums here. While it did not inconvenience our society, such actions may injure Spiritualism. I desire to call the attention of all societies to this fact, that when a mediumship is to be used for a money-grabbing purpose, it is not our National Association's concern, and we put a stop to it. Of course I believe in live-and-let-live. My idea of mediumship is to enlighten and educate the public of the truths of spirit return. I write you the above not to injure any one personally, but to put other societies on their guard for the benefit of our cause."

The Rocky Mountain News says: "A curious case of psychic influence, or rather phenomenon—or was it a coincidence?—has been generally discussed at army headquarters for several days. J. Brinken, clerk in the paymaster's department, of the United States, stationed at the department in the midst of death on the night of Friday, September 22, plainly saw his mother, Johanna Brinken, standing at a window, as in her earlier portraits, and was waving her hand at her son as if in farewell. The dream had such an impression upon Mr. Brinken that the next morning he told the employees of the office to put down the date and the circumstances, so that there would be no question as to its authenticity. Recently Mr. Brinken received word that his mother had died in Oakland, September 22, Friday, the night when he saw her. The coincidence is striking. The news of her death would probably complete the chain of circumstances, making the dream co-

incident with the death. Mrs. Brinken was buried on September 29." Mattie L. Monroe writes: "During one of the sessions of the S. S. A. W. at Seattle, a message was received from our bereaved sister, Mrs. W. O. Lovejoy, stating that the Masons had refused to bear the expenses of her husband's funeral as he had not paid his dues to the lodge. A quick response was made to her appeal, all business being suspended for the moment and a collection was taken to which all responded liberally, with a further donation of one-half the proceeds of an entertainment. Mrs. Maybree, pastor of the Church of the Soul, officiated at the funeral, which was held next day at Masonic Temple. The Masons did bear the expenses over and above that raised by the Church of the Soul and the Seattle society."

Dr. J. C. Bantford, prominent as a Spiritualist, writes: "On November 1, 1900, to April 1, 1901, our address will be changed from Grand Rapids, Mich., to Dayton, Fla., where we have purchased a site and are about to build a modern winter hotel and sanatorium, to accommodate 100 guests and patients, and expect to have it open for business December 1, 1901. Remember, after November 1, 1900, address all letters for us to Dayton, Fla., and make all money orders payable to us, on the Dayton post-office."

Amos Lunt, the hangman of San Quentin prison, Calif., who has a record of twenty executions in five years, is now a mental wreck from insomnia and hallucinations. He has not slept well, because every time he falls into a doze he sees the spirit of some of the murderers whom he has sent to the other world. Especially is he haunted by the spirits of Durrant, who murdered two girls in a chamber of Hanchester, and John Miller, whose head was nearly taken off when Lunt made a miscellany in the rope. Warden Hale will send Lunt to a sanatorium and attempt to restore his mind.

W. E. Bonney writes: "As a believer in organized effort for the purpose of uplifting the masses of the people from the mire of creedal formalism, superstition, mental and bodily slavery and other impediments to progress, I wish to make the following proposition to the officers of local societies or individual reformers who are in sympathy with the objects of the N. S. A. During the coming six months I will contribute 10 percent of my earnings as a lecturer upon spiritual and humanitarian subjects to the N. S. A. Mayer Fund. Furthermore, I will say that my services can be obtained by struggling societies at a very moderate sum. I will give lectures and assist in organizing or re-organizing societies. My lectures embrace a wide range of subjects and are calculated to stir up an interest where the cause is needing a special effort. Should either myself or Bonney be called away from other points it will not interfere with our regular meeting at 26 East Van Buren street, room 200. We will conduct meetings there with the help of other mediums each Sunday at 2:30 and 7:30. (Please note change in time.) I wish to correspond with secretaries of local societies and camp managers in regard to future work. Will give good references from societies who have previously engaged me. Let me hear from you. Address 3310½ Rhodes avenue, Chicago."

It is said, that the notorious Jules Wallace is now operating in Cleveland at Memorial Hall, under an assumed name. He is about the worst specimen of humanity that exists to-day. He is too vile to associate with decent people. A lady medium would like to enter into a partnership with a good lady lecturer and medium to travel, or work in Chicago. Address Mrs. L. H. U. 634 West Sixty-third street, second flat, city, care of Mrs. Mahan.

Correspondent writes from Indianapolis, Ind.: "J. C. F. Grumble closed a successful lecture engagement at the First Spiritualist Church. Crowded houses greeted the speaker as the exponent of Universal Religion. Mr. and Mrs. Pettibone are also here, holding successful seances in the church before large audiences. Mr. Pettibone's work is straightforward and above board, while that of his wife in clairvoyance is unchallenged. Mr. and Mrs. Pettibone expect to make a tour around the world with Mr. Grumble in 1901 in behalf of Universal Religion."

Henry Peterson writes from Seattle, Wash.: "Inclosed herewith please find five dollars for the above described books, as I have the five on hand. I do not think I have the money for anything more important, and as for extra 'Progressive Thinkers' in the house, I can always do a little missionary work with them. It is the best and most important paper printed in the world. May it ever progress and at last be found in every household in America."

Charles Brockway is now at Galveston, Texas.

### The National Spiritualist Lyceum Association for 1899.

The officers elected to serve the National Spiritualist Lyceum Association for the ensuing year are as follows:

National conductor, J. B. Hatch, Jr., Boston, Mass.; assistant conductor, G. W. Kates, Minneapolis, Minn.; national guardian, Mrs. M. J. Stephens, Washington, D. C.; assistant guardian, Mrs. C. D. Pruden, Minneapolis, Minn.; secretary, Mattie E. Hull, Buffalo, N. Y.; treasurer, W. H. Bach, Lily Dale, N. Y.; trustees, Dr. A. A. Kimball, Malden, Mass.; Charles A. Brown, Bangor, Me.; Mrs. V. A. Dambach, Buffalo, N. Y.

In addition to this report the secretary would announce that the officers of the association voted in their last business meeting to issue in the near future an octavo, which will be published monthly, entitled "Thought Gems." These series will contain series of Lyceum lessons. The lessons will be contributed by all Lyceum workers, and the Lyceum workers all over the country are invited to co-operate in this work.

The trustees voted to send one dozen copies of *Thought Gems*, gratis, to every Lyceum. We could not send more of the sheet, will be twenty-five cents per copy for one year, or fifteen cents for six months.

The officers of the N. S. A. are sure the lesson sheets will supply a long felt want in the Lyceums, and trust after the leaders shall have received the *Thought Gem* sheets, they will make an effort to introduce them for general work in their respective Lyceums.

MATTIE E. HULL, National Secretary.

### A FAREWELL.

Golden locks and tresses gay,  
Sweetheart, they must pass away.  
What is life? A little space.  
What is love? A little grace.  
Then good-night! and so we rest  
With a rose upon the breast.

Golden locks and tresses gay—  
Time shall frost them o'er with gray.  
Shall we wait till the growths old?  
—Betwixt with me till the gold,  
 bidding the night to rest,  
With a rose upon the breast!

—Atlanta Constitution.

## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES.

### HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

#### OUTSPOKEN THOUGHTS.

It must be a matter of congratulation and rejoicing to all who have the welfare of Spiritualism at heart, and is in perfect accord with the heavenly-impressed character of the great reformation, now being effected in the minds of men by the spirit world, that the subject referred to in last month's leading article of this journal, namely, the so-called declaration of the principles of Spiritualism to the outside world, to the scoffing and unspiritual, or creed-bound and priest-ridden crowd, so much clamored for in America, has been wisely left in abeyance by the good sense and judgment of majorities at recent American congresses.

We have had more than enough of the insolent and ignorant

#### ECUMENICAL COUNCILS.

defining morals and faith on false and assumed authority, enough of such inconsistent and wretched compromises as the Augsburg and Westminster confessions of faith, and we suffered, and are still suffering too much from these noble achievements of ecclesiasticism, not to be warned most effectually against imitating their bad example in the remotest degree. Moreover, what authority has one individual, or a committee, or even a whole congress, to speak in name of all Spiritualists, to define the opinions and beliefs all must share, before they can be admitted to the great brotherhood. The only authority that could draw up a confession of faith for us, is the spirit world that originated the movement, by once more manifesting itself to us when we had all but forgotten its existence. But what do the wisest and highest of its denizens who have spoken to us of late, lay down as the fundamental rule to be followed by all earnest truth-seekers, but the absolute supremacy of our own reason and its unresisted use. "We have your facts," they said, "to serve to you as beacon lights; we may even assist you to draw them from the right conclusions, but yours must be the labor and truly yours will be that truth only, which you have found yourself by the torchlight of reason, instead of accepting it on the authority of either spirit or man." Unfortunately for those who reduce and lower Spiritualism

#### TO THE LEVEL OF A CREED.

this light does not serve all eyes alike, whilst truth is many-sided and may be viewed from different aspects, and thus the search for it may result in very different minor results, even though all searchers may stand collected round the central truths of spirit world and spirit intercourse.

It is sometimes asserted by our opponents, that our thinking will be our ruin, that it will lead to a perfect babel of diverse and warring opinions, tending to and finally ending in disintegration. The wish no doubt is father to the thought and might deserve some consideration if our work were all of man, if it were not an evolutionary movement, brought about, guided, and controlled by the spirit world, making for freedom, and in this freedom, in the free and untrammelled exercise of thought and the free interchange of opinion on any subject relating to it, finding its strength and its efficacy. Untrammelled principles, even if it were attainable in life and could be expressed comprehensively and truthfully in a public manifesto, would be the

#### DEATH OF SPIRITUALISM.

or at least would check its progress, cause its truths to crystallize into dogmas and paralyze that subtle, ever-active propaganda, by which it has thrown the whole thought of the age into fresh channels and fresh moulds during the short period of fifty years.

There is no such tie, one bond of union, that keeps all true Spiritualists together, namely, to follow truth.

#### WHEREVER IT MAY LEAD.

to and to make life one consistent, steadfast aspiration to that higher spirituality, which will determine our position in the great Hereafter. Herein we all join issue, but even with regard to this Hereafter, with regard to the great question of immortality, we are not unanimous. The indelible continuance of the little mortal man after he emerges at death from his present chrysalis condition is not to all of us a sure and certain warrant of individual continuance through all the eons of eternity, of which our little intellect cannot even form a conception, but appears to some rather a boundless piece of supererogation and self-inflation, since the most exalted spirits can or will not give us an account of the final destiny of the human soul after rising from stage to stage into heights of inconceivable perfection, that can but culminate in long self-illumination and re-union with God. There are other good and earnest Spiritualists, who, seeing that there are millions of human souls still completely on the animal plane when leaving the earth body, assume what they call a conditional immortality, who believe, that human souls, like the souls of animals, may actually be lost by being incapable on the astral plane to hold their soul-elements together as distinct self-conscious entities, that for a shorter or longer period they continue to live a vague, half-conscious dream life, and then return and wait for the great uniting soul-substance, until, like the elements that composed their earth bodies, they sooner or later are once more called upon to participate in the Universal Divine Life. Finally there are those, and they count by millions, who hold to the belief that one life on the earth plane is insufficient to develop the higher soul faculties and powers required on the astral plane, and that all of us without exception must pass through repeated reincarnations on earth, no matter how well we may have acquitted ourselves in one.

It is manifestly impossible to include all these divergent views in one

#### DECLARATION OF PRINCIPLES.

and it would be manifestly unfair and highly mischievous to exclude from our ranks those who honestly hold them, though they may worship the ideal as keenly and build up a noble character as indefatigably as the would-be "orthodox" authors of the declaration of principles. Considering the acknowledged character of those who clamored for this declaration, and as leaders of thought in our ranks submitted it in more or less elaborate form, it would be little short of criminal to suspect that they were actuated by other than the very best of motives. At the same time we cannot be blind to the fact implied by their action, that a little of the heaven of authority-faith, the mother of all creeds, still adheres to them and that instead of rejoicing in the absolute freedom which is the priceless boon of Spiritualism, have even us they would fain emphasize and elate their own leadership by circumscribing this free-

dom of thought by a code, to which everyone claiming to be a Spiritualist must subscribe, whether he agrees with it or not. It is here where credulity inserts the thin edge of the wedge that cramps and fetters the mind, when finally driven home.

Science, with all her accuracy of induction, has at last been obliged to put her official stamp on certain fundamental facts, to which Spiritualism owes its "raison d'être," and of which in spite of obloquy and often fanatical opposition, we have all along maintained the reality. These facts are our bulwarks, and it is firmly entrenched in them, that each of us individually must construct

#### OUR OWN EDIFICE OF TRUTH.

more or less assisted of course by human and spiritual guidance, yet never abandoning to others the control of our chief life's work. If we reason from facts only, and not allow imagination to lead us from the straight road laid out for us into mere assumptions not warranted by our facts, we must necessarily arrive at conclusions on the main points at issue, which, though not absolutely identical, are sufficiently so to render formal confessions of faith quite unnecessary. Far stronger bonds of union than these are our common sympathies, aims and objects and our common aspiration. If we but cultivate these, and at the same time do all that in us lies, each in his or her own sphere and to the best of our ability to spread the glorious light vouchsafed to us to others yet in comparative darkness, and without throwing

#### PEARLS BEFORE SWINE.

draw onwards and upwards any receptive soul we come across, or better still devote our time and our efforts to the spiritual welfare of humanity in general either by word or pen, without calculating on or expecting any immediate and visible results,—then we do all that can be expected from us by our spirit friends, and may rest assured that our efforts will not be wholly in vain. As they are the instruments of higher powers that send them to us, so we are expected to be theirs, if we choose to for the purpose and must obey those behests that come to us, we know not how. By means of this propaganda, Spiritualism has made its wonderful conquests since its modern inception, and will go on conquering in the future if all of us are alive to our duties and responsibilities towards it.

## A COMPARISON.

### The Tailor and the Theologians.

We are all familiar with the story of the tailor who took a notion to have a nice dinner. He went around to his friends, stating that he had a fine, plump goose, and if he had some things needed to make the soup, he would be thankful. One gave him some vegetables, another, salt, another, pepper, another some butter, and another, some meat; altogether sufficient to make a nice soup without the goose (which was an iron one).

Our theologians having in view a nice thing in the shape of five pickings, tell their neighbors and friends they have a Holy Bible; but it needs something to make it effective; it being the foundation for a system which, when put into practice, will save their souls.

Now, the Bible plays about as much a part in this system as the tailor's goose did in the soup. The first thing the theologians need is a total depravity doctrine which they construct from the account of Adam's disobedience. Well, they don't find it in the Hebrew scriptures nor the gospels, so they go to their neighbors and friends and borrow. Upon examining the biblical account, they start with the statement that Adam was a good man. Jesus says evil cannot come from good. "A good tree cannot bring forth evil fruit." Therefore, if Adam was good, he did not disobey God's command; or else the disobedience was good. If he was not good, God created him evil (the good not being good, create himself evil, and being in that case was evil). For Jesus says, "Neither can an evil tree bring forth good fruit." (Matt. 7:18.)

When did Adam go from his goodness? Things have to be said. Did he go from the sentence pronounced against him for disobedience? Let us see. "Cursed be the ground (not Adam) for thy sake." Did that affect the moral or spiritual status of Adam? Not at all. They tell us that eating the apple deprived him. Just before he ate it he was good. How could he become depraved while he was good? Will some logician explain?

But giving the theologians their way, let us turn to Gen. 8:20 (if memory serves me) and read something like this: "I will no more curse the earth for man's sake." The millions before the flood had to eat their bread in the sweat of their face; but after that, the earth was to be no more cursed. Ezekiel thought so, too, for he said, "The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (Ezek. 18:20.) And this in accordance with the whole teaching of Jesus.

But this total depravity doctrine, which was borrowed from outside the Bible, must have a remedy; some plan of salvation must be devised, so like the tailor, the theologians go out borrowing; for the Hebrew scriptures and the gospels, like the tailor's goose, give no substance.

The Jews sacrificed human beings to their Jehovah. (See Judges 11:30 to the end of the chapter. In no instance is "burnt offerings" (passing children through the fire) mentioned as vicarious atonement, nor has it any reference to Adam's sin. There was no occasion for it, if Ezekiel and Jesus speak the truth. The other prophets ignored the account of Adam's transgression (so-called) and the gospels are silent on the subject, though Jesus was particular in his teachings regarding the salvation of the soul as seen in Luke 18:18 et seq., and in Matt 25:30 et seq. It is true he speaks of being a ransom for many, but not as a vicarious atonement to justify God in forgiving sinners.

In fact, the Bible, like the tailor's goose, is really a pretext. Hundreds of sects—many diametrically opposed—make it the foundation of their creeds. But what does that signify? It serves their purpose; that is enough.

The fact is, the church is a social and secular, rather than a divine institution, enjoying the prestige of popularity, and supported by all the attractions that oratory, music and scenic art can lend, while at the same time it serves to gratify man's religious instincts, such as they are.

—E. J. SCHELLHOUS, M. D., Rosedale, Kans.



## THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument is substantially the same as that employed by Prof. Hare in his early investigations. It is improved upon in many respects, and is able to record more than seven years, and in the hands of thousands of persons has proved its superiority over the Planchette, and all other instruments which have been brought into vogue, both in regard to certainty and correctness of the communications received by its aid, and as a means of developing mediumship.

Do you wish to investigate Spiritualism?

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Do you desire to receive Communications?

The Psychograph is an invaluable assistant. A pamphlet with full directions for its use.

Formation of Circles and Cultivation of Mediumship.

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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 of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry 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.

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

HUDSON TUTTLE.

Arthur R. Siddals, Burton-on-Trent, England: Q. The replies given to questions in The Progressive Thinker frequently meet my own mental queries. Please find a question enclosed, which I thank you for answering in anticipation. I have heard it stated that the Hebrews in their first traditional history only gave the ages of the patriarchs as normal, but afterwards becoming acquainted with Egyptian history and finding it antedated their own, they (the Hebrew historians) added a considerable number of years to the lives of the patriarchs so as to show their own history as antedating that of any other nation known to them. What authority is there for such a statement?

A. Until the fabulous escape from Egypt, there was no "Hebrew nation." When the "Hebrews" went to Egypt, they were only a wild Bedouin horde. The only intimation of their existence outside the pages of the Bible, is the strong Semitic or Jewish features of the slaves mentioned on the walls of the temples. They might have been Jews or Arabs, or any of the tribes of the Semitic stock. There is not the least evidence beyond this shadowy resemblance that these slaves were "Hebrews."

Of the traditional history of the patriarchs there is nothing known, and hence all speculation as to why the "Hebrew historians" made the ages of the patriarchs so fabulous can have no foundation. There is no authority whatever for such statements.

The early records of all races abound in similar incredible and impossible fabrications.

The "Mosaic Books" are the concrete traditions of the Hebrews, and it is difficult to imagine any preceding fancies more improbable. Supporters of the divine authority of the Bible, well know that with increasing knowledge, fabulous stories of the early history of man kind will be rejected and with them the claim to infallible inspiration, and seek by every means to explain and gloss the more unbelievable passages. Their commentaries are often as childish as the passages they attempt to explain, and always reckless of exactness and truthfulness. They are satisfied with any gloss that is plausible, caring nothing for the source or exactitude. The age of the patriarchs stands as evidence of the early perfection of man just from the hands of his Creator, and for thousands of years the Bible teachers have pointed to them as glorious examples of the direct power of God in sustaining life. The age of Methuselah has become a proverb and synonym of longevity. He lived almost from the creation until after the flood, though he was not in the ark. It is left secret how his life was preserved. The ages are given with exactness and if rejected, the entire book might as well be included.

Eliza J. Snodgrass: Q. An excellent young man, in every way most exemplary, became interested in the study of the Bible, and at last possessed with the delusion that God desired he should not live, and took his own life. What was his condition on entering spirit life?

A. He would awake in his new life with profound regret so far as he was conscious of anything. He meets with no punishment or criminal for he has committed no crime, as crime implies intent, and there can be no intent or choice when reason is silent. The motive is supreme, and he yields. The normal condition of the mind is not suddenly regained at death. How long the shadow of earth-life is reflected on the spirit depends on many and varying conditions. It may be days, months or years, but at last the spirit will become free. Insanity which comes from physical cause, as an injury to the brain, at death at once passes away with the body which by its inability to respond to the spirit gives it expression. It is not so with derangement of the mental faculties as far as the activity of thought brings about organic congestion and change. Not only the body but the spirit is involved, and beliefs are retained—for a time—until outgrown under the superior instructions of spirit friends.

E. R. P. Santa Rosa: Q. What value have Jewish or Russian bath? In certain instances these baths are of great value, but when taken as a panacea for all diseases, they are over-estimated. In fact their use may become positively injurious. It may be taken as a fundamental principle without exception, that whatever depletes the vital forces, leaving a feeling of weakness and lassitude is injurious. A bath, hot or cold, against which the system at once reacts, is beneficial. If there is no reaction it is harmful, or if the reaction is followed by weariness.

An extremely hot or cold bath may be called for by extreme conditions of the system, but it should be evolved as a common expedient. It may be stated that any condition which is unpleasant, either of body or mind, is unhealthy. Perfect agreeableness in surroundings is essential to continued and perfect health.

"M." If we make Spiritualism applicable only to the future life, we fall into the same error that those who believe in the old dogma that this life is of value only as a preparation for death. Spiritualism comes to us not only as

the doctrine of a future state, but as the instructor in right living in this earth life. When it goes beyond the action, and asks why it was done, causing the student to seek the cause to meet, away, the struggling soul often finds that in small things it has won more lasting laurels than has a martyr, for they have been done under the impulse of unswerving duty. The little girl who nursed the wounded lark for sweet pity's sake until fully strong, it mounted skyward with its wealth of song, from the same impulse, devoted herself to the wounded in the carnage of battle, when the Crimea trembled beneath the warping nations. Her soft hand cooled the brow of fever, bound with magnetic touch the gaping wound. Her lips spoke the cheering words of hope when all others were silent. Her influence extended, until multiplied a thousand fold, when in our own great war the armies were attended by legions of mercy.

C. J. Colvin, O. T. Q. How do spirits communicate with each other? A. They speak to each other in languages similar to those they employed during their earth life. Those on the same plane are receptive of the thoughts of each other, and what is termed "thought transference" is a faint illustration of the method.

F. W. D. Chicago: Q. (1) Was there another city where London, Eng., now stands? Is there history of same?

2. Who was the first Pope of the Catholic church. The Catholics claim St. Peter, and I have heard that Constantine was.

3. Did Robert G. Ingersoll ever investigate the phenomena of Spiritualism? If so, how did he account for same?

(1) London, the great center of modern civilization, and of the world's commerce, was not founded on the ruins of another city. Its first mention in history is in Roman station, established in the reign of Claudius, to maintain the empire's supremacy over the rude northern people who dwelt in caves and lived by the chase. It was fortified under the rule of Constantine the Great, and became somewhat similar to the existing form of the city of western border. Since that time it has steadily grown in power and opulence.

(2) It is difficult, if not impossible to decide who was the first Pope, for the line of popes as given in the so-called church histories, according to St. Peter, is unquestionably fictitious; the invention of pious priests many centuries after the events. In fact St. Peter and a score or more of his so-called successors of Popes, in the office without church, for the Catholic church then had no existence.

(3) Ingersoll never found time to investigate Spiritualism. His method of thought was the very opposite of the spiritual.

Mrs. Hinkley: Q. A lecturer on woman's suffrage stated that at one time in some of the states for some time women were allowed to vote, and were afterwards deprived of that right. Is this correct, and what states granted it?

A. The original constitution of New Jersey was drawn in such haste that it gave the ballot to "all citizens of the state," who were 21 years old and owned fifty pounds. Sex was not mentioned, and for 31 years women, negroes and aliens had the right to vote. This right was taken away by the law of 1807, which restricted the franchise to the white male. The women availed themselves of this privilege as proven by the reason assigned for the change in the wording of the law. (See History of the People of the United States, Vol. III, p. 147.)

### Psychography.

Impelled by a sense of duty, I feel that I ought to bear my testimony to a little seance with Medium Keely in which I obtained writing on slates under absolutely test conditions.

The seance which I employed beforehand were not on account of any doubt or skepticism on my part, but solely for the purpose of public narration. I desired the writing and obtained it in a way and under the conditions so that those to whom I tell it will only have these two alternatives: either first, the writing actually occurred between two slates while they were securely fastened together; or second, I am lying when I tell it. Some will take the latter alternative, for I am different from George Washington—he couldn't lie. I won't.

The following is a true account of the transaction: While attending the Marshalltown Camp in September, I went to a store and bought two slates of the same size. With the slates in my hands I went to a hardware store and borrowed a gimlet and bored four holes through the rims of the slates—one at each of the two ends and at each of the two sides of both slates. I then passed a strong hard cord which I first put through the holes at the end of the slates and tied a tight double knot. I then put both ends through the holes on the side of the slates and tied two hard knots. I did the same at each of the holes and when I got around the slates to the holes where I started and where I tied several hard knots and when done there were several feet of both ends of the cord remaining.

I then tied the slates to my body around my waist. This fixed the slates securely to my person, allowing no person to touch the slates till this was all done.

I then wrote questions on a slip of paper and the names of five spirits known to myself and sealed the paper in an envelope and put the envelope under the bosom of my shirt.

I then called upon Medium Keely and while going there, seeing the slates dangling to my side, a number of people followed me and stood in front of his tent while I conducted the experiment. During the seance Mr. Keely told me the questions that I had buttoned up in my shirt bosom. I sat alone most of the time always holding to the slates which were tied to me. Mr. Keely was running around in the tent, sometimes sitting with me and part of the time outside of the tent. He invited me outside in front of me and after placing one hand above and one hand below the slates for a moment, told me to open the slates to see if there was anything written on the inside, remarking if it was a failure it was an honest failure. I started to untie the knots, but seeing that it would be too tedious a job as the people were waiting, I untied the knots. The slates had plain writing on the enclosed sides, signed by five spirits, the same names that I had enclosed in my bosom, which I then showed by opening the envelope.

The experiment lasted about twenty-five minutes. No pencil was used—that is no pencil was enclosed between the slates. This is the exact occurrence, and I have tried to tell it just as it occurred, without going into details too much.

T. W. WOODROW.  
Kansas City, Kans.  
"Longley's Beautiful Songs." Fourteen beautiful songs, inspiring songs, with music, by C. Payson Longley. Price, by mail, 20 cents. For sale at this office.

## MRS. M. E. LEASE.

Enthusiastically Received at Indianapolis, Ind.

SHE LECTURES ON "THE POLITICS OF THE LORD'S PRAYER" AND SPIRITUALISM.

Mary Elizabeth Lease faced an audience of between two hundred and three hundred people at Shover's hall on East Market street, October 15, at Indianapolis, Ind., when she arose to speak upon "The Politics of the Lord's Prayer." Mrs. Lease's personality would attract attention to her anywhere, says the Sentinel. She is so extraordinarily tall and her face indicates determination and strength of character. She was dressed in plain black silk crepon.

Mr. Byron C. Barge presided over the meeting. A vase filled with cut flowers was on the table before Mrs. Lease. The audience sang "America" while all stood and Mr. Jack Hathaway played the piano accompaniment. Mrs. John Medart sang a solo, "Peace, Peace to Thy Soul." Mrs. Lease was introduced by Mr. Barge, who said she was not from Kansas or Nebraska, but from New York City.

In the audience were many of the most prominent members of the First Spiritualist Church. Mrs. Lease's talk was along the line of a necessity for a closer recognition of the brotherhood of man. Her voice is very powerful and her flow of words spontaneous. She never uses a manuscript and is not much given to the gesture. She was frequently applauded, especially when she made use of her characteristic expressions. She said:

"Mr. Chairman and Friends, Ladies and Gentlemen: An era of evolution of thought is upon us. The closing days of the nineteenth century are full of social and political upheavals and a wave of religious thought is sweeping over the world, baptizing the souls and consciences of men. Two thousand years of cultivating the science of money-getting, 2,000 years of the destruction of our fellow man, have demonstrated that we are not on the right lines of thinking. For 2,000 years politicians have exploited their schemes for the salvation of man in this world, and priests have exploited their schemes for the salvation of souls in the next. Both have failed because they have not conformed their deed to their creed, their practice to their profession. Our civilization is filled with inequalities, injustice, social barbarities, false teachings and selfishness. We have stained the spotless robes of humanity with blood.

"Ethically we say, 'Beware ye one another's burdens.' In business we say: 'Everybody for himself and the devil take the hindmost.' Men are reaching for the hindmost. Men are reaching for a scheme of salvation so pure and simple that all may understand. Nowhere in the teachings of Christianity—and I would have you discriminate between 'churchanity' and Christianity. The world is burdened with 'churchanity,' but we have had so little of the genuine Christianity that we scarcely realize the genuine article when we meet it.

There is as much difference as between light and darkness. The speaker of the modern day. Nowhere in the teachings of practical Christianity do we find mystery or uncertainty as to life's duties. All is simple, clear, direct. God is the father of men and they are his children before one paramount law, the law of love. 'Thou shalt love the Lord with all thy heart and with all thy soul and thy neighbor as thyself.' As man came up from the animal plane of life and the soul of the animal was changed to God changed. He was not looked upon as a far off. Man absolutely refused to swallow the theological conceptions and priestly pills and powders.

"How can you love God whom you do not know and at the same time falsify and torture the brother whom you do know? Men began to realize that the only way we can love God is by loving and serving humanity and making the world better than we found it. This conception of God, this conception of the eternal purpose of man, is everywhere today permeating the minds of the people. We are throwing aside our old conceptions. We are having a clearer conception of God and God's justice and the relation which men bear to God. We are beginning to realize that we can only save ourselves by saving others. Because our theological conceptions are changing we begin to-day to understand more clearly the meaning of that prayer which we have been sending up for well nigh 2,000 years. The prayer which we call the Lord's prayer. We are beginning to-day to understand—only to-day.

"Let me illustrate briefly. A deacon sat under his own vine and fig tree, happy and contented. A destitute, hungry tramp came wandering by and asked the deacon for something to eat. The deacon said: 'You are a respectable looking fellow.' 'I am hungry,' said the tramp. 'You are unwashed and unsanitary.' said the deacon. 'I am hungry,' replied the tramp. The deacon asked: 'Do you know the Lord's prayer?' 'No, I don't believe I do,' answered the tramp. 'Will you learn the Lord's prayer if I give you something to eat?' again asked the deacon. 'Yes, I'll do anything you tell me to, for I'm very hungry,' the tramp responded.

"The deacon brought out a white, tempting loaf of bread and said: 'Now repeat after me: 'Our Father who art in heaven.' 'Our Father,' said the tramp, then with a sudden inspiration he added: 'Did you say our Father?' 'Yes, our Father,' said the deacon. 'Do you mean to tell me that you and I are brothers?' 'Yes, said the deacon, now slow.' 'But the tramp told me your Father's sake cut that loaf of bread thick and cut it quick.' (Laughter.)

JUST BEING APPRECIATED.

"So we are to-day just beginning to understand the meaning of this prayer. The true principles have not always been the criterion of all that professes his name. We pray 'thy kingdom come, thy will be done upon the earth as it is in heaven; three hundred and sixty-four days in the year, but on the three hundred and sixty-four day we go to the polls and vote for the kingdom of the devil. (Applause.) We turn down the men who have blisters on their hands and elevate to office those with blisters on their character. (Applause.) 'Forgive us our trespasses,' we pray, 'as we forgive those who trespass against us.' But it makes all the difference how strong we are whether we consider ourselves trespassers.

"Lead us not into temptation but deliver us from all evil, but we pay out more than one thousand millions of dollars for intoxicants. And to convert the heathen in a far off land, from official figures for every missionary we send twenty casks of rum, thirty-seven casks of gin and fifteen tons of gunpowder. Great is Christianity! Great is churchanity!

"Thine be the kingdom and the power and glory, 'we pray, 'in our freedom and blindness we ignore the fact that all power is as God may be, he must work through human instrument-

talities to consummate his plans. Only two conditions are required of us, we must be clean instruments and willing instruments. We are the instruments, the agents, the consciously obedient, by which God must use to consummate his mighty plans. We have ignored the fact. We have distinguished the two most potent factors of civilization, the school and the church.

"We celebrate every year the birth of the Christ child, but we see not among us the little boys only ten years of age, by which God must use to consummate his mighty plans. We have ignored the fact. We have distinguished the two most potent factors of civilization, the school and the church.

"Let us be consistent. Let us put into practical every-day application the principles which we profess. Let us be what we seem to be, or take down our signboards and be half-way decent pagans, if we can.

In an aristocratic church of New York, recently I visited there was an aristocratic, diamond-encrusted audience, some robed with paraphernalia of warfare, with guns and flags and bayonets, and as they marched down the aisle I noticed among them the state militia. As the hymn of praise was sung I thought it would be far more appropriate if they struck up the old hymn, 'Hail, ye, Johnny, get your gun.' (Laughter.)

"Christ abrogated, absolutely annulled, all class of rank in church and taught purely and simply the doctrine of human brotherhood. 'There has been no wrong committed, no injustice wrought, no crime that has not sprung from our having forgotten and ignored the principle of brotherhood. Give us universal brotherhood and the problems that attend it will be solved.' But the 'unfathomable' would be settled in twenty-four hours. We would have no need of political parties or platforms. There is ethics enough and politics enough in the Lord's prayer to make America take first rank in nations." (Applause.)

Starting from the proposition that science was fast tearing down the superstitious and the religious, the speaker of Christianity, she said the Bible was filled with Spiritualistic philosophy, phenomena and mediumistic experiences. In the Bible, said she, there is much that is wholesome and worthy and much that is unwholesome and unworthy. It is a book of well authenticated history filled with hopes and fears, triumphs and defeats of the peoples of old. As the geologist is able to examine a rock of a long time, so the student of the Bible can see a period long passed, to describe the entire structure, habits, and period of the beast, so can we from a study of the Bible fill in the habits, traits and inclinations of the peoples that lived long prior to the Christian era. So then it won't do to cast aside the Bible as a mass of fable and idle tradition.

Mrs. Lease argued that in the Bible are traces of much that has been attributed to the modern day. The modern day. The ark of the covenant is the ark of the old testament, the ark of the old testament is the ark of the old testament, the ark of the old testament is the ark of the old testament.

"Christianity and Spiritualism, she urged, were not antagonistic up to a certain point. Both sought life after death and both sought to make the dead live. The resurrection of Christ was, she urged, a most important argument in favor of the Spiritualistic belief. Christ arose after death and said, 'As I have done, so may ye also do.'

Continuing, Mrs. Lease became more intense and said: "Christianity tells us that the brutal murderer with his hands reeking with the blood of his victim may on the scaffold with eternity staring him in the face, make public utterance of his faith in Christ, and can then be redeemed from earth to heaven, there to dwell in perpetual glory. Spiritualism teaches that as we live so shall we die; that there is progression in life and death; that there is just compensation; that the man who lives right shall die right; that the man who has led a life of oppression and arrogant disregard of the rights of others, shall be rewarded in kind in the next world.

"I love to believe that this is true. I love to believe that the injustice of this earth is to be eventually righted by some unalterable rule of compensation. I love to believe that the man who entered into a vile contract with the contractors for the beef that was supplied to our boys in the war just closed, who was whitewashed and retired on half pay, shall in the endless cycles to come be fed on rotten beef and be met with all the tortures that came to our boys as the result of his infamy on earth. Such is the Spiritualistic doctrine of justice. 'I am hungry,' replied the tramp. The economic mission. It believes in the improvement of social conditions. It believes that the murderer shall not be allowed to breed children branded with infamy from their cradle; it believes that every child has the right to be well born into this world and should not be damned into this world. Spiritualism believes in vitaculture; it believes that insects as hogs and other brutes are carefully bred to improve their kind, so shall civilization be given the right to protect itself against the breeding of criminals indiscriminately.

"Spiritualism believes in caring for the physical. It believes that there never issued a nobler thought from an empty stomach, and its starving wretch Christ, that no saint ever had the gout. 'Christianity has spent the centuries in trying to keep the poor and struggling people out of drink; scientific religion believes in keeping them out of the people. It is far easier to do one than the other. Scientific religion teaches us how to die. Scientific religion teaches us that pure air, exercise, healthful surroundings, wholesome food and a little soap are far more efficacious in elevating humanity to eventual glory than the seven sacraments.

"As we believe this, let us live. Let us unite in teaching this doctrine of just rewards and natural consequences. Let us unite in working for elevation of human kind that humanity may be brought to higher planes and thus be fitted for that hereafter which is the coveted goal of all."

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## OUR BIBLE.

Early English Translations of the Bible.

English writers prior to the reign of Henry VIII, 1509-1547, are very scarce. The "Canterbury Tales" are credited to Chaucer, the reputed "Father of English poetry," who is said to have died about the year 1399. Polydore Vergil, an Italian, came to London more than a hundred years later and remained many years, becoming prebendary of St. Paul's church. About 1533 he published a book in Latin entitled "Anglica Historia." In it he made no mention of the Canterbury Tales.

John Leland, librarian of Henry VIII, ransacked the monasteries from 1533 to 1539, and could not find more than a cart-load of books. It was England's first writer, and the first and only writer that alluded to the Canterbury Tales prior to the reign of Elizabeth, 1558-1603.

In Vergil's aforesaid "Anglica Historia" he says:

"Perfect Letters, both Latin and Greek, shut out from Italy by nefarious warden, expelled, expelled, poured over the Alps through all Germany, Gaul, England and Scotland."

He further tells us that Margaret, mother of Henry VIII, the first of the Tudors, who reigned from 1485 to 1509, instituted at Cambridge two colleges, one dedicated to Christ Saviour and the other St. John Evangelist; that a little earlier Bishop Alcock of Ely founded a college consecrated to Jesus; that, following the example of Margaret, Bishop of Lincoln, founded a college at Oton, in a hall called Brasyn Nose; that another college called Corpus Christi was established at Oton by Richard Bishop of Winchester; and that in St. Paul's churchyard, John Colet founded a splendid school, which was taught by William Lily, "the first Englishman to teach Perfect Letters."

In the light of the foregoing evidence, it is not apparent that the revival of learning in England began with the reign of the first Tudor, 1485-1509?

There are stories about Gildas of the sixth century, Bede of the seventh and Wickliffe of the fourteenth. Gildas is said to have written the ecclesiastical work published in 1252. Of him Althorne's "Dictionary of Authors" says: "Everything concerning him, and even of the existence of such a person, is involved in doubt and obscurity." He might likewise have questioned the existence of Bede; for all we know of him purports to be recorded by himself at the end of an Ecclesiastical History attributed to him, doubtless a fabrication of the sixteenth century. And Wickliffe the meaning of the Reform "tion" is another probable myth. He is said to have translated portions of the Bible into English as early as 1382. His New Testament, based on the Vulgate, was first published in 1731. Leland says that he saw few of the rumored many Latin Books of Wickliffe.

Lady Anne Bacon, who was intimate with Queen Elizabeth from girlhood, is said to have been a Greek scholar. Elizabeth may have also learned a little Greek, but the statement of the old French historian that she translated the Latin Vulgate into Greek is incredible. Lord Bacon, the reputed son of Anne and Nicholas Bacon, but real son of Elizabeth, by the Earl of Leicester, her secret husband, quoted Scripture from the Latin in his "Essays" (1597-1625) as often without translation as otherwise, and probably had no English version. He wrote for King James a history of Henry VII, and referred to that time, little more than a century before, as "dim" and "ancient."

In the Shakespeare plays there are only three passages referring to Christ—none to Jesus, and no mention of the Bible or of an Old or New Testament. If there are any distinct quotations from Scripture I do not recall them.

Prior and up to the time of Shakespeare the only theatrical performances were of Passion plays. The playhouse was on wheels and the actors, priests, the apostate Judas was the chief villain. The stage was truly elevated, being the roof of the vehicle. The inclosure below was the property room. When secular plays superseded religious ones the avocation of the priestly actor was gone. The first theater built in London was in 1576.

Two hundred years ago the learned Jesuit, Hardouin, declared his opinion that the original version of the New Testament was in Latin. Why was it in the vernacular of Palestine, which was Aramaic or Syriac? The Latin Vulgate is falsely ascribed to St. Jerome, a myth of the fifth century. I have a reprint of the first English translation of the Vulgate New Testament, published at Rheims in 1582. The Old Testament translation came some years later, and was published at Douay, whence the English Jesuits had removed their monastery from Rheims. The translators allege that the Latin version was taken from the Greek text itself. The council of Trent (1545-1563), which seems to have been as occult a convocation as the biblical commission of King James a half century later, declared "this same old Vulgate edition" to be authentic, and decreed its speedy publication. But as late as 1585 Pope Sixtus V. expressed indignation that the decree was still unfulfilled, and not until 1592 was the Sixtine edition printed at the Vatican.

But alas there were errors in the Sixtine publication and it had to be superseded by a later one in 1592, called the "Clementine edition, which in turn had itself to be revised.

The Douay Bible was printed at Dublin in 1816, with its numerous notes and comments, under the direction of the priesthood, "corrected, revised and approved by Archbishop Troy." Its notes and comments offended the British Protestants, and the Irish Prelates were summoned before the Parliament to answer for their work. They had to declare the book of no authority, because it was not sanctioned by the Pope, nor received by the whole church! The offensive notes and comments were doubtless the same as in my own Vulgate New Testament, reprinted in 1833 by American Protestants, and certified to be "an exact and faithful copy."

Martin Luther, some time after becoming a monk, was surprised and delighted to find that the Bible was out of the Catholic church. He had translated it into German, and in due time the Protestant Bible superseded the Pope.

There are many passages in the New Testament that have a modern look, and a competent English scholar writes that the "original Greek" version contains French words. I await the specific proof. Anyway, I doubt the priority of the Greek version, and I suspect that both the Greek and Latin are modern monkish fabrications.

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