



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

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AN IMPORTANT COMMUNICATION.

The International Congress of Psychical Research.

The filling of a contract, or moral obligation to serve an organization which honors one by its selection as delegate to represent it, particularly when one must cross two continents, one of land, the other of sea, to meet the obligation, must be attended by perplexities and difficulties; yet the acceptance of such a trust should be its guarantee of fulfillment, regardless of hazard. Thus I determined to fill mine.

However, the fates do not discriminate in favor of him whose errand is majestic or whose purpose is sublime, and, neither Christian nor Mental Science, nor the philosophy of physics and therapeutics, have yet seized the art of control of railway baggage transference, but even the delayed other traveling half of me, my baggage—and consequent extra steamer fare and other freaks of a petulant mistress of events combined to disparage and hinder—could not prevent my attendance at the International Congress of Psychical Research in Paris, September 17th to 28th, 1900, as National and State (California) delegate. One of the most important in its deliberations of any of the many congresses held in that city during the Exposition.

There were bright and talented representatives from most of the great nations of the globe in attendance; Russia, Germany, Spain, Portugal, Austria, Holland, North and South America, and many of the smaller countries, but the English speaking force was decidedly weak, particularly from Great Britain and her colonies, and considering the great number of Americans in Paris, the United States should have had more than the solitary native to speak for the cause that had its awakening among us, viz., Modern Spiritualism.

When the report of the deliberations of that Congress shall be published and translated, the great importance of the subjects as presented and discussed will appear.

Our French brothers, if anything, are earnest and serious in their undertakings. And in the investigation of the occult and spiritual they have applied themselves as thoroughly and as studiously as to every other subject, treating it as a science, to be demonstrated as such and in a scientific manner. Therefore there is no frivolity or half-heartedness in their approaches through the most intricate passageways through the various phases of the occult. Therefore the desire to know the truth and the advancement of spiritual knowledge being paramount, there is little thought or opportunity for fraud, and mediumship is without a commercial quality and not resorted to as a business vocation. But if one has a gift or endowment in that direction, everything possible is done to foster and sustain it and its possessor.

The Congress was composed of five sections or groups, as follows: First section, Spirit; second section, Magnetic; third section, Hermetic; fourth section, Theosophic; fifth section, Groups Independent. The first and last days of the Congress were devoted to a general conference of all the sections, which were ably conducted and each section given ample opportunity, and a capable interpreter provided to translate at once to the audiences. The spirit section was presided over by the very popular and eloquent honorary president, Leon Denis, of Tours, France.

Quite a ripple of enthusiasm was manifest at the announcement early on the first day, that M. Pasteur, the eminent scientist had avowed himself a convert to Modern Spiritualism.

Cardinal to the faith of the Spiritualists of France, are the doctrines of Allen Kardec, who is their patron saint, and the majority if not the mass adhere strictly to the doctrine of reincarnation.

The imperial shadow of Catholicism still lingers like the fog-mist of the night when the storm has passed and morning is dawning, and everywhere is the gown and bonneted priest, and nun in evidence, and the shade of the church militant is over all; but they are nobly breaking away into freedom.

One young priest, Abbe Michael, was in almost constant attendance and spoke on various occasions. One of the most significant of his utterances was made at the banquet given on behalf of the delegates at the close of the Congress, and in effect, "that of the forty thousand priests in France, two-thirds of them were with the movement and of the faith, and desired to be emancipated."

It was noticeable that among the speakers, though several women of other countries spoke or read papers, the women of France were silent, but they were admirable listeners, and that is a commendable virtue much to be preferred to ill-adviced and much speech-making, sometimes. The Russian women, some of whom wore their titles gracefully and unassumingly, who appeared were unusually intelligent and interesting. The representatives of Spain were quick and alert, and talented and bright. Next to America (the United States) the courtesies fell to Spain, between which, on that occasion there was mutual

good feeling. Your delegate noted the deference of the seat of honor as being appreciated, to the vice-president, Mr. Delanne, whose quick response was characteristic of the entire courtesy of all, to the American delegate during the whole time of the Congress. His remark being, "We do not forget what we owe to America, and that you represent America here." I should note here that it is not lack of recognition which keeps our French sisters from taking a more active part.

Each of the respective sections was duly fortunate in instructive demonstrations of its own particular phase. In the Spirit Section were some plaster casts produced in Naples, which it was claimed were molded from the wax impressions of spirit faces, hands, etc., of decarnate spirits as presented through the mediumship of Madame Paladino, the celebrated phenomenal medium, and many crude drawings, some with a decided artistic touch, but none complete and finished and mostly all hideous in expression, giving one the impression that if the angels we are to meet on the other side are like these representations, we would better stay where we are as long as possible.

Besides these were the usual exhibit of spirit photographs, some of which were taken during the days of the Congress and in a darkened room. The most interesting of all, to me, were the photographs which I shall note directly.

In the Hypnotic and Mesmeric Sections, and practical illustrations of the same, were many interesting features showing the control of mind over mind, and also the effect of different objects, particularly various flowers, upon the subject while under control. But what was of most immediate interest to me, because of its scientific value in linking and sealing forever the possibility of decarnate existence and control, I found in the photographic collection of that eminent scientist, Dr. Baraduc, consisting of numerous productions of various subjects and under varying conditions, in the reproduction in photography of the astral body and of thought vibrations, the former as apart and distinct from the natural body, the latter as depicting the crystallization of thought through concentration; the various expressions of sensations as seen by contact of the plate to different portions of the body and the different emotions, from that of anger to that of prayer. In the thought concentration upon objects and animals the results were very marked, and in some instances very clearly defined. Pictures of objects upon which the mind was concentrated were displayed, showing an unmistakable semblance, while others were less clear according to fixedness of concentration or the lucidity of force of thought of the subject directing the thought.

The emotion of anger showed in its rotary cloudiness, sharp radiations thickly interspersed with darting pointed scintillations of a fiery appearance, while the radiations of the prayerful emotions were evolved in a soft, misty upward tending cloud, while a faint light seemed hovering over, either reflective or responsive.

These, because scientifically demonstrating things that the eye hath not seen, but that clairvoyance has long since discovered and declared, and sought in vain to prove to the skeptic their real existence, have opened up the sealed book of laws and bridged the way to tangible proof that man has a spiritual body that is perceptible even while decarnate, and if it may project itself in fact within the body, it may as a whole be scientifically defined when decarnate.

Apart from the Congress at which Dr. Baraduc was one of the most profound speakers, the fund of information gained through a visit of several hours duration to his personal laboratory, was a source of great interest and value to me, and very highly appreciated.

Through some electrical mechanism of his own devising, by a set of batteries and plates, the status or vital registration of the individual is taken through the vibrations or currents running through the body and divided by the opposite polarities of the fingers of each hand, the body as defined, being divided by an oblique angle gives the physical faculties to the section below the line, the intellectual and spiritual above. By placing the fingers of the opposite hands in close proximity to the opposite batteries, the vibrations of each side are recorded simultaneously on the respective dial plates, in figures. Thus the spiritual as versus the physical predominance of faculties and temperament of character is determined accordingly.

Having reduced this study to a science with great care the Doctor is free and happy to explain, and instruct such as are interested in his discoveries, and is soon to issue an extensively illustrated work. While not claiming to be a Spiritualist as the word goes, preferring to be known as a scientist, he has given to that cause inestimable service through his tireless researches, and proven through application of his higher chemistry the claims of the ages based heretofore on visions and personal experience, and made acceptable and tangible the things that the masses were unable to see except as mirrored on the susceptible film of faith, which now finds exemplification in undeniable proof.

ADDIE L. BALLOU.

San Francisco, Cal.

MEET THE ISSUE.

Quit Yourselves Like Men.

The Buck vs. Freitag-Brockway challenge was on added interest since the first-named gentleman made "The Progressive Thinker" his banker for forfeitable deposit of one hundred dollars. He thereby expresses a confidence in his own convictions. Money is, however, incapable, in itself, of making argument, or of passing judgment.

Let us hope that the parties to the controversy will speedily agree upon trial conditions that will be fair to both sides and pull off the contest. Spiritualists everywhere will note whether the parties of the second part quibble, waver, or retreat. A majority of us will be free from personal bias because all of the principals are strangers individually. I heard in the mountains of Mexico interesting endorsements of Mrs. Freitag's mediumship. Chicago friends speak highly of her psychic powers, and at the same time pay tribute to the sterling qualities of Mr. Buck.

It is to be regretted that a very frequent precedent to the ballot test requires that the medium be left alone upon the platform, while individuals and officials retire to a lower level for observation. If reading of ballots can go on under the close scrutiny of mortal eyes, may there not be something about the performance which is not acceptable to the spirit world?

There is a growing conviction in many minds that a great deal of the talk about conditions necessary for the production of phenomena is wholly human in its origin and is simply the blinding jugglery of sanctimonious trickery. We can hardly conceive of exorcise in the presence of mediums, and even more so perfect patience and candor. Means should be taken beforehand to know how many ballots are gathered from the audience and then see that those identical ballots and none others are used during, or remain after, the reading.

After Brother Buck has reached a conclusion of his pending differences, if still in funds, I would suggest to him that Chicago may have not a development of mediumship with which even the wonderful wealth of California can not compete. In the single line which now absorbs his interest, I quote from offers before me as I write:

Morse telegraph instrument (for rap) which can be carried in vest pocket or concealed about one's person, eight cents.

How to read names of friends written by audience (on ballots), five dollars.

How to read and answer questions securely sealed in broad daylight in presence of sitters, without opening or tampering with seal, one dollar.

Reading sealed letters in the pocket, or held ten feet behind blindfolded operator, ten dollars. The last you will note is a remarkably low offer, being at the rate of one dollar for every twelve inches of distance.

I can assure him our stocks are large and varied. If you do not see what you want in mediumship here you have only to ask for and pay for it. Development is sometimes only an affair of the Pocketbook.

Impudent superstitious thinkers in our ranks become nervous tools of the tricksters when they join the latter in crying that the struggle for nothing but the genuine is only personal persecution. "And pity 'tis the true," but there is a "woe" for the individual "by whom the offense cometh." In spite of danger boards and warning signals there is a certain, soon of late to overtake all who depart in methods from the path of integrity. The contest is for a vital principle, not against individuals. Shall trickery or truth become the synonym for Spiritualism?

An old Roman said: "Resist the first beginnings; a cure is attempted too late when through long delay the cancer has waxed strong. The symptoms of reaction against dishonesty are becoming so widespread that our cause will safely round the critical point and attain wider and more honorable acceptance after being purified from its dross."

GEO. R. WARNE.

IF WE ONLY UNDERSTOOD.

If we understood ourselves,
We might bid the tumult cease;
Where we find so much of sorrow,
We might find as much of peace.

We might break the chain of bondage
Binding us to earth so firm,
For the mighty oak now towering
Has its offspring from the germ.

So the germ of truth within us,
Planted there by the great good,
Would unfold our higher nature,
If we only understood.

If we understood each other,
Could desires and motives read,
We would feel the soul united,
While attending to their need.

But if in the outer selfhood,
Which is no part of the man,
We persist in still remaining,
Then our life is not began.

If in consciousness we linger,
On the threshold of truth's door,
And with pleadings long and earnest,
We might aid our fellow-men.

We'd extinguish clouds of darkness,
And the light would brightly shine,
And a voice would speak within us:
Rest in peace, the truth is thine.

If we understood, within us
Lies the secret of it all;
We'd be stronger in temptation,
For we'd heed the soul's own call.

If we understood the maker
As intelligence and love,
Then the man of his creating
Would appear as from above.

Soul, not sense, from thence would
Guide us;
Into realms before unknown,
And the eternal god within us
Would now sit upon the throne.

WALTER S. HULOND.

Falconer, N. Y.

PERTINENT SCRIPTURAL SELECTIONS

Upon Which Orthodox Preachers Would Do Well to Enlighten the Laity. Selected by H. V. Sweringen.

It has long been observed by the thinking laymen that only such texts of scripture were chosen by preachers for pulpit discourse as were capable of an interpretation more or less pointedly in accordance with the denominational views of the pulpit or the more general creed of orthodox Christendom.

All those scriptural passages which do not thus conform to the orthodox idea are quietly ignored if not treated with silent contempt. It is with the view of bringing prominently before the laity and the public those severely neglected passages of the Bible that I have gathered a few of them together for publication, hoping that the pulpit will give them more attention in the future than it has done in the past.

"The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

"That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

"Verily, verily, I say unto you, He that believeth on me, the works that I do he shall do also; and greater works than these shall he do; because I go to my Father." John xiv, 12.

How strange it is that the clergy who profess to be believers in the works of Jesus are not doing similar and greater works to-day! Not only not doing them themselves, but also persecuting and ridiculing those who are manifesting similar powers of mediumship without the pale of the orthodox ministry.

"And in the fourth watch of the night Jesus went unto them, walking on the sea."

"And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear."

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

"And Peter answered him and said, Lord, if it be thou, let me come unto thee on the water."

"And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus."

"But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord save me."

Matthew xiv, 22-30.

It seems that Peter did actually walk a few steps on the water but was too timid to rely fully upon the spirit power present in him, which no doubt Jesus was seeking to develop. To a limited extent Peter did exactly that which Jesus had done—walked on the water.

If to-day any medium in the presence of Christians would claim to have accomplished this or any similar feat, he or she would be looked for the lunatic asylum. The strength of the present day Christian faith in such phenomena, biblical or otherwise, is powerfully feeble, so to speak. It is represented by a very slender thread. According to biblical authority nothing has ever been accomplished that cannot be repeated, as the scripture first quoted here proves.

"And the Lord said unto Moses, Lo, I come unto thee in a thick cloud (dark trumpet sound), that the people may hear when I speak with thee, and believe thee forever. And Moses told the words of the people unto the Lord."

"And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes." (They were obliged to be clean to attend this seance.)

"And be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai."

"And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death." (The everlasting "conditions" of which so much fuss is made by the skeptical investigator of to-day, had to be observed then as now.)

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled."

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice."

"And the Lord came down upon Mount Sinai, on the top of the mount; and the Lord called Moses up to the top of the mount; and Moses went up."

"And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish." Exodus xix, 6-21.

It seems that those in charge of this seance knew the "conditions" necessary for its success, and if the people were not disposed to accept them all they had to do was to stay away. They might cry fraud, humbug, etc., as they pleased, but if they proposed to attend the seance they were obliged to obey the regulations and rules. It is not an uncommon thing for the true to be called false; for right to be called wrong, as well as vice versa.

"And the people stood afar off, and Moses drew near unto the thick darkness where God was." Ex. xxi, 21.

Another dark seance (a private one). It seems that these dark seances were quite common in Moses' time.

"And the angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed."

"And Moses said, I will now turn aside, and see this great sight, why the bush is not burned."

"And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." Exodus iii, 2-4.

Moses had some remarkable private seances, but the Christian church to-day

him, and he saw the Spirit of God descending like a dove, and lighting upon him:

"And to a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Matthew iii, 16-17.

There is no question about the mediumship possessed by Jesus. He was the greatest medium of the ages. The foregoing describes his clairvoyant and clairaudient powers in an unmistakable manner.

"The woman saith unto him, Sir, give me this water, that I thirst not, neither come I hither to draw."

"Jesus saith unto her, Go, call thy husband, and come hither."

"The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband; and he saw the Spirit of God descending like a dove, and lighting upon him."

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does not believe in their verity any more than it believes in much less remarkable though similar seances of the present day.

"And there came a writing to him from Elijah the prophet, saying, Thus saith the Lord God of David thy father," etc. II Chron. xxi, 12.

This is a clear case of independent writing.

"And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the Just; to make ready a people prepared for the Lord."

"And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years."

"And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings."

"And after said, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light."

"And, behold, there appeared unto them Moses and Elias talking with him."

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us tarry here."

"And when the disciples heard it, they fell asleep: and when they awoke, they saw Jesus on his knees, and he was talking unto them."

"And Jesus came and touched them, and said, Arise, and be not afraid."

"And when they had lifted up their eyes, they saw no man, save Jesus only." Matthew xvii, 1-8.

Now if this was not a materializing seance, what was it?

(To be continued.)

Unique Thoughts on Repentance.

A woman writes me that she is praying for my soul, hoping I may yet be saved, and she gives me the address of a "mission" where she thinks I might receive help.

A man sends me a warning pamphlet telling me I must repent my sins or burn in hell fire forever. Now, I really do not regret my sins. I consider them as stepping stones to a higher understanding of life.

Of course, I wish I might have been born wiser, with a foresight which would have enabled me to learn the truths of existence without having to pass through the Valley of Foolish Experience.

But not being born wise, I feel a certain amount of gratitude to my errors and "sins," which have been kind even if stern teachers to me. Every sin rises its own veil with it. When I was a small child I told a flat lie. An older brother, whom I held in reverent fear, stole sugar from the pantry, and I shared the spoils. He said if I told of it he would not allow me to play with him for a week. When the sugar was missed he stood behind the stern questioner, shaking his fist at me. Asked if I knew anything about the missing sugar, I said "No." Then he ordered all the ages of shame and humiliation of soul and self-abasement for days following, and learned as I never could have learned through Sunday-school or sermon the folly of falsehood.

I have never "repented" that lie. I have wished I might have known before I told it all I knew after it; but to my thinking it was a stepping stone to a higher moral plane for me. So long as I reached that plane, God is not going to question how I got there. He has no idea of submerging me in a Lake of Fire because I do not repent my lie.

Such pleasure was created by man, and never originated with a loving God. If your child told a wrong lie, home, but arrived full of appreciation of the home and thankful for his deliverance from danger, would you pitch him into hot brimstone because he did not take the short cut home? Of course not. You would rejoice at his arrival by whatever route.

God is surely as good as you are. By whatever path we arrive at the door of Truth and Morality, He welcomes our coming.

There are only a few old fossils hanging to the cobwebs of those horrible creeds of a decaying theology. They are like half-dead flies buzzing in a spider's web. Thank God, I have my little broom, and will do all in my power to sweep them down and into the Ash Barrel of the Past.

Man's greatest sin against God is in loading upon the Divine shoulders the mass of his own wretched creeds and dogmas.

God is Love.

I am grateful to the good woman who is praying for me. My life has been one succession of prayer, and I have great faith in prayer's efficacy. I have lived to see every prayer answered, or to be shown why they should not be. One of my greatest causes of gratitude to God to-day is that some of my early pleas to heaven were denied. Perhaps the good dame who prays for me to go to heaven by her special limited route may yet see the folly of such a prayer.

Great surprises await the "strictly orthodox" Christians in the world to come. Each soul, like each railroad engine, must follow its own headlight. There are many tracks, but the Great Station awaits us all.—Ella Wheeler Wilcox in Chicago American.

"Longley's Beautiful Songs." Fourteen beautiful, soul-inspiring songs, with music, by C. Payson Longley. Price by mail, 15 cents. For sale at this office.

"Longley's Beautiful Songs." Vol. 2. Seven songs, and music for home and social meetings. For sale at this office. Price 15 cents.

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

SAVED BY A SONG.

It Had an Inspiring, Uplifting Influence.

Sitting in the twilight, when the room had grown still, and the hush of coming night was resting on the world like the silence that follows a benediction, a mother sung her child to sleep. Her song was sweet with her love for her little one, whose feet as yet, had not come in contact with briars that beset the path of life.

Little darling, rock and rest,
Folded in thy mother's arms.
On the heart that loves thee best,
And would shield thee from all harms.

With the twilight angels near,
Pleasant may thy slumbers be,
And, while thou art sleeping, dear,
Mother loves and prays for thee.

The years came and went, and the mother who sang her child to sleep in the twilight was one to whom the passing years brought the change of death. Her boy was grown to manhood now. His heart was like a book upon whose pages, as yet pure and fair, the record of life was yet to be written. After his mother died he went out into the world, knowing but little of the ways of men. The young man with whom he came in contact were gay, merry, thoughtless

fellows, whose motto was to make the most of the pleasure youth afforded. When this boy began this kind of life, he felt, in a vague way, that he was losing something. But he did not mean to be bad, only he did not stop to think. It seems, sometimes, as if God puts out His hand to keep us back from the danger our folly would lead us into.

It was so in this case. I do not know just what it was that his companions proposed to do, but it was something wrong, and there was a struggle in his mind before he consented to join their party. But they persuaded him, and he laughed at what they called his whims and he consented.

THE NEMESIS OF CHAUTAUQUA LAKE: OR CIRCUMSTANTIAL EVIDENCE.

BY HON. A. B. RICHMOND.

Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "A Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," "Intemperance and Crime," and "A Review of the Seybert Commissioners."

CHAPTER III.—Continued.

"Jonas! Jonas!" called the matron from the cabin door, "what makes ye so slow? Come in right away or the supper will be cold and not fit to eat. I expected ye home long before this," continued the woman, as her husband and Judge Hall entered the cabin. "Yer welcome, stranger. Sit down to the table. I know ye must be tired and hungry surveyin' all day through the woods and over the hills. Did ye find the line ye was huntin' arter, Jonas?"

"Yes, Dolly," replied the husband affectionately; "yes, we found the line and run it down to Munson's clearing, where we found this stranger, and I took the liberty of invitin' him home to supper." Here he exchanged a knowing glance with the prisoner. The "General" looked grave and turned the conversation in another channel by praising the good woman's savory corn bread and delicious broiled venison steak.

Supper over, the "General" remarked: "Come, men, we must be going; it is nearly sunset and it will be dark before we reach the Inlet."

"I don't s'pose ye need me, General, do ye?" inquired Jonas. "There ain't no one to do the chores but Dolly and the children; you two can take care of one man as far as the Inlet, can't ye?"

"I pledge my word and honor not to try to escape before I get to the village," said Judge Hall. "I have committed no crime and have nothing to fear from an investigation save the delay that may arise from my detention; great interests are at a stake in my journey, and any delay may work a great public injury."

"I do not know how that is," replied the "General," "but it is certainly of great interest to the people of New York that the lives of all peaceable citizens are protected, whether they be Indians or whites. It is a part of my mission to see that the peaceful relations between the Six Nations and the government are maintained. It is very important just now when the Western tribes are on the war-path, that we should do nothing to disturb the friendly feeling existing between us and the Iroquois, and what we saw at the cliff to-day must be investigated. It is a part of the duty entrusted to me by the government, and I cannot permit the occurrence at Munson's clearing to pass unnoticed. But, Jonas, I do not think it necessary for you to go any farther. Sam and I can take care that our prisoner does not escape, even should he attempt it in violation of his word."

"My word has never been disputed, or my honor doubted by those who know me," said Judge Hall, haughtily.

"Perhaps so," replied the "General," "but then, young man, we don't know you; and the incident that led to our acquaintance is not one calculated to beget that confidence in your honesty, that your character may deserve. But let us be moving, or night may overtake us in the woods."

"Jonas," said the Judge, "I will walk to the Inlet. Will you take good care of my horse during my absence? I do not know how long I may be detained, but I shall want him on my release, for I have a long journey before me."

"I will take good care of him, stranger, until you want him again, which I hope won't be long." The two exchanged glances of mutual understanding; then the Judge accompanied by Sam and the "General" started across the clearing towards the Inlet and soon disappeared in the woods.

"What does it mean, Jonas Birch?" inquired his good wife, after the men had left the cabin and were crossing the clearing towards the head of the lake. "Who is that stranger, and what has he bin a doin'?"

Jonas hastily related to his wife the circumstances we have narrated, and explained to her the project he had in view of liberating Judge Hall. "You will have to do up the chores, Dolly," he said, "for I must go down to the lake and get Bill to help me. We will take his canoe and row up to the Inlet; we will get there about moon-rise, and we'll have the stranger out if we have to tear the old log shanty down to it."

"All right, Jonas," said his wife, encouragingly, "but be careful and don't do anything unlawful. What if he did kill an Injun—that's nothing to make fuss about; if the government had to sleep every night in fear of being scalped and murdered, as the settlers do, they wouldn't be so particular to count every dead Injun that's found in the woods."

Jonas led the horse of Judge Hall to the stable; provided plentifully for him during the night. Then throwing a strong log chain across his shoulders, he crossed the clearing towards the lake, and striking a not very plainly marked trail, was soon lost to the view of his anxious wife in the darkness of the wilderness.

When the "General" reached the Inlet or village at the head of the lake with his captive, it was quite dark; the street of the little hamlet was deserted; bright fires gleamed from a number of the windows of the cabins as they passed, revealing happy fireside groups where father, mother, sons and daughters were engaged in some of the necessary domestic industries incident to frontier life. These rural homes exist no longer in this country. The Geni steam, with his cohort, electricity, have annihilated time and space. We have frontiers no longer, American enterprise and civilization have swept over the continent from the Atlantic, and only paused to take breath on the shores of the Pacific. Our means of rapid transit have made the prairies of the West, only suburban to our Eastern cities.

At the request of Judge Hall, his captors conducted him immediately to the place where he was to be securely kept until morning, when he was to have a hearing before a magistrate. The building was a large two-story structure of logs. The lower story being divided into three rooms, one of them extending along the front was used for a school where the flaxen-haired urchins of the settlement were, during the winter months, taught the rudiments of the education necessary to the future legislator and congressman. The two rooms running along the side farthest from the street were used as cells or "lock-ups" in which were occasionally confined the refractory settlers, who, when becoming unduly exhilarated with the popular beverage of the day, violated some of the proprieties of the settlement; as yet the majesty of the law had not asserted itself through its courts and juries in the wilderness of Northwestern New York. The county of Chautauqua was not organized until nearly twenty years after the date of our story; the first court being held at the Inlet or Mayville, as it was afterwards called, in February, A. D. 1811.

The cells or "lock-ups" had each an iron-barred window opening from the back of the building. These windows were two feet square, and the bars were rods of inch and a half iron inserted into the logs at the top and bottom of the windows. This primitive bastille would have made a modern burglar smile, yet it was a terror to all the convivial settlers and evil-doers for miles around. The upper story of the building was used for public worship, and its rude pulpit was frequently occupied by itinerant ministers of the popular creeds of the day.

The keeper of the jail was also the deputy sheriff of the county, whose extended boundaries then included the Inlet and Lake. He was found at his home on the opposite

side of the street, seated by his fire-side, engaged in the primitive occupation of making "split brooms" for home consumption and the Eastern market. He received the prisoner with considerable curiosity, and conducted him to the inner bastille we have described.

A bed of clean straw was prepared for the Judge, who smiled good-humoredly at the rustic simplicity of his couch. Over this was thrown a blanket and a bear skin and the arrangements were completed; the Sheriff placed a huge iron padlock in the staple and hasps that secured the door, and returning home resumed his pipe and broom with an unbounded confidence in the impregnability of the public building under his charge.

The hours of the night passed slowly to Judge Hall. He had no fears of a conviction of murder, but he was annoyed at the probable delay his arrest might cause him. If the magistrate should on hearing, hold him for trial, he would have to be taken to the distant county seat, and it might be weeks or even months before the court would sit, and all this time he would be imprisoned. If he related the facts connected with the death of Oneida it might lead to the arrest and conviction of Munson for murder and subsequently to his execution. At this his heart revolted. He determined he would not by his testimony send to the gallows the unfortunate man who was made partially insane by his terrible wrongs. He therefore resolved to escape if possible. When he had completed his mission in Western Pennsylvania and returned to Washington, the incident of Oneida's death would be lost in the more stirring events of the times, and would be forgotten, or at least he would be safe from arrest.

In the meantime he would be secure in the wilderness he must traverse to reach his destination. Then he would be safe from pursuit. The recent disastrous defeat of St. Clair in Ohio had exposed the frontiers of the West to the attacks of predatory bands of hostile savages; and he believed he would be forgotten in the general anxiety and alarm that would soon prevail in all the frontier settlements.

Having come to this conclusion, Judge Hall waited impatiently for the rising moon and the signal promised him by Jonas Birch. Was he certain that this man could be trusted? He was an entire stranger, and why should he feel a sufficient interest in him to justify the danger of a violation of the law by assisting him to escape? Birch had a valuable horse in his possession, and might not cupidity induce the man to attempt to secure it by leaving him to his fate? He could not believe it; "no man with such a face and such a wife could be a scoundrel," reasoned Judge Hall, "and besides how glad his children were to see him to-day, and how affectionately he caressed them. No, no," he continued, "I have confidence in him."

At this point his logic was interrupted by the beams of the rising moon shining through the branches of the forest trees. He listened intently and in a few moments he distinctly heard the hoot of an owl in the distance; a few moments more and he heard it again, but much nearer than at first. Looking anxiously through the bars of his window he soon saw the forms of two men approaching the jail from the woods. Fortunately the window of the room in which he was confined was on the side of the jail from the street and towards the forest. He thrust his hand between the bars; it was instantly observed by the men who were now cautiously but swiftly approaching the building; soon they were so near that they could not be seen from the street.

"Are ye there, stranger?" inquired Jonas Birch in a whisper. "Is anybody with ye in that room?"

"No," said the Judge, "I am alone, but how will you remove the bars of my window?"

"Easy enough, stranger; easy enough," replied Birch as he noiselessly unbound a log chain from his shoulder. Approaching the window he passed the hook of the chain around a bar. "Here, stranger," said he as he handed him the end of a small rope which was attached to the hook through the bars; "you haul taut on this rope so when the bar comes out the chain won't fall to the ground and wake up the sheriff. Keep the hook up to the middle of the bar; so?"

Judge Hall did as he was directed. The other man now approached with a long stout "hand-spike," and placing one end against the logs at the side of the window he wound the chain around it securely.

"Give her a short bight, Bill," whispered Jonas, "and we'll fetch her as if she was made of lead." "Now then," he continued, "put your baby strength on the handspike! Easy, easy, easy, so as not to make any noise; here she comes!"

As the men put their strength to the lever, the bar gradually bent outward in the center, and as Jonas concluded his remarks the ends of the iron drew out of the logs, and bar and chain would have fallen to the ground but for the rope in the hands of the Judge.

With this rope he carefully and noiselessly lowered the bar and chain to the ground. The operation was repeated until three bars were removed leaving an opening sufficiently large to admit the body of a man. Through this opening Judge Hall with the assistance of Jonas soon made his exit from the jail and stood by the side of his rescuers. As the rays of the rising moon fell upon them, the Judge recognized in the companion of Birch the gigantic form of Munson, who approached him and grasped his extended hand with the force of a vise.

"Young man," said he, in solemn though subdued tones, "Jonas Birch has told me all that happened at the cliff, after I left you. He told me you refused to mention my name when by so doing you could have entirely exculpated yourself from a false accusation of murder; for murder it was not unless executing the stern decree of the Almighty is a crime. The Great Being has destined you for a nobler purpose than either a prison or a gallows. A man who would not betray an unfortunate stranger to save himself from imprisonment is made of different material from the common potter's clay of mankind. I have told Birch all about the death of your guide, and why I killed the red devil who murdered and scalped my little boy. But we have no time now to say more. Come with us and in an hour's time you will be safe from pursuit."

For the space of half an hour the men pursued their way in silence, when they emerged from the dense woods and approached the shore of Cha-da-gua Lake. Here Munson drew a canoe from a clump of flags and bushes where it had been concealed. "This will leave no trail behind us," he said. "The eye of the Creator alone can track man's footsteps across the deep. The bloodhounds of the law may hunt for our trail in vain; on the surface of this lake. For years I have lived alone upon its shores, and often have I been beset by my enemies, but He who walked the stormy waves of Galilee and answered the prayer of Peter, 'Lord save me,' presides over this wilderness and on these waters. He heard my petition and delivered mine enemies into my hands; and so he will continue to do until my measure is filled and my time has come. But let us make haste, stranger; and your safety is assured."

The three men stepped into the canoe. Munson and Birch plied the paddles cautiously for a few moments, until the shore had disappeared from view and the moonlight seemed to rest like a silvery dome on a base of placid water around them. Then exerting their strength with

less motion and more vigorous strokes the light boat darted over the lake with increased velocity, and in a few moments it rounded a point on its western shore a league distant from the place whence it started. Here the men landed in a dense thicket of hazel bushes and undergrowth that lined the shore of the little bay they had entered. Munson concealed the canoe in a bed of flags that grew near the beach and that could only be reached by wading several rods in the shallow water between them and the shore.

"Follow us, stranger," he said. "But few know where I make my home in this wilderness, and they are my friends."

Munson led the way followed by Birch and Judge Hall, and soon the lake was hidden from view by the dense foliage of the forest through which they wended their way, following the bed of a small rivulet that obliterated their tracks as they passed.

CHAPTER IV.

"It was a lodge of ample size, But strange of structure and device; Of sly materials, as around The workman's hand had readiest found. Lopped of their boughs, their hoar trunks bared, And by the hatchet rudely squared, To give the walls their destined height, The sturdy oak and ash unite, While moss and clay and leaves combined To fence each crevice from the wind; The lighter pine trees, over-head, Their slender length for rafters spread, And withered heath and rushes dry Supplied a russet canopy."

—Scott's "Lady of the Lake."

"The sunset of life gives me mystical lore And coming events cast their shadows before."

—Campbell's "Lochiel's Warning."

A little over a league from the head of Cha-da-gua Lake is a point of land extending out several hundred feet into its placid waters. Below this point is a little bay, or what was in some far distant geological period an estuary of a stream of water that poured out of a deep ravine some seventy rods distant from the present shore of the lake, but the breath of unnumbered centuries had dried up its waters, until at the time of our story it was a small rivulet whose source was a spring that poured its crystal current from a ledge of rocks that formed the terminus of the ravine. This ravine extended back into the hill-side several hundred feet. Its precipitous sides were covered with a prolific growth of forest trees and "under-wood." From its mouth the ground gradually descended to the water's edge, where the rocks were piled in picturesque confusion along the shore, as if nature had once attempted to form a fantastic barrier between the two contending forces of lake and forest.

A dense thicket of witch-hazel mingled with pine and hemlock completely concealed the ravine from view until the observer stood upon its brink or at its mouth. In the angle of its northern bank and the ledge of rocks that formed its terminal, there stood a rude and curiously devised structure of logs, stone and earth, so artfully concealed by moss, vines, ferns and under-wood that even the eye of an experienced woodsman would have passed it by unnoticed.

The logs which formed its walls were hewed on three sides and so laid together that their uniform surfaces left no crevices between them, through which a bullet might pass. The inside of the walls was straight and even, forming perpendicular faces of hewed timber nicely adjusted, and smoothed with ax and adze. The outside of the logs was covered with the bark of the trees, as they stood in the forest. The roof and ceiling combined were constructed of puncheons or logs split through their center and laid on the walls of the structure with their bark outward. These were covered with clay and forest mold in which a luxuriant growth of ferns and forest shrubs had taken root, while moss-covered fragments of half-decayed logs were scattered over its surface.

The roof descended from the bank towards the rivulet, and its artificial structure was so artfully concealed that to an observer from either side of the ravine who looked down upon it, it appeared to be a portion of the bank covered with a dense growth of forest vegetation.

The sides of this curious structure were so completely covered with woodbine and other climbing vines as to conceal the logs of which its walls were constructed. The door was next to the ledge of rocks from which the spring and rivulet were supplied with water, and was concealed by a cluster of young pines and hemlocks. The only path which led to the door was the bed of the rivulet along which every person must pass who entered this half cabin and half grotto, and in doing so the stony bed of the little stream, always covered a few inches deep with water, would retain no impress or foot-print. The structure was so ingeniously devised and so cunningly constructed to escape observation, that its presence would be unnoticed and unsuspected by persons within a few feet of its threshold.

The chimney was a long ditch dug in the side of the bank, walled with stone and covered with earth. It ran along the side of the ravine a number of rods until it opened under a large flat rock that projected from the bank amidst a dense cluster of under-wood. From this chimney the smoke of dry wood or charcoal would pass almost invisible, and could only be seen by a person near the mouth of the ravine.

There was so little appearance of a human habitation in this lonely glen, that its existence was unsuspected by the settlers at the head of the lake, and was known only to a favored few, who like Jonas Birch, could call it their own "my friend."

A few hours after the incidents related in the last chapter, Munson, Birch and Judge Hall entered the singular habitation we have described. With flint, steel and tinder Munson soon lighted an iron lamp that was suspended by a chain from the center of the roof, and kindled a fire of dry hickory wood in a fire-place cut deep in the ledge of rocks that formed one end of the cabin. The bright blaze soon illuminated the room and diffused a genial warmth through its farthest recesses.

Judge Hall looked around him in astonishment. He had been unable to observe closely the outside of the structure, as the moon shed but a feeble light through the dense foliage of the trees of the ravine. In fact he had observed nothing that indicated a human habitation until they reached the very door of the cabin, and he was surprised when Munson seemed to unlock and open a portion of the ledge of rocks itself when he opened the door; but he was yet more astonished at what he saw when lamp and fire had lighted the interior of this singular abode.

Looking around him Judge Hall saw a spacious room some thirty feet in length by eighteen or twenty in width. Towards the bank the ceiling or roof was over twelve feet in height, but descending towards the outer wall where it was considerably lower. The sides of the room presented a uniform surface of hewed logs smoothed and adjusted with considerable skill. Over the fire-place was a rude shelf or mantel upon which the Judge observed with surprise a number of volumes of books, and placed conspicuously in their center was a large Bible whose well-worn binding indicated its frequent use. Curiosity prompted the Judge to read the titles of a few of the volumes by its side; and he could not suppress a smile when he read the names of a number of the good old publications that even at that time were considered somewhat antiquated on the subjects of which they treated. "The Groans of the Damned," "Blasted lovingly by the side of 'The Saints Rest' while 'Baxter's Call to the Unconverted' and 'The Plays of William Shakespeare' leaned affectionately against each other. A number of other works of like character formed the library of the recluse; and the constant perusal of their gloomy pages had served to increase the morbid condition of his mind, diseased and shattered by the terrible ordeal of the woe he had endured.

As Judge Hall turned from the contemplation of these cheerful titles the brightly blazing fire illumined every part of the room, and with a shiver of horror he saw that its walls were nearly covered with human skulls, while festoons of these bloody trophies hung from the ceiling over his head. At intervals along the sides of the cabin towards the rivulet and the mouth of the ravine were port-holes cut in the logs of the wall, of sufficient size to admit the sighting of a rifle or musket through them. These holes were stopped by wedge shaped blocks of wood that could be removed and replaced in a moment's time. Leaning against the racks placed along the sides of the room were several scores of rifles and muskets, while bunches of tomahawks, scalping-knives, bullet pouches and powder-horns were suspended from the rafters. The side of the cabin next to the bank was a stone wall through which a door opened into some hidden recess in the hillside. This wall also was pierced with port-holes, and appeared to be an inner fortification behind which the garrison could retreat should the "out-works" be stormed and carried by a savage foe. Several rude chairs and stools were scattered around the room, and two bunks placed one above the other in a corner farthest from the fire, were covered with blankets and bear-skins. The cabin was scrupulously clean, and a few culinary implements of brass and copper that were hanging upon the wall shone in the fire-light as brightly as if they had been under the care of an accomplished house-wife.

For a moment Judge Hall stood looking in astonishment around him, but ever and anon as his eyes rested on the skulls that festooned wall and ceiling, an expression of disgust and horror passed over his features. Munson stood in the center of the room, watching him closely; observing the look, he raised his arm in an imposing manner and in deep and solemn tones said:

"Judge not, that ye be not judged. For with what judgment ye judge ye shall be judged." Young man, these are the skulls of mine enemies! There are no locks of innocent childhood or of grey-haired, feeble old age among them. All of them are from the heads of warriors who rejoiced in murdering the helpless and unoffending. As the Lord delivered the hosts of the Amalekites into the hands of his servant David, that they might perish by the sword, so has he delivered the savages into my hands, that his awful decree should be fulfilled. 'Whoso sheddeth man's blood, by man shall his blood be shed.' I am but a feeble instrument in His hands to execute His just punishment on those who have cruelly shed the blood of his people. As Moses built his altar on a hill in the name of Jehovah-nissi, so have I built mine on the shore of this lake to offer up sacrifices in the name of the Lord. When God appointed the cities of refuge he said to his chosen people: 'The avenger of blood himself shall slay the murderer: when he meeteth him he shall slay him.'

"Therefore, judge me not with human judgment. Condemn me not by human laws. I have but obeyed the commands of the Most High. When human laws are of no avail to protect the weak and helpless, then must the strong become the avenger of their wrongs. No law protected those I loved from the murderous hands of the savages, and I, their avenger, am commanded to slay their murderers when I meet them. This have I done, and this shall I continue to do until the mission of my poor life is ended."

He paused a moment and bowed his head as if in prayer; a moment more and he straightened his tall form to its utmost height; his eyes glared with the wildness of insanity, and in a voice tremulous with the intensity of his emotions he continued:

"Here have I erected my altar! Here have I made my offerings to the Most High! Within these rude walls have I prayed that He would deliver mine enemies into my hands; and He has heard and answered my prayers. The shore of this lake is covered with the graves of those I have sacrificed in accordance with His commands. Because of these sacrifices this ground is made holy. The time shall come in the future, when the place where we now are shall be dedicated to the worship of the Savior of mankind; songs and prayers shall stir the leaves of these trees as with the breath of the wind. A vast temple shall be erected here, and hither thousands shall come to listen to the voice of the servants of the Lord, as they shall expound the teachings of His holy word. The temple shall be lighted with the lightnings of Heaven. The bow of God's promise shall span its roof and its foundation. Around it will gather the habitations of those who love the Lord and obey its commands. The lake yonder shall be covered with arks like those of the early patriarchs. They shall be driven by fire and move without wind or sail. The blessings that shall spread from this place shall be like the dew and the summer showers that water the whole earth. All these things have I seen when communing with my Creator. His voice has whispered it in mine ears, as He did the coming future to the prophets of old, and verily shall all these things come to pass, for thus saith the Lord of Hosts."

He paused a moment, the strange light faded from his eyes, and sinking upon a chair he covered his face with his hands while his frame shook as with convulsions. Judge Hall and Jonas Birch stood in silence and awe, looking at the strange man who seemed to have uttered his singular prophecy unconscious of their presence or even of the import of his words he had spoken. A few moments he remained thus, when suddenly, and as if awakening from a sleep he started up and looking around with a bewildered gaze said: "I have heard the whispers again. I have heard them often in the dead of night when alone, but never before in human presence. But come, I must banish the phantasies of an overburdened heart and a diseased brain, to care for the welfare of him who has been endangered by my acts. Stranger, who are you? What do you seek? Whither do you go, and how can I assist you?"

The Judge hesitated a moment, then answered: "My name is Frank Hall. I hold an appointment as a Judge of several Courts in Western New York and have been to Buffalo on business connected with my office. I also have a commission from President Washington directing me to go to Pittsburgh to inquire into the condition of the frontiers in relation to the apprehended outbreak of the Indian tribes of Ohio, and other matters for which I have secret orders from the government. The defeat of St. Clair on the Miami river has encouraged the Western Indians, and it is feared that they are combining for a general outbreak, and will make an attack on the frontiers in the Spring if not before. General Anthony Wayne will be appointed to take command of an army to be raised as soon as possible and sent into Ohio to quell the turbulent savages. It is probable that next Summer will find us engaged in a general war with the western tribes. I wish to reach Pittsburgh without delay, where I shall remain during the Winter. My duties completed there, in the Spring I shall join the army of Wayne in whatever capacity the government sees proper to appoint me."

(To be continued.)

The acknowledgment of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer.—Thackeray.

It is very easy for a person without passion to set himself up as a pattern of self-control, and pass snap-judgment on those who carry enough steam to blow up a ship.—M. J. Savage.

Good conduct is a human necessity. "Do unto others as you would have others do unto you" is the foundation of all honesty and morality. This was written by a heathen philosopher long before the Christian era.—B. W. Howe.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

Only experience can show how salt the savor is of others' bread, and how sad a path it is to climb and descend another's stairs.—Dante.

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THE PATRONS OF THIS FAMOUS PRIESTESS

of the occult were by no means limited to the elite school girl, the love-lorn maiden or the ignorant wight.

Madame Highwarden respected the confidence her patrons reposed in her and in consequence she imparted to her uncanon calling not a little of the dignity of a legitimate profession. To this sterling quality, aside from her reputed gift of divination, she owed largely the respectability of her clientele. Several agencies here and elsewhere did not hesitate to seek her aid. In some instances it was

A CASE OF RECIPROCITY.

To bring to fruition what she saw in the spirit world, her patrons were often referred to detectives in whose honesty and skill she had confidence. One of the most celebrated cases with which Madame Highwarden's occultism is associated was the Adams Express robbery. The robbery took place in the company's office in the old Union Depot. The night custodian of the vault was found chloroformed and bound in a chair near the safe, from which \$80,000 was taken. When the loss was discovered, detectives were set to work on every side. Madame Highwarden in her clairvoyant trance directed the detectives to a certain yard adjoining a private house north of the Union Depot, where they would find the money buried in a corner. Her directions were followed and within two hours after the robbery had been made known,

THE \$80,000 WAS RESTORED.

She said the robber was an employee; that he had bound and chloroformed himself, all of which was corroborated by the unfortunate man's confession when arrested. The company or the detectives promised to pay the fortune teller a certain sum of money if she would locate the stolen property. They failed to keep their word. Twice in after years, when the Adams Express suffered losses through theft, they are reported to have sought Madame Highwarden, but she refused to do anything for them. Her confidence once broken was rarely ever restored.

To recently deceased Columbus mother, she is said to have brought home, after five years' absence, a wayward daughter. The girl had run away from an Eastern school. "I see," said the fortune teller, "your daughter in a great city in the East. She will never come home unless brought back by strategy." Minutely she described the locality, which the girl lived in New York, and the wayward life she was leading. To a detective, Madame Highwarden sent the mother with instructions how to find the girl. Furnished with a list of the girl's old-time admirers and correspondents, the detective went to New York. While standing at a street corner in the Tenderloin district, he came upon one of the "Adams."

"I knew her very well at one time," he said, "but I haven't seen her for more than two years." Scarcely had he spoken when the detective was startled by the cry, "There she goes now." The detective followed in hot pursuit, and with the artifice known only to the craft, he succeeded, after having redeemed from pawn her jewels, laces and sealskin, in inveigling her home. No less happy than the mother was Madame Highwarden at the success of her prediction. She did not suggest her clearly. In the Williams mystery of recent date her failure to analyze her waning power, which she declared was an inherited gift, she claimed to be

CONTROLLED BY INDIAN SPIRITS.

To satisfy the credulity of the masses she used cards, but they were meaningless to her. It was in clairvoyant trance the life of the sister passed before her. Madame Highwarden was a woman of large sympathies. She felt keenly the sorrows, the griefs of those who sought her. The strains in time told upon her nervous system. After a trying interview her family did not approach her, so unstrung were her nerves by the mental telegraphy through which she had passed.

She was an uneducated but a remarkably intelligent woman of dignified and commanding presence. She made no attempt to understand or explain her gift. She had no power to see into her own life or that of her kinsfolk. She made no pretentious claims; she rarely advertised.

NO CHARGE OF UNFAIRNESS.

extortion or misrepresentation was ever brought against her. In the fifty odd years she pursued her calling. According to her light she followed with a thoroughness and honesty of purpose that might well invite the attention of more enlightened and pretentious breadwinners.

"It's women folk that goes to fortune tellers," said an old citizen, "but I will give Emma Highwarden credit for telling about my horse. I was a big con-

tractor in those days, and employed teamsters to haul stone for the foundation of the State House. One night two of our best horses were stolen. No trace of them could be had. My wife, unknown to me, went to Emma Highwarden. 'Your husband is in trouble. He has had two horses stolen,' said she.

A discharged teamster took them. The horses were changed hands four times. Your husband will never get them back, he will come across them."

"Two years later," said the old man, "I was standing at the corner of Third and Long streets, when I saw my stolen horses come along hitched to a load of hay. I stopped the driver and inquired where he got them. He brought them from So and So, and I traced it to a third party, but never succeeded, as Emma had foretold, in recovering them."

Madame Highwarden was born in Columbus almost seventy years ago, in a family of German descent. Her mother was a full-blooded German woman, who eked out a livelihood by peeping into the future through the medium of cards. That she had any occult power, Madame Highwarden always denied. It was through her Indian grandmother she traced her gift of second sight. The mother's name in those days was Mrs. Fulton. She had several children. Her son, Buck Fulton, was somewhat of a town character. At Mrs. Fulton's death, her body turned into stone, and it took four horses to haul the body. Her eldest daughter, Emma Davis, was by a former husband, all the family were white skinned, save Emma. The color strain in her blood came through her father, who was

A HALF-BREED INDIAN.

The Indian inheritance was apparent in Emma Davis' high cheek bones, aquiline nose and straight brown hair. Her grandfather was a full blooded Indian, and Emma always maintained that her own father was the first colored child born in Ohio. The site of his birth was an old fort near Marietta. By the laws of Ohio, Madame Highwarden was a white woman, entitled to the legal rights and social privileges of the white race. All her life, however, she was identified with the colored race, and many among whom she was a noted belle and beauty in her girlhood. Her husband, Joseph Highwarden, was a light brown man. He was a ne'er-do-well. To support him, four children, grand children and other dependents, Madame Highwarden was forced to turn her gift of clairvoyance to bread winning account. Her earnings averaged twenty-five dollars a day. Had hers been a frugal life, she might have died one of the millionaires of Columbus. What came easy went easy. She was in her way a high liver, and generous to a fault. No one ever came to her door in want and went away empty handed. She educated and supported children and grandchildren. One son was a Columbus letter carrier. He died ten years ago, and his daughter is one of the brightest students in the High School. "No church work or charity but had her liberal support," said Rev. James Poindester. "I have lived sixty-one years in Columbus, and shortly after my arrival I met Mrs. Highwarden, and she was the first woman I met who was an unfortunate to her husband. It was an unfortunate union. They were divorced. Then I remarried them. I was her spiritual director, but I never questioned or interfered with her business."

Curious to relate, Madame Highwarden's most intimate friends had no faith in her fortune telling. That she was an unusual woman, something queer and inexplicable, they all admit. Her honesty and sincerity they never questioned.

"When I was a little girl," said an old friend, "Emma Highwarden predicted there would be a great war in which brother would take up arms against brother. We used to laugh, but she was always earnest. Long before the Civil war she saw it in trances. I remember well we would ride her, when she said we would live to see horseless carriages and street cars."

The greater part of Madame Highwarden's income came through the mail. With a lock of hair, she could read the owner's present or future state, while a sock of a delinquent husband or friend was sufficient to enable her to bring him back where he belonged. She was a letter writer, and she was always earnest. Long before the Civil war she saw it in trances. I remember well we would ride her, when she said we would live to see horseless carriages and street cars."

HER PERSONAL FOLLOWING

was almost incredible. Nothing gave her greater offense than denial of any statement she might make in telling a fortune. Denials were frequent on the part of her clients. Invariably, however, Madame Highwarden held her ground until they were forced to acknowledge the truth of her statements.

"Do you think I am making it up? That I would lie?" she has often demanded with flashing eye. "I can only tell what I see."

"Once I was at Madame Highwarden's house," said an old neighbor, "when a man who had lost his cow came to see her. He offered her five dollars if she would recover it. I asked her to go with me to the barn. She asked me to wait until she brought back that cow. Reluctantly I stayed."

"Your cow has a calf," she said to the man. "No, she hasn't," he protested. "I tell you I see her with a young calf. She has it in a ravine near the river road. You follow the road I tell you, and you will find her."

The man offered her five dollars, "until you come back here and show me the cow and calf." Skeptically, the man went off. Within two hours he came back, leading the cow and calf. "I know'd you'd fetch her," said Madame Highwarden, and as she pocketed the money she smiled at me.

"She was queer, Emma Highwarden was, but still I say, only the Lord knows the future, and no creature has no business meddling with his work."—Columbus (Ohio) Post.

AN EAR FOR MUSIC.

A Ghost That Sings. Beautifully.

It is a persistent ghost that is haunting the Millspaugh home as told in Wednesday's Bee, and a musical and somewhat literary ghost as well. Mrs. Millspaugh scorns the rat theory. She has had some experience with rats, but never saw one yet that could sing or recite poetry, and that is exactly what her ghost is doing. It did so as recently as Tuesday night.

"My daughter and I both heard it," said she yesterday. "The only other occupant of the house is a little boy named Arthur Thompson, who, since Mr. Millspaugh went away, has been sleeping in the bedroom leading off from the kitchen. We arose after the sounds had ceased and asked him if he had heard anything; he said he hadn't. He had evidently been sleeping soundly."

"I am not sure that I can describe the sounds he heard, but they resembled more than anything else I can think of now a woman's voice singing—still, not that exactly either. The tones were more like those of some musical instrument. If a violin could speak and sing a solo as some prima donna does, then I would say some virtuoso had been serenading us, but that, of course, is absurd. The voice that produced the tones also spoke words. I distinctly caught the phrase, repeated often, with many variations: 'This, too, shall pass away.' Sometimes parts of it would be repeated as a kind of chant. I was not sure, but I think I caught the words, 'This, too, shall pass, shall pass.'"

"The air in which this refrain was rendered was inexpressibly sad, with an eerie strain running through it like the sigh of the wind or the subdued drone of a bass viol."

"Edith and I were awakened by the sound, as we afterward learned, about 12:30 in the morning, and both of us lay perfectly quiet until it had ceased. It continued with occasional interruptions for nearly five minutes. Then we arose, awakened Arthur and made a thorough search of every room in the house. I was frightened, of course, but I had the pistol Mr. Millspaugh left me and was determined to use it if necessary. We found nothing; everything was exactly as we had left it upon retiring, so that an intruder could not have had free passage from room to room."

It seemed to me that the sounds came from the front parlor, though Edith insists they came from above. Neither of us saw anything unusual last night."—Omaha (Nebr.) Bee.

Tricks of the Devotees of Expiring Theology.

To the Editor:—I have just received and perused a small pamphlet, entitled "A Correspondence Course on Hypnotism, Magnetic Healing and Telepathy." Of the methods set forth therein on hypnotism, I do not claim to be a judge; it is to the contemptible method the author resorts in giving a city slant on spirit phenomena and a puerile effort to bolster up decaying falsehoods, to which I wish to call the attention of the readers of The Progressive Thinker.

To show the secret animus of the work I make a few quotations from the ninth and tenth lessons:

"I have no doubt that many a person has seen a ghost. I will show you just what a ghost is. A hypnotic subject will see anything you suggest for him to see. If you tell him he will see a ghost, he certainly sees it. Of course the ghost exists only in imagination. Let the impression get abroad that a certain house is haunted. Anyone who has heard the rumor, going into that house at midnight, the chances are he will see a ghost. All phantasms are explained in the same way. There is no phenomena of Spiritualism that cannot be explained by this science. Mediums read your past life by reading your subjective mind or soul."

The silly author no doubt thinks he has demolished Spiritualism. Now for the rotten props he puts under old theology.

A century ago the church was trembling in the vortex. She followed the same old pathway so long that she made herself incapable of producing proofs. Independent thinkers sought to prove the Bible false; that there was no God. Science, with coolness, oversaw all obstacles in its path; mankind began to despair of immortality. Half a century elapsed; the scientists went deeper and deeper. At last the light was seen breaking. They could see the face of God beaming from suns, stars and systems. They heard his voice in the thunder, read his power in the lightning's flash; from ten thousand leaves on every tree they saw his handiwork. True the matter out of which our earth is made may have always existed, but God in his wisdom saw fit to give to it the shape it now has, 6,000 years ago. This fact is now a reality; of this fact there can no longer be any doubt; science has demonstrated it, and shown that Christ did perform every miracle attributed to him."

There is much more of this fulsome, ignorant, assertive nonsense in this pseudo work on hypnotism which is advertised at \$5 per copy. I have given sufficient to show the mercenary spirit of its author, who, under the guise of hypnotism, sells a work, the chief object of which is to discredit Spiritualism and to show the utter futility of its teachings. He really seeks to destroy that which is the only proof of all that is true in Christianity, viz., Spirit communion, and life after the death of the body. Let Spiritualists beware of purchasing such trash. There are reliable works on hypnotism. Look out for anything in this line published in Atlanta, Ga.

B. F. FRENCH.

CHRISTMAS TREE AT MARCELLUS

Oh, how good Brother Francis, I would say a word to-day. The Sunday before Christmas, 'Tis the twenty-third they say, We're going to have a Jolly time, Old-fashioned Christmas tree, We all will bring our dinners, And be happy as can be.

Our program, recitations, By children old and young, And songs and other music, Inspiration mixed among. We invite our friends from Wakarusa, From Cassopolis and from Penn, From Paw Paw, Lawton, Schoolcraft, And from Vicksburg once again, And those down at Yollina, And Decatur we would call, And from the country round about, We ask you one and all,

To come prepared to help us, By singing or by giving. Yes, down here at Marcellus, Bring your presents right along. Invitation by order of society.

H. L. CHAPMAN, Local speaker and improvisator.

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GIVE US BACK OUR DEAD

Voicing the Heart Cry of the Human.

The novelists have taken to giving us back our dead, says the St. Louis Democrat. Not exactly in the spectral ugliness of the old-time ghost, but in a fashion that is deeply, deeply agonizing, occult, still. It is the best they can do, perhaps, till psychic science decides more satisfactorily for them that problem which long since confronted the troubled psychologist, "How age the dead raised up, and with what body do they come?" But by that same token it becomes more than doubtful if the time is ripe for as enterprising a demand as they are making upon the peaceful dead to furnish some "new shudder" in literature for the restless living. Indeed, to get them beyond the realm of quibbles and shudders is the thing which highest art must require of them and the thing which as yet they are utterly unable to give. The tentative ground which they occupy is that of "Aylwin" leaves them in a position as with shadows that no stirring human heart can take much comfort in, however delicious it may be to the nice metaphysician. And as to the lesser literary, though we are especially told that "grace, not horror," is the purpose of their drafts upon the dead, yet there is still too much of what Shakespeare calls unreal mockery in these graces, that savors of "bones that are marrowless" and "ghosts that are evil."

The touch of a vanished hand, the sound of a voice that is still, that the human heart cries out for, and not all the psychic marvels or phenomena that the world can roll up have ever been able to offer that in any half way human or satisfactory manner. Neither has any poet, artist or author ever achieved an imaginary meeting between the spirit friend and the human that quite met the warm demands of earthly love. Dante calmly pointing the adoring Beatrice to the blessed is about as chill a shadow of earth as the most aesthetic soul could ask for. Here perhaps came nearer to the mark when he sent that sorrowing spirit forth to find her love beside the summer sea. But he took her out of hell to do it, where he seems her to preserve much more of the human than in the other place. At least the artists seem to succeed better in getting some human life and color into the Francesca and the Polina of their love scenes than the poets of the underworld can in all the poems of the blessed who circle about the central throne of Lové. Or, if, perchance, like Dante Rossetti, they do venture to put some warm sense into "The Blessed Damsel," leaning with floating yellow hair "like ripe corn" from out "the gold bar of heaven," and they are called sensuous and "anthropomorphic" in all their thought and imagery.

That is the bar in short to the whole effort to give us back our dead departed, either in so-called science or in art. We want the dead as they were, as they are, and when they are shown us thus the mind rejects them as impossible, and the flesh shudders at an apparition. It is a little as with the sorrowing child who cried out indignantly when told her lost playmate was in heaven just as she had seen her here: "You put her in the ground—head, body and bust?" Love wants the loved one unchanged and truth compels it to admit that in putting off the human he has passed a stage that can never give him back as he was before. Hence, dying, better he may be, but never never just the same. And that is why the mourning cry of David, "I shall go to him, but he shall not return to me," slings down the ages as the best that true wisdom offers as a consolation for our lost ones.

Not all that science, psychics or flesh can offer can prevent the veil of flesh from being, more or less, a barrier to the spiritual. But when that is raised under the union with the spirit love becomes complete and that eternal order of nature which, despite our wilder imaginations, is the harmony of immortal souls unbroken by any jarring difference in the stages of progression is vindicated. More than one poet sees, like the author of the "Epistle of Karshish," has tried to show us at what toll cost the freed spirit would be called back to earth and even the narrow limits of our revolt and even the higher teachings of the ages, the best that is in us, are lost.

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Twentieth Century Spiritual Campaign.

To the Editor:—As the dawning of a new century is so close, it is not surprising to see such a scheme for the conversion of the world (in part at least) as embodied in the article enclosed published in a New York paper the 4th inst., entitled, "Great Gospel Leaders' Plan—A National Religious Campaign." The gist of the plan is contained under the heading: "Cardinal principles of the great twentieth century religious campaign in these words: 'The movement will have but one object in view, the simple preaching of the gospel of Christ and Him crucified for the regeneration of the unsaved and the sanctification of believers.' The article states that 'the entire movement is to be carried on by the churches and Christian societies.'"

With over a half century behind them, cannot the Spiritualists wield an influence to carry on and through the twentieth century a more liberal scheme for the enlightenment of the races, than the orthodox method?

New York. E. D. HAMMOND.

Another Valuable Book.

The lessons which I have been giving to classes under the title, "Receiving Healing from the Unseen Helpers, Development of Spiritual Gifts, Soul, Adepts, and Healing Others," will soon be ready for distribution. They comprise the new teachings upon Soul, including Spirit Cases, Darwin's observations upon the development of the human mind for unaided, this completely explained method for receiving healing from the wisdom spheres, and the elaborated teachings upon the mechanism of mediumship. Many dozens of remarkable cures have been made by this method, and many have received unaided. The book is designed for the use of those who are willing to accept new thoughts. If the proof is given, and logical proof of the verity of these teachings is presented in its pages. Those ordering do not need to advance the price, merely to send name and address, and price has been placed at \$2.00, which is far below the usual terms for a volume of this kind. My home address is, Alaska, Mich. This month write me at 71 N. Michigan avenue, Battle Creek, Mich.

CARRIE F. WEATHERFORD.

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THE SPIRITS.

Their Work at Spring Hill, Kansas.

To the Editor:—Having read "Reading the Veil," a work of great merit and unique in character, and seeing accounts of another work proceeding from the same source, as described from time to time in the columns of your paper, I felt a desire to visit the seances and witness the wonderful manifestations for myself. For seven weeks I have been in the seances, until they close on Sunday evening, November 25. You may be sure there is no exaggeration either in the statements of "Reading the Veil" or in accounts of the seances in giving matter for the forthcoming work.

No words can describe the impression these seances made on my mind; no word can realize their significance, their import and grandeur without reflection. The question that has kept the world in wonder and speculation for thousands of years was answered by physical demonstrations of the most unequivocal character. There stood face to face the living and the so-called dead conversing together—not once, but repeatedly—not by one individual, but by many.

How one must feel on beholding a loved one long gone from sight and hearing, on seeing that one clothed in brilliant array greeting the earthly visitor with joy and affection!

Such was my experience time and again. And then to get a portrait of the same loved one executed in a minute with the most exquisite skill! That was my experience also. Not mine alone; many others, both visitors and members of the circle, were the happy recipients, not only of these, but of beautiful and affectionate messages filled with hopeful, joyful anticipations of happy meeting with parting loved ones. If the world could see what I have seen, the spread of this glorious truth would be swift and sure. It is safe to say that there are no other such manifestations as these in the world. The words come direct from the lips and pen of the spirits, in our presence and in full view, and without bias of mortals. What more could one get or even ask for in this world? To say that I am delighted with my visit to these seances would be but a feeble expression of my feelings.

MRS. W. A. MILLER, Springdale, Ark.

Once More "The Hatchet."

But let us stop here, I beg of you. Brother H. L. Chapman. It is only in the interest of truth and fairness, that I ask for admission of these few words within the hospitable columns of The Progressive Thinker.

How can an honest appeal for harmony be misconstrued so far as to accuse the writer of "carrying the hatchet?" Is indeed the army of Spiritualists divided into two hostile camps? Alas! that would be a sign of speedy dissolution. As for my own stand towards that much disputed principle, I am agnostic and shall always be, as long as I consider it wise on the part of the N. S. A. to drop that "apple of discord" and build up Spiritualism on humanitarian foundation, taking as cornerstone the cardinal truth of individual spirit-life after death, and human progress in all eternity. This was about the gist of my modest article. I am sorry I cannot be more lucid.

HENRIETTA STRAUB.

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HYPNOTISM.

VALUABLE WORKS ON SUGGESTION.

HYPNOTISM AND SUGGESTION, WHEN RIGHTLY APPLIED BECOME POTENT AGENTS FOR GOOD.

Mental and Moral Culture. Hypnotism in Mental and Moral Culture. By John Duncan Quackenbush, Fellow of the New York Academy of Medicine, Member of the New York Academy of Sciences, Fellow of the New Hampshire Medical Society, Member of the American Association for the Advancement of Science. Bear in mind, please, that this book treats of Hypnotism in Mental and Moral Culture. It should be in every family. Price, \$1.25.

A Complete System. Hypnotism. Complete System of Method, Application and Use, including all that is known in the art and practice of mesmerism and mental healing, prepared for the self-instruction of beginners, as well as for the use of advanced students and practitioners. By L. W. D. Laurence. A good work for anyone to read. Price \$1. Paper, 50 cents.

The Field of Hypnotism. Hypnotism, by Albert Moll. The author says: Various recent researches in the field of hypnotism have rendered it necessary to remodel in part the earlier edition of the work. I have brought the history of hypnotism down to the present, and have throughout, I trust, presented the subject in its present state. In accordance with a wish which has been expressed by many, I have especially developed a chapter on the medical aspects of Hypnotism. This is a work of over 400 pages, and is certainly very valuable. Price \$1.50.

Hypnotism—Its Uses and Dangers. Hypnotism, How It Is Done; Its Uses and Dangers. By James R. Cooke, M. D. Dr. Cooke has hypnotized altogether about one thousand, three hundred and fifty people. The greater say that these were Americans, some negroes, quite a number of French, a few Germans, such as Danes, Russians, etc. It has been his purpose to illustrate the differences in the hypnotic state as they occur in the various nationalities; and in that respect the work is very valuable. Price \$1.50.

Its History and Present Development. Hypnotism—Its History and Present Development. By Fredrik Bjornstrom, M. D. Head Physician of the Stockholm Hospital. This being a Swedish production, it will fit into your library very nicely, though you have all the other works on Hypnotism. Price 75 cents.

The Theory and Practice. The Theory and Practice of Human Magnetism. Translated from the French of H. Durville. The preface by the publishers is as follows: "In these days when Magnetic Healers of positive and negative ability are inflicting their courses of instructions upon the public at prices ranging from \$6 to \$100, courses of instructions which are neither more nor less than 'rot' from cover to cover, there is a real need for a popular work bearing upon the subject of Magnetic Healing in all its branches, from the hand of one who is at least a scholar and a master of his profession." Price \$1.00.

THEOSOPHY BORROWED FROM SPIRITUALISM.

Delivered through the Lips of Mrs. Gora L. V. Richmond, Chicago,
November, 25, 1900.

"There is nothing new under the sun."

Truth is a unit. You may determine the value of the parts of the truth that you possess, by considering their adaptation to the whole.

The mathematician knows of the complete sphere by the measurement of an arc of the sphere. So while one may not have the whole truth one knows when it is truth.

"Be ye perfect even as your father in heaven is perfect," is a command. If it were impossible, the command would never be given.

A perfect state does not imply all or Infinite perfection, but quality.

The two words that form the subject of this morning's address: Theosophy, or as those adopting it designate their views—"Divine Wisdom," and Spiritualism, the manifestation of spirit power and presence, and the demonstration, therefore, of the existence beyond the change called death, and as such has been in the world for more than fifty years; have been placed in juxtaposition by us this morning to illustrate how, unconsciously, people borrow from each other, and how a thing may be put forth under one name that really has its origin and is borne forward under another, and that too without any intention of plagiarism.

Of course no people have a patent right on truth or any form of truth. But when a thing is in the world that stands for a certain thing, and some one else appropriates it who does not give the thing due credit, that, of course, is either concealment of the fact, ignorance of the fact, or the open violation of the fact.

Spiritualism lays no claim to having a patent on the future life, or on the fact of the intercommunication between spiritual intelligences who have left the earthly state and passed to the future life and those in mortal life. But until the advent of Modern Spiritualism, excepting in the periods of so-called "miracles" or special periods of revelation and uplifting, there was no open communication considered possible between the two states of existence.

SPIRITUALISM DEMONSTRATES FUTURE EXISTENCE.

Spiritualism for the last fifty years or more has been demonstrating to such as doubted a future existence the fact of that existence. And that it was necessary may be shown from the great doubt still existing among people who are partially agnostic and materialistic, and even among church members, concerning that existence, and the possible identity of those who have passed from earth is considered very doubtful. This demonstration came at a time in the world's history when theology, on the one hand, had jeopardized man's hope for immortality, and science, on the other hand, had well nigh destroyed the fact that formerly existed in theology, and when spirit existence, excepting in a general hope possessed by the human race, was not definitely thought of as a thinkable state, as a state that could be known, as a state between which and the human state there could be continuous, intelligent intercommunication; that this state existed in the world you all very well know.

The majority of human beings in the so-called enlightened countries of the world do not to-day accept Spiritualism by name, but the majority of human beings are indebted to the existence of Spiritualism for that which they claim to definitely believe concerning a future state. The sermons, literature, art and even science have been so palpably affected by the existence of Spiritualism, that scarcely a sermon is preached in any pulpit of any denomination; scarcely an article written in any paper concerning these subjects; paintings are not painted that picture spiritual beings that are not pervaded by Spiritualism, and even science in its impinging upon spiritual themes, cannot make a statement that has not been derived from Spiritualism.

We say this, because we teach Psychosophy here. Spiritualism is a part of it, but we do not say it in any sectarian sense. Spiritualism came to stamp upon a materialistic age the knowledge of a future state; to demonstrate to such as needed it the fact of that existence, and the correlated, inevitable fact of immortality; and the fact of the intercommunication between the two states, the one beyond the change called death and the human state. Practically, and we say this with very great regret, Spiritualists have stopped there. Practically they have not taken up the great logical deduction and the inevitable line of reasoning as a body from the revelations that Spiritualism has made. Many minds that are known as Spiritualists have done so. Some of the profoundest thinkers of this age have accepted Spiritualism, not only for all it demonstrates, but for all it implies, knowing that other portions of the circle are proven by the arc they possess. The segment of the circle is Spiritualism; that being true the other inevitably follows. But the majority, the rank and file of Spiritualists, have not so concluded. Presently I shall show you why.

IMMORTALITY WITHOUT BEGINNING.

More than thirty years ago we talked to our audiences in Washington, New York, London and elsewhere, that: Spiritualism being true, that which precedes it and that which follows it must be equally true. In other words: All that can be known from the stated premises must be known in connection with Spiritualism, and all that can be established from that basis must be established or there is nothing in it. We, therefore, very early took the ground, that if the soul is immortal in the future then there is no meaning to an immortality that has one end cut off; that immortality is no immortality if it has a beginning; whether it begins with this earth or with some planet thousands of ages before and continues thousands and thousands of ages hence, beginning indicates non-immortality. That that which is immortal cannot have a beginning; and that if Spiritualism establishes a future state and by inference an immortal state, immortality must be complete; must be as a circle or a sphere which has no beginning.

Spiritualists very early illustrated that they had fallen into a groove by rejecting the thought of pre-existence and saying, as some of their semi-materialistic philosophers have taught them, that the spirit has its first personality or individuality, and even its origin, with the body. In making that statement they gave to materialism the whole proposition. So Spiritualists, not given to the closest reasoning and analogy, and not being open to added inspiration, having the fact demonstrated that there is no death of the spirit, confronted their philosophy to the knowledge that there is no death of the spirit with the death of the body, and that the spirit continues to advance indefinitely from that time.

When the statements came from your present speaker, that the natural deduction must be, that the soul as an entity has always existed, if as an entity it is always to exist, Spiritualists objected.

But shortly after that Allan Kardec, in France, taught under inspiration and direct communication of spirits that which was named "Reincarnation," the successive lives in human existence; the pre-existent states on earth and in other planets. He gave the system of teaching to France and to Europe that is known as "Spiritism," which is sometimes confounded with what is known as Spiritualism here. The French, Italian and other European minds were prepared for this thought; but the Spiritual-

ists of Great Britain, as a rule, objected to it and a majority of those in America. Still, as said before, our own teachings antedated the Kardecian theory.

Later, about twenty-five years ago, there came into existence the expression of that which is now known as "Theosophy." It includes the Kardecian theory somewhat, but it is what its founder, Madame Blavatsky, and her immediate followers regard as a distinct revelation or distinct interpretation of the primal thought of India and the Orient. As far as we are able to state it, we think that Theosophy for the last quarter of a century has represented the Western interpretation of Buddhism, Buddhism permeated through the Anglo-Saxon mind. A Buddhism including such other propositions from the Orient and from the western land as would make a system of thought relating to human life, that its followers regarded as adequate and perfect to explain all states and conditions of life.

As between Buddhism proper and Spiritualism proper there is little comparison, since while Buddhism includes the state which follows the earthly existence after the change called death, and which both Buddhists and Theosophists denominate "Devachan," that state is not considered as important as a state of expression, it is simply the state between two incarnations. Neither Madame Blavatsky nor Col. Olcott and their followers have particularly emphasized the state after the change called death, or the states between any two successive incarnations, until quite recently.

Madame Blavatsky served an apprenticeship in the investigation of Spiritualism before she announced Theosophy. She was quite a medium for physical phenomena, which was utilized to some extent in India to emphasize her theory of "adeptship." This mediumship commenced while she was investigating the physical phenomena in connection with the Eddy Brothers, in New Hampshire. It lasted for some time. Col. Olcott, her associate in connection with Theosophy, also investigated there and published quite an elaborate account of the results of that investigation. Later on, when and where the theosophical inspiration or idea entered the mind of Madame Blavatsky is not fully recorded. But your present speaker knew when she became married to an attaché of a foreign legation who was from India, and who was well versed in the scholarship of India, and with whom, undoubtedly, there was much in common, and he must have communicated to her much of his Oriental thought and idea. Whether she visited India with her husband or separate from him the first time we do not say. It was not until after this marriage that she announced Theosophy, and the first "Lodges" were formed that made it at that time a secret order.

The first Theosophical Society was not originated by Madame Blavatsky, but was organized in the home of Mr. Henry J. Newton, a prominent Spiritualist of New York. That society was fashioned for the purpose of forming a class to listen to some lectures on Oriental teaching and mysticism from a Prof. Felt. Madame Blavatsky, as a Spiritualist, was among those who joined that class. Emma Hardinge Britten and several other prominent Spiritualists belonged to it. Your present speaker has in her possession an exact reproduction of the original copy of the formation of that society and the names of the original members attached to it. Consequently at that time Madame Blavatsky could not have had any of this Oriental thought, or any knowledge of those "occult" and mysterious powers that she afterward seemed to come into possession of, since she was one of the listeners who proposed to be pupils to Prof. Felt, who was an Oriental scholar. After two or three lessons, for which Prof. Felt had been paid—in fact he had been paid for the entire series of lessons—he disappeared; whether he dematerialized or went into the "astral," whatever became of him his class never knew. But it was not until some time after that that the "Lodges" in Theosophy were formed, and that is less than a quarter of a century ago.

SPIRITUALISM PRECEDED THEOSOPHY.

We are thus particular in giving this statement, not to throw discredit on Theosophy, but to show that, whatever thought was in the world at that time concerning the spirit of man and concerning the manifesting power of the spirit it was not in connection with Theosophy. That it was in the world is shown by the fact that Henry J. Newton and those who formed that class, which they named the Theosophical Society, were all Spiritualists at that time, of many years standing. Besides, the western mind had become gradually prepared for Oriental thought in the school of New England intellect, in the Free Religious Conventions or Congress, where Thomas Wentworth Higginson introduced, whenever he was permitted to do so—and that was frequently, he acting as the representative of the Oriental religions, including Mahomedanism, all that was known of the Parsee religion, and particularly Buddhism. Besides, there were not visitors from the Orient by the scores at that time, and those who appeared there were accepted by this Free Religious Association.

One devoted Christian lady said, with great distress of mind in her tone: "Every religion has an opportunity of presentation here in this Free Religious Meeting except Christianity." Of course it was not true, but the lady was very much impressed by the thought that all these Oriental religions were being introduced which formed a comparison in the analytical mind with the cause of Christianity, which seemed to her to have but one representation among all these different Oriental religions.

Following upon this came, as you all know, the splendid interpretation of Sir Edwin Arnold, in his "Light of Asia," casting a flood of light upon the life and work of the great Teacher, Buddha Gautama. Scholars, students and those who were following in their footsteps alike hailed it as an added light upon those wonderful and beautiful revelations.

Theosophy came just at that time when the western mind was being awakened to the thought of Oriental religions, and when the bigots in Christian lands were being stirred to consider that other religions had been inspired; that other souls were saved aside from those who had the privilege of hearing the teachings of the Light of Nazareth.

THEOSOPHY A SECRET CULT.

Theosophy was formed in this atmosphere that we have spoken of; with Spiritualism to take the curse away, by being the first to break the ground of old theology; with Spiritualism reaching into the realm that had been hidden and mysterious, and occult, there was little risk and much glory in interesting people in the more mysterious, still deeper and more occult teachings of the Orient. Spiritualism, however, was open; the "seances" were not closed to those who sought admission; there was no mystery to mediumship, excepting that mystery that belongs to every subject that is not fully studied; there was nothing that would cause it to appear that Spiritualists or mediums, or any receiving this message were different, or set apart from ordinary people. Not so with Theosophy. It was to be a cult, at first a secret cult; its mysteries were supposed to be those that belonged to the initiates, to the adepts. Its teaching at first was confined to those who belonged to a secret order, or were in a measure under a secret pledge. Madame Blavatsky after the dissolution of

the first Theosophical Society, owing to the disappearance of Prof. Felt, adopted that name for her secret order. She formed "Lodges" in New York, afterward in London, then in other cities. These Lodges alone received at first the teachings of Theosophy; after a time, of course, the general teaching became more public, but the "esoteric," or "inner" teachings have never been given except to "initiates." As to "adeptship" that was something almost unheard of; as many different stories as there are different conditions of minds have been told concerning the different Theosophists who were more or less initiated in the mysteries of the adepts of India. We know the entire history, but it is so rarely worth while to repeat it in detail, since it is but a dream.

Theosophy, as a movement, has taken possession of that portion of the western mind that wished to know something more of the other life than Christianity revealed, yet was not quite ready to be identified with Spiritualism. Spiritualists have made the mistake of supposing that nothing could be learned after you had settled the problem concerning death. Theosophists made the mistake at first of undervaluing the influence that Spiritualism had exerted and was exerting upon the theology of the human mind. When Mrs. Besant came into Theosophy, she came from the ranks of the "Secularists." Direct from materialism to occultism and Theosophy is a strong leap; a process of revolution that few minds are capable of experiencing. But Mrs. Besant came with all her strong vigor of intellect, with all her power of analysis, accepting under conviction, first probably by intuition, then afterward, by analysis, she modified that which she accepted.

It is partly due to her that the Theosophists of to-day give more value to what is known as Spiritualism. On her second visit to this country Mrs. Besant very clearly had changed and modified much of her views and attached more importance to the states beyond the change called death than did Madame Blavatsky. Her followers talk more about the influence of spirits in those states upon mortal lives. You will discover in the distinguished visitor who is now in your city (Mr. Leadbeater, of London, Theosophist,) that much of his talk is connected with the state after the change called death; recognizing the demand that Spiritualism has made, and in all fairness recognizing the answer that Spiritualism has given. The late Prof. Elliot Coues, one of the most intellectual students of this country, having more scientific and literary titles probably, as conferred by scientific and literary bodies, than any other man, when he was the President of the Theosophical Society of this country some years ago visited this city, and was invited to give a Theosophical lecture in one of the orthodox churches. The entire lecture was, what Spiritualism had done for this age, and as he scarcely broached the subject of Theosophy proper, he called it (Spiritualism) by its right name. A great many of the church people were indignant; they had gone to listen to a lecture on Theosophy, and had listened to one on Spiritualism. He said, and he said it in all fairness, that he must declare what Spiritualism had done. It was not always true that Theosophists admit this.

It has not always been true, and neither is it, viewed in the first teachings, a part of the essential proposition of Theosophy to give special notice to those spirits who are in the intermediate states between the incarnations on earth. All that realm has been brought forward, has been discussed, and has been really revealed by Spiritualism. And we maintain that every realm that Spiritualism opened should have been proclaimed by Spiritualists. That they have been proclaimed by individual Spiritualists we stated a few moments ago.

PSYCHOSOPHY.

But while Theosophy has grown to admit the value of these communications and ministrations as coming through Spiritualism, Spiritualists as a body have not grown to admit the value of the teachings which we gave before Theosophy, and which Theosophy in some portion of its teachings declares, and which you, as a church, have adopted under the name of Psychosophy, or Soul Teachings. The soul, being immortal must inevitably have pre-existence as well as—being conceded by Spiritualists—existence after the death of the body; which shows the inevitable necessity of more than one expression of human life if human life is valuable at all. The Spiritualists want to stop there, want to limit expression to one human existence, because that human state is supposed to constitute the identity. The lack of knowledge in this is manifest from all mental philosophy as well as all revelation; for if human existence stamps the identity then the death of the body could destroy it, and must inevitably do so.

Here we clasp hands, making our claim the priority, with the Theosophists. Here the Psychosophist and Theosophist must inevitably agree. Spiritualists become wedded to their idols like other people; they become wedded to their creeds and beliefs like other people. They do not want to be disturbed in their spirit world any more than the church people want to be disturbed in their orthodox heaven; all their effects and family move in that spirit world, and they expect to join them there and have a material home, which is just as material as the literal kingdom of heaven. To have that home broken up, to move on to some other broader, higher and grander fraternity, they do not like it.

Of course Spiritualism is large enough for the human mind; we do not doubt that there are things enough to learn in connection with it to occupy several hundred embodiments. But if something is true that has been overlooked, that explains more perfectly human life and spirit life without wiping out either, it is a great deal better to know it. As we have given this illustration several times, you will bear with us if we give it again. It does not disturb the solar system when a new planet is discovered. Of course your ancestors objected very much to changing their flat earth to a round earth and to have it moving all the time; objected to the sun being the center instead of this little world. But you have moved your centers according to your knowledge. If the soul is the center of life instead of the body, and the Infinite is the spiritual center of all souls, that solves the whole problem of existence, just as the sun being the center solves the problem of the solar system, and the more distant central sun solves the problem of all systems. Just think how much easier it is to comprehend what existence is on those planets by knowing their true relation to the sun; and how much easier it is to comprehend the existence of the soul in its earthly state of expression and in its spirit state, and in all its states of expression when you know the relation of one expression to the whole.

But, "Oh," people say, "I do hate to lose my identity." Then we have answered, so many times, an identity that can be lost is not worth having. If your identity is your body, it is lost every seven years or less according to science. If your identity is your body, it is lost just as soon as your body is dead, and the materialist is right. If your identity is you, all the bodies you can ever have will not destroy your identity. Herein we must now take issue, as Psychosophists, with Theosophists: Nowhere in any of the books or teachings of Theosophy is the soul as an immortal entity emphasized and declared. The soul (according to Theosophy) starts out as a spark from the Infinite; the soul finds expression, or incarnation—to use technical theosophical phraseology, in earthly life or planetary life; the soul finds successive reincarnations. But it very clearly crops out, also, under the law of "Karma" or "Kerna," as the Hindoos pronounce it, that the soul, this spark, this breath may be lost, obliterated, annihilated by "evil Karma."

In our opinion, this is a serious fault in Theosophy. The Jainists who visited this country during the "Parliament of Religions" said to your present speaker: "The Jainists differ from the Buddhists; the Buddhists believe that the soul is not an immortal entity, but is a part of the expression of the Infinite and returns to the Infinite. The Jainist believes that the soul is an entity, even as you teach, referring to our Soul teachings."

Our claim is, that there is no value to an expression of

a "spark of the Infinite" which can be lost under any circumstances. That the primal value of expression is for what that expression can give; and if there are any circumstances or conditions that, as a spark, that expression can be blotted out, the whole proposition becomes invalidated. Just as Christian theology is invalidated by the loss of a single soul.

Our teaching is: That the soul is an eternal entity. Not the Infinite, omniscient, omnipresent entity which is God, but like unto God in quality, in perfectness, and that no change, or condition, or expression, or surrounding or manifestation can mar or destroy the soul; and that no individuality could possibly be a product of the soul as a portion or spark of the infinite soul, and that, therefore, it cannot be lost. All expressions in successive embodiments, as we term them, are expressions for the manifestations of that entity, which has experience in life; whether in one or more planets, is not lost, is not primarily effected.

The Spiritualists by making the entity commence with the human body destroy the logic of immortality. Because it cannot have an immortality simply in futurity. Eternity is not future time; eternity is neither past nor future, but forever. So in the teachings of Psychosophy we include all that has been, all that is and all that will be. As the Infinite proposition includes the past, present and future.

As a proposition concerning the soul, we hail that Theosophy that includes Spiritualism for what it has done to prepare the way for the great light and knowledge that the world is coming into concerning the soul.

But we warn Spiritualists, as we have many times before: You have allowed "Christian Science" to take away a large portion of your demonstration and a large portion of your philosophy of Healing; and you have allowed the "Psychic Research" societies to take possession of your facts; and you have allowed "Theosophy" to take possession of your philosophy. Spiritualism had all these at its command. But because people must narrow their beliefs to their present desires; because they must limit their possibilities of thought and hope to their present narrow human needs; just as a hungry man forgets other people and their need for food, in attending merely to his own physical needs, sometimes, to-day, so the Spiritualists have allowed the message from the spirit realm and allowed the greater propositions concerning immortality to pass by unheeded.

Nothing can solve the problems of life, dear friends, unless you have the complete proposition. However important is the arithmetic, geometry must follow, or arithmetic would be almost useless. You cannot dwell always in the small numbers. You can study forever the primary elements of language which is in the system of the alphabet; to say A B C forever would destroy all your propositions of education as the result of continued advancement. That babe that has passed out of your mortal sights learns more things in spirit life than just to answer the questions all the time, "can and do spirits communicate?"

But you are so hungry; it is heart hunger we admit; you desire these messages, you wish for these special friends, but, oh! what avenues of light, what vistas of knowledge, what storehouses could be opened to you if you were ready. Many times you are seeking for that which applies to riches and the prosperity of human existence; many times you are seeking for some material message, something that will serve your physical well-being, instead of opening up the treasures of immortal life. Your spirit friends are asked to come down and open up the treasures of earth, as though you did not pursue that purpose enough in human existence.

We assure you, you need all there is in Theosophy, in Spiritualism, in Psychosophy, in everything that relates to the soul and its destiny, to solve even the smallest problem in human life, when that problem is put to the test of the perfect solution it no longer is a mystery. Theosophists have and are having continually a large augmentation to that knowledge, but they discover their limitations and make haste amend them. So would Spiritualists, but for fear of losing the coat they have worn threadbare, for fear they will not be recognized by the very imperfect human countenances that they wear here, for fear that these particular names of "Smith," "Jones" or "Brown" will not be the names they are known by in the spirit realm. They reject the larger individuality of the soul, in order to masquerade throughout eternity in the semblance of this imperfect expression here; will not take up the great proposition of the soul's immortal destiny lest this one, feeble, small existence is swallowed up. But, you may ask, if it is swallowed up? Everything of value in itself is yours, but that which is of no value is no more borne on throughout eternity than last year's egg-shell is borne by the bird when it is on the wing singing its song. You cast off all that is transient, that is simply for the uses of daily life, and even your sorrows which have served to refine, strengthen and exalt you are not to be taken with you throughout eternity. You wear long enough here the headache you had last week, you keep thinking about it and hanging to it until a new misery takes its place; you leave all your shadows unless there is sufficient reason for the shadows to continue until you forget them from within.

THE CHANGE WITHIN.

A lady whom we knew, who was passing through great trouble because her external surroundings were so depressing, asked us if there would not be a change? We said just by way of encouragement, "Oh, yes, a year from now everything will be different." There was no change as far as external improvement was concerned, physically everything looked even more depressed, but she came one day with a radiant countenance and said: "It is all just as you said." "Why, has your husband a better position or any position at all? Have your circumstances changed?" "Not in the least," she said, "but I have changed." It is this regeneration from within that constitutes all the change there is.

Matter is continually changing, casting off its old garments and putting on its new raiments of delight. These blossoms are here for a day just to show what glory there is in this change. The great life-life that goes on forever and forever does not mind if these leaves shall grow brown and sear and the petals shall fade. Think of the world in which if it were possible, every form would last forever! You might then pray for earthquakes and volcanoes, they would be a Godsend; tempests and cyclones would be uppermost in your thoughts to change things. It is because things do not last forever that immortality is endurable, or the thought of it. If things lasted forever your immortality would be perpetual bondage. But things are only to use, they are steps, stages in this immortal pilgrimage. You only come in contact with things in the recurrent action and reaction; earth life itself being an expression, death a relief from things, and the knowledge that you are glad of it. In fact, life and death being the contact with things and the seeking to be free from matter.

Argument and flattery are but poor elements out of which to form a conversation.—Goethe.

Men (as all philosophers of antiquity have said) made God in their own image; which is the reason why the first Anaxagoras, as ancient as Orpheus, expresses himself thus in his verses: "If the birds figured to themselves a god, he would have wings; that of horses would run with four legs."—Voltaire.

The theory of vicarious atonement is the child of cowardice and fear. It arranges for a man to be a criminal and to escape the consequences of his crime. It destroys personal responsibility, the most essential element of moral character. It is contrary to every moral principle. The church never has been and never will be able to explain why a God should be forced to resort to such injustice to rectify a mistake of his own.—Helen H. Gardner.

Mediocrity has no greater consolation than in the thought that genius is not immortal.—Anon.

BLINDNESS
PREVENTED AND CURED.

THE BLIND SEE... THE DEAF HEAR...

BY THE GREAT EYE RESTORE,
AND ONLY CATARRH CURE.

ACTINA is a marvel of the latest century, for by its use the blind see, the deaf hear and the dumb speak. It is a powerful agent in the cure of Catarrh, Stenitis, Granular Lid, Glaucoma, Amaurosis, Myopia, Presbyopia, Common Eye Sore, Weak Vision from any cause. No animal or human eye was ever so well restored to its normal state as by the use of this powerful agent. It is a powerful agent in the cure of Catarrh, Stenitis, Granular Lid, Glaucoma, Amaurosis, Myopia, Presbyopia, Common Eye Sore, Weak Vision from any cause. No animal or human eye was ever so well restored to its normal state as by the use of this powerful agent. It is a powerful agent in the cure of Catarrh, Stenitis, Granular Lid, Glaucoma, Amaurosis, Myopia, Presbyopia, Common Eye Sore, Weak Vision from any cause. No animal or human eye was ever so well restored to its normal state as by the use of this powerful agent. 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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address 1414 at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal space compels the answers to be made in the most condensed form. The 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. The supply of matter is always abundant, and the delay is inevitable. 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 names will not be published. The correspondence in 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.

P. H. Carr: Q. What are the titles of the different Bibles, and by what people used.

The Vedas of the ancient Hindus is perhaps the oldest of so-called sacred books. It is written in Sanskrit, and supposed to date 2,000 B. C. The Zend Avesta is perhaps of almost equal antiquity. It is the Bible of the Persians. The writings referred to Confucius, and Book of Kings, are sacred to the Chinese. The Old and New Testaments are the sacred writings to the Christian world. Atkinson to the Mohammedans. The Bibles consist of the earliest writings of the people who claim them, collected when writing was regarded as miraculous, and retained as holy by inherited superstition. The Koran came in comparatively recent times and shows how readily a religious movement may be started. It departs from the others in being written by the same hand, but Mohammed had the dense ignorance.

To them all writing was sacred, and a written word had talismanic power. It is recorded that the words of the prophet, as they fell from his inspired lips, were written down by faithful scribes, on the shoulder-blades of sheep or other flat bones, and preserved until copied into the continuous pages of the Koran. It is the last of the sacred books, for writing since that time has ceased to be a mystery, and the "written word" lost its divine origin. A yet more recent Bible, if it may be called a Bible, is the Book of Mormon, claimed to have been discovered by Joseph Smith by angel communication and translated from gold plates on which it was written. This claim has been proven beyond doubt to be entirely untrue. That its crude, style, and senseless jargon could have gained a hearing and followers in the present age, is a sad commentary on the human intellect, and explains the unquestionable authority given to similar revelations in the earlier ages of ignorance.

H. S. S., St. Louis: Q. What is the nearest and truest road to mediocrity? A. All that has been given to me in regard to the development of the intellect of mediocrity, has been crowded into the book under that title, just published. No doubt it contains obscure passages and points will constantly arise calling for explanation. These will receive attention in this Department whenever they are brought up by questioners.

Mrs. Ida Thetepelle: Q. Is there any evidence of the existence of man prior to the Bible account 6000 years ago? A. This question has been exhaustively treated in this Department. There is so much evidence furnished by Geology, and archeology, that there is not a scientific man in the world to-day that for a moment doubts the Biblical chronology. Egyptian civilization has been proven by the Nile deposits beneath the great pyramids to have been, on the authority of the explorations of Linnat Bey, at least 40,000 years old before the pyramids were built, and they were old when the supposed Adam and Eve came into Eden.

Man inhabited the earth before the coming of the ice age, and the approach of that period has been calculated by astronomical data to have been about where from one and a half to three and a half millions of years ago. The fact is that in the evolution of the life of one globe, a million years, vast and incomprehensible as it is in duration, is as a swing to a pendulum, and the order of events is all that can be safely predicted. Time as measured by years, or by centuries, or by millenniums, is an inconsequential factor.

E. R. C., Q. Have the English and American Psychic Research Societies been of benefit to Spiritualism?

A. By calling attention to the subject, and prestige, perhaps they have, but it must be admitted that in the researches they have instituted, with the appearance of scientific accuracy, the same ground has been gone over and identical conclusions arrived at, that has been traversed by Spiritualists for the last fifty years. Beyond a few facts, nothing has been added to the work of Prof. Robert Hare, Judge Edwards, Prof. Hare, and hundreds of others who pursued their investigations in private for their own personal satisfaction, without making public their experiments. The hesitating, half-way style of the published reports of the psychic societies, while utterly ignoring all that predecessors have been careful to show of doubt over the minds of readers, and weakens or destroys as evidence. With the right kind of members, working on the true lines of investigation a great and most useful work might be accomplished, but the committee with a few remarkable exceptions, seem chosen, as are jurymen, because they have formed no opinion, read nothing on the subject, heard nothing, and are incapable of having an opinion. For instance, take the voluminous report on "Haunted Houses," giving numerous attested instances supported by witnesses called before the committee of the society. A great deal of labor was given the subject, and the reader left to draw his own conclusions. Spiritualists long ago on a priori grounds believed in the possibility of houses being haunted; for admit that spirits return to the earth in some way, having the same thoughts and desires as while in the

body, it is self-evident that all houses are haunted houses, and whenever conditions allow they will manifest their presence.

Again, all Spiritualists believe in ghosts, that is, that under favorable conditions spirits can appear to mortals. There are two distinct methods by which they are enabled to thus appear, by materialization and psychological impression; i. e., the objective by which they are recognized by the bodily senses, and the subjective, which is by impressibility more or less keen and distinct.

This belief is not strengthened by a collection of stories of phantasms of the dead or of the living, however rigid the attention given to details. It is true, a secondary corroborative evidence may be drawn from such accumulation of tales which differ from that of the famous "Cock Lane Ghost," only in a thin veneer of scientific wording.

Again, Spiritualists have received "thought transference" as the process by which spirits communicate with each other and transmit messages to sensitive mediums. It may be a pleasant pastime to trace the impression of mind on mind, but there are more successful methods than guessing the thoughts of the operator and averaging the probabilities of the result, so as to avoid a positive conclusion either way.

It would seem to be an essential condition in the investigation of spiritual phenomena that the investigator should be spiritual and capable of the comprehension of spiritual laws and forces, and not predetermined to drag everything down to the requirements of scientific method.

The Spiritualist comes with an explanation of a theory which has become a grand generalization of spirit existence and utilizes all the diverse facts of hauntings, phantasms of the dead and the living, thought transference, hypnosis and the whole wide domain outlying the borders of materiality. To it the "researches" of committees and psychic societies are as play of children's toys from the real issues.

Spiritualists may well say of the Researches that have been published: "What good are they? We knew all this before. We have the key whereby the problems thus explained by being stated in other words, are solved with the mystery and arcana of future existence."

"Oh!" retort the muck-delvers, "you have a better belief, but it is only a belief. Why do you not prove it? Your facts are not well observed and we do not admit them."

Then we say: Here is the open court for true psychic research. Here lie the facts which are potent with vitality. We have observed them, and they are free for the observation of all. But remember, this most important condition, that you are to investigate under the requirements of the laws of spiritual forces. You are not to weigh spiritual energy with steel yards or enter the vestibule of the mind with a butcher's cleaver.

Spiritualists have been and are members of a committee in investigation. They, however, do not call it psychic and there is the difference between scientific and unscientific.

Scientific burrowing under soil, has the capabilities of evolving organs of vision, whereby it could see the landscape, the sun and the stars, but never would this occur if it contained itself with its underground life. Its conceptions of the world must be limited by the confines of its burrow, and in contrast with those of the eagle who from aerial heights above the cloud-capped mountains surveys the circling earth and sees from horizon to horizon. Great as this contrast appears, it is not as wide as between the science of Spiritualism which sweeps through time and space from eternity to eternity, and the "psychic research" which has passed current for scientific investigation.

Every circle is a psychic society. The facts presented at every seance are direct, readily observable and have living force. The spirit identity may be noted and all the conditions which enter into the problems of spirit existence be studied as nowhere else.

A Veteran Gone.

Departed to a higher life, Horace Leonard Hill, at the age of 85 years and months, from the home of Dr. Carl Tuttle. He was among the earliest pioneers of Berlin Heights, coming into the wilderness country in 1818, with his father, from the East, being only ten years of age. During all this time he has been identified with the interests of the town. He married in 1831 Fanny Jane Tenant, and they had three children, all of whom are departed, leaving only one grandchild, Aggie, wife of Dr. Carl Tuttle, with whom the aged pair made their home.

The end came December 8, and on the 6th a large gathering of relatives and friends attended the funeral. The services consisted of appropriate music, reading of "Thanatopsis" by Emma Rodd Tuttle, and a brief eulogium by Hudson Tuttle.

Mr. Hill had no enemies. He was absolutely honest, and from boyhood never touched alcoholic beverages, coffee or tobacco. He was one of a family of eleven children, who by their widely connected family ties, and their strong, liberal minds, have made a deep impress on the community, and been a strong force in making the town noted for being foremost in intelligence, public spirit and character.

In closing, Mr. Tuttle said: He was by organization a Spiritualist, and found that belief good enough to die by. He inherited a broad and liberal mind and was too charitable to believe that any part of the human family were so bad that they would be lost, and this inclined him to the belief of the Universalists, but he was not a proponent of that sect.

He intensely studied the problem of life and death, and was convinced of the immortality of the spirit and that it carried forward into the next life the acquisitions of this. He looked forward to meeting his departed friends with the pleasure one long from home anticipates a reunion. He found this belief not only good enough to live by, but good enough to die by. It was the ripe fruitage of a noble, self-sacrificing life, during the long years of which he had borne cares and burdens uncomplainingly and done his work to the best of his strength and ability. It bore him up during the last days when tortured with pain and gave him courage to heroically bear and be passed into the shadowy portals of death with no regrets, no pardon to be asked, nothing to be forgotten, and if even the Mighty Angel standing by the gates of Everlasting Life speaks to the ascending spirit, he will say to this one: "Well done, good and faithful servant; thy deeds have been many; thy failures have been of necessity; thou hast been true to the inner things intrusted to you, and now enter into thy reward."

"The Gospel of Buddha, According to Old Records." Told by Paul Carus. This book is carefully commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

A GENUINE KICKER.

But One Who is Highly Respected.

HENCE WE GIVE HIM SPACE IN THE PROGRESSIVE THINKER, AND HE DEVOTES SPECIAL ATTENTION TO "SPRING HILL, KANSAS, THE SPIRITUAL MECCA."

From what Mr. E. J. Schellhaus says, even a chapter pages before Spring Hill, Kansas, is a demonstration that there will "appear one or more forms clothed in male or female attire," is cheap enough, considering that millions are paid to gentlemen to prove that Jesus Christ had the cheerful habit of walking around after he had been crucified—and then they do not prove it; hence, the necessity for a present power. The laborer in any department of life should be paid for his labor, although I have done a great deal of work for humanity's sake without compensation. "Humanity" gave me more kicks than coppers, and I do not blame Mr. Aber, the medium, for demanding cash down. It is a business-like method which excludes sentimentality from the seance room, or leaves her in the Christian young woman, clinging to the "Rock of Ages" in mid-ocean, shivering in her chemise.

My friends at Spring Hill misapprehend the purport of my kindly-meant challenge to Spiritualists for debate. Many times Spiritualists have reminded me, when I have called for what Spring Hill generously offers, that this is an argument, not an experiment. Yet, unconvinced, I continued to think that experiment, demonstration, fact is the best "argument," like a chemist's. In my pleasant debate with Dr. N. F. Ravlin, in Los Angeles, I called for the concrete instead of the abstract. We were promised that the next night a demonstration would be given by a medium, but a vessel of engraved silver was sent out of the city before twilight, and we were left to grope in darkness. Dr. Ravlin, dear, good man that he is, did his part to prove.

Mr. Schellhaus assures us that spirits "come down the shining way," in great numbers, and so convincing are the phenomena "that no one who has visited them has gone away with the least doubt," and there are visitors at most of the seances. That is sweeping and decisive. It is better than all the preaching on earth, which begins with assumption and ends with inference. Now, permit me to suggest that the Spiritualist camp-meetings and societies should engage Mr. Aber, the medium, and if we should have debates, I will be glad, and I believe the public will like to hear Mr. Aber's "sample of the shining way" as part of the Spiritualist's argument, for "he goes into the cabinet, without a thread of white clothing on him, and from 20 to 50 forms come out, the females who are recognized, in dazzling white, and the males, also, recognized in white shirt fronts and collars." They talk, write, and draw portraits that are recognized by the circle. Here is a chance for Mr. Jamieson.

Yes, and for the whole human race. The spirits, we are told, "come in great numbers," give "most ample proof," no one goes away from their presence with the "least doubt." Surely, the "shining way" does not end, let us all hope, at Spring Hill. Let the flood the whole earth. It is a long distance from Michigan to Kansas. Had I the spiritual gift of Mr. Aber, I could be willing to travel, could I have men and women visit the "great numbers," men and women supposed to have been long dead, and who would so unmistakably prove their presence that, in no case, would there remain the least doubt in the mind of the visitor—well, I would not stay in Spring Hill all the time.

Why is your N. S. A.? Why should I not take up of this matter and let "infinite intelligence," which is not doing a thing to answer the heart- cry of humanity for knowledge of our future destiny, subside into that state of innocuous desuetude which seems so becoming to the corpse?

Yes, I will read "Rending the Veil," for I believe in investigation; but for seven months I have been busy with studying "Christian Science," which necessitates a careful perusal of "Science and Health," with Key to the Scriptures," by Mary Baker Eddy. Do you Spiritualists realize that the Christian Scientists are capturing Spiritualists by the hundreds?

I admit they are gaining many from the ranks of the Materialists, also; so we cannot afford to laugh at each other. Let me say, then, that in my opinion it is the duty of Spiritualists to avail themselves of every mediumistic means to demonstrate, beyond all doubt, that human beings called dead actually do communicate with people on earth. If you do not do this, Christian Science is going to sweep Spiritualism out of existence, and like a cyclone will crush every Spiritualist who dares deny that Materialism will get badly battered in this coming spiritual storm.

You Spiritualists are too trifling over the great questions of life, death, destiny. Your public tests are puerile, as a rule; your materializations are clumsily bedaubed with paint, false hair and too much darkness, just enough light to show the spangles on the garments of celestial visitors.

You may denounce me for telling you unpalatable truth, and even go so far as to question my honesty—but all that does not lift your spiritual chariot one inch out of the mire. I have been hoping, for years, even wishing, that you could really prove, beyond all question, without the "least doubt," that persons who have been dead live and communicate with the inhabitants of this world.

If you have a medium at Spring Hill that fills the measure, you are the ones to bring him before the world, and the world will bless you in return, and will give you, not grudging but hearty support, in every sense. The very fact that a million people rally round the standard of Christian Science proves to me that your Spiritualism is a good deal better, if any, than your cold, clay-cold Materialism. The seances which I have attended were nothing but "Punch-and-Judy" spiritual shows, and when crowned with a fog-horn salute from celestial shores the acme of banality was successfully reached.

That poor invalid, Mollie Fancher, lying in physical darkness, has done more to give us a glimpse of a life to come than all the dark-crede together ever invented to cheat us into money. Peterless, I think, is right in saying, "very little materializing would be found in the world." If scientifically investigated. Thousands of thinking Spiritualists have the same conviction. Because I speak my mind about these things it does not follow that I bear any ill will to the Spiritualists personally. I have for them nothing but good will.

My wife, one of the best "tried women" on earth, is a Spiritualist, and doesn't think as we must. I became acquainted with her while I was conducting one debate with a Spiritualist and

one with a Christian, in Cincinnati, she attending all the seances. She has given me tests for which my materialistic philosophy cannot account. But my philosophy is so hard-headed that it will not yield to proofs so satisfying to others. I really believe I would delight her heart, like Paul of old, I should have a heavenly vision "at mid-day," "above the brightness of the sun, knocking me flat, without seriously hurting me! She thinks that nothing less would hit my case!"

Well, my first wife was also a Spiritualist, so I am a kind of brother-in-law to Spiritualism. I know there is something in good in this philosophy, but I do not think that the movement possesses the grandeur, the dignity, the sublimity it had in the early days of A. J. Davis, Judge Edmonds, Prof. Hare, William Denton, Joel Tiffany, Emma Hardinge, Lizzie Doten.

I observe that Clara Watson, one of your ablest correspondents, has a letter which merits consideration. I will reply to it next week, thanking her in advance for polite expressions.

Texas, Mich. W. F. JAMIESON.

ELECTRIC VIBRATIONS.

Science of Spiritual Healing at a Distance.

To the Editor:—Having read much about so-called "Absent Treatment" of late, it seems no more, than right that I should give my experience in this Spiritual gift of healing. As I am a lover of the Master as a Perfect Man and a true I spotless medium, I go back to him for my inspiration, and what he did we can do also if we only lead the pure and holy life he did. Through the spirit and the electro-spiritual vibrations he healed at a distance, not only those who were conscious of the health-vibrations he was sending, but he also healed those who did not know he was putting forth any effort in their behalf. Now if this be true—and I know it is, for it has been proved to me through spirit, by one of my teachers—then we have the promise to do all he has done; but if we live the true and spiritual life we can do even more, for it is one of the gifts of the spirit.

But when we look over these "Absent Treatment" advertisements and read the statements of the advertisers, I fear there is not much regard for the spirit and the health-vibrations of humanity in their hearts. For example, one of the healers boasts that he treats forty thousand every month, giving each a treatment every day. He does not state how long he treats them, but we will say he gives each one only a thought as he reads over the long list of names, it would take him at least one hour to treat forty thousand names to do this, or about 333 hours of every 24. But there was one thing, he did state which we can understand perfectly, each patient paid him one dollar per month, and we readily see he was making a fortune at least.

Another advertiser, a little more considerate but not consistent. He states that he treats each patient one hour every day for the charge of five dollars per month, and four persons in his circular says he treats from forty to fifty patients every month with the most wonderful success. No doubt the success like the first mentioned, lies in the income and not in the good he does, because it is as much an impossibility to crowd fifty hours into a day as to crowd three hundred. I asked an explanation of the above inconsistencies of a student of the healing art, and he said his work was done by assistants. That may be, but the advertiser who treated all his multi-tude of deluded patients who supposed they were getting electro-spiritual vibrations direct from the perfected spirit and electric will of the healer. I do not say all do this and I believe the honest spiritual healers are far from it, yet I must say positively that he who treats his patients in this manner is not doing his duty as a healer, you must be pure in thought and purpose as well as in your actions. Thoughts that are even tainted with hate and revenge for any one will react on your patients. Keep this thought, remember it well, "Love brings love and hate brings hate." Beware of the example of Samson, in slaying his enemies he slew himself.

An honest healer will not hesitate to refund the money to his absent patients if he has not benefited them. This would make the healer more consistent and also make him devote more time to his patient. It would bring a more lofty and spiritual force, one with more love for suffering humanity, and less love for greed. One with more of the spirit of the Master and the higher angel forces.

Let the patient trust, and everything to his healer, this would at least be honest and commend itself to the sick and sorrowing.

Having ever since childhood made the occult cause of disease and its esoteric cure a study, and from this long thought and study I know there is an electro-spiritual force that is as yet little understood or demonstrated except by the Master, and that this force is the same as others, and yet he stated that if we would only hear his words and do them, greater things could we do. But the fault is ours, we are not willing to live the pure, honest, self-denying and holy life he did, so we fail. But there are many who do live this unselfish life for humanity and are doing the same great spiritual work he did in a more or less degree. I have thoroughly proved to my own satisfaction, from the teachings of the Master through the spirit and the constant experimental demonstrations for the past twenty years that electricity is the life force in man, or in other words the connecting link between man physical and man spiritual, and that it is the disturbance of this connecting force that causes all the ailments of this life material and physical, and that the spirit-mind is the master of this subtle fluid and can be controlled by a pure and healthy electric will, curing disease personally or at a distance. The question is, How? This I will show.

Electric vibrations are being constantly and unconsciously thrown off by the human body, as a by-product, but by the use of the electric will these vibrations can produce impressions on other spiritual minds. If one constantly hates another and that other with unconsciousness of the fact and of a receptive temperament, his spirit mind would feel these unhealthy vibrations and it would sooner or later make him sick or totally destroy him. I have also noticed that there is a reflex vibration which gradually causes the person to have the same thoughts. Reasoning from this, if electro-healing vibrations were sent with the same intensity, it would cure the afflicted and distance could not limit its power. And at the same time its reflex action would invigorate and strengthen the sender.

This constant and unconscious throwing off of electro-spiritual vibrations would soon deplete the sender's electric force unless he thoroughly understands the law of electric energy and demands so that he will not renew his own force. The all-wise Creator has provided for this in his natural gifts—sun, air and water and when we understand

nature's law we can renew our electric and spiritual forces at will. The result of years of experimental investigation and study of cause and effect shows that there are electrically but two diseases, either positive or negative. Too much circulatory excitement, causing pain and fever—Positive disease. Too poor or too little circulation, hence sluggishness, decomposition or paralysis—Negative disease.

When we stop to consider the philosophy of electric and spiritual vibrations, it will appear to the thinking mind how reasonable and how easy it is for the spirit to bring the health vibrations of the sender into harmony with the waiting and expectant patient. The best method is to have a private sitting, near a small individual cabinet, with each patient in a subdued light just as you would in preparing for any spiritual manifestation, but the one you are to sit with and treat may be a thousand or more miles away. Then the healer is to project his own electro-spiritual vibrations to the waiting patient, and give him a thorough treatment in the spirit, the same as if he were in your office or with you personally. Treat the patient from fifteen to thirty minutes. You should meet these patients three times per week, say Monday, Wednesday and Friday, beginning at 7 p. m., and continue until all are treated. I never treat more than three in one hour. I make these sittings with my patients sacred and allow nothing to disturb me until I have finished the treatment of all on my case-book. You should reserve the right to set the time for all patients and expect them to be just as prompt and honest with you as you should be with them, if they expect to receive the benefit desired.

This is a good and holy work which any one can do, if they will prepare their spiritual mind for it. I look on the gift of healing as the best gift of the spirits, but to develop the spirit-man to receive this heavenly gift, we must think nothing but pure and loving thoughts for all mankind—we must have a great desire in our hearts to do good, heal the wounds of our life when we see or hear of suffering, send thoughts of compassion and strength to all and without price. When a beginner has thoroughly mastered the full meaning of the above instruction, he should be ready to sit for development. Sit alone in the twilight, thoughtfully and prayerfully. See I believe in prayer, pray to the Creator of all good and to the healing angels for strength and honesty of purpose and the power to help others to get rid of or to bear their burdens of affliction and sorrow. Ask for this unselfishly and you shall receive. Then single out some one who is poor and sick and make them a special patient of yours. Ask the angel forces to draw near and assist you in treating this one, and you will be persistent in your work you will soon be made glad by seeing an improvement and finally a cure. Do not let this patient or any one else know what you are doing, keep the development and the work between yourself and angel helpers until you are in the full vigor of your gift. Do all the good you can in secret at first, then you will be rewarded by success openly, if you will be patient and true. Then you can take patients for pay, as the labor is worth the hire.

Questions may arise that the reader would like to have answered. It will give me pleasure to assist anyone and to freely answer any and all questions in regard to this Heaven's best gift, but please remember to enclose stamp for reply.

N. E. HARRISON, M. D. Ph. D.
No 26 E. 39th street, Chicago.

Psychic Experiences.

I want to tell the friends of the psychic experiences of one of our good sisters of the Independent church, Mrs. Kimmel, as related to me a few days ago. She has a sister she has not seen for seventeen years, and had not heard from her for ten years. The other members of the family thought she must be dead, but Mrs. K. could not so believe, she determined to find out. Last February, when she was alone, she saw her picture and concentrated her mind upon the sister, with the earnest desire to know in which sphere she was, and for half an hour she earnestly sought; then she saw her sister's face plainly, and said: "You are yet with us," and heard the response, "Yes." But she got no further news of her.

Then in March she also made the effort to find her. Her hand was made to move as though traveling a long distance. In June she got a letter from her sister who was in Seattle, Wash., 3,000 miles away, saying, "You thought I was dead," etc.

Mrs. K. thinks her effort mentally reached her sister and caused her to write. She had another sister who is in the Salvation Army; she was 18 miles away. She made a date by letter with her to sit at a certain hour and she from her home here saw her sister take her seat with a look on her face that said, "It's all useless; but she touched her on the arm and shoulder and the sister recognized her presence. At another appointed time her sister wrote, "I knew you were here, and others, but I did not know who." Mrs. K. wrote and told who the spirit friends were that were there, and on which side of her each one was. Then the sister wrote, confessing "there is something in it."

She has an old gentleman friend, a Spiritualist, who through the vicissitudes of life now has his home in the county infirmary, but she always has a call from him when he comes to visit his grand-children, who live near her. One day as she was sitting alone the spirit wife of the old man came in and said to her, "I want you to go with me and see father." She says she was overwhelmed and could not recall all that came to her. But two months later the friend on his visits came to her. She said: "I am so glad you have come. I want to ask you something," but he said, "Yes, I know all about it," and as he sat down she asked, "What was it?" He said, "You and my wife came to me in my room at Canton. I thought at first that you had died, but I found you had not."

I think these experiences are very interesting as showing the unfoldment of the spiritual mind, and a kind of mediumship that we can attain unto by concentration; and this unfoldment is the fruit of our knowledge of Spiritualism. I expect it would be called telepathy.

MRS. S. S. ROCKHILL.

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BY MINOT J. SAVAGE, D. D.
8vo, Cloth, 342 Pages.

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