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# The Dark Side of Spiritualism. By I. K. Funk, D.D., LL.D.

Dr. I. K. Funk is the author of "The Widow's Mite," a work devoted to the elucidation of spirit return as witnessed by him in the course of a long, patient and painstaking investigation. Dr. Funk is an intellectual giant, and a conscientious investigator of the phenomena and philosophy of Spiritualism. In his search for truth he is exceptionally kind, charitable and forbearing; in fact he is an ideal investigator, and one that any genuine medium will be pleased to meet. Such a man, occupying the highest position among cultured and refined people, should be welcomed by every Spiritualist. Unfortunately he has met with a great deal of fraud and trickery in the course of his investigations, and the following from his pen, taken from the Homiletic Review for October, will be read with sad interest, as it portrays in some respects the exact status of our cause—a most lamentable state of affairs, and one which Spiritualists themselves should thoroughly understand. The fact is, the main points of the article have been published in every leading daily in the United States, reaching at least 35,000,000 of readers. Such being the case we concluded to spread the entire article before our readers enabling them to more accurately judge of the same than they could by reading only brief extracts. Spiritualists, unite as one body, and drive the rotten fakes from our ranks, and place Spiritualism before the world in its proper light.

## AN IMPORTANT AND SUGGESTIVE LETTER.

To the Literary Editor:—You are at liberty to quote as freely as you like from the enclosed advance proofs of the October "Homiletic Review."

Note.—1. The report from B. F. Funk here given, having been noised abroad in distorted form, has brought me questions as to whether this has changed my attitude toward psychic phenomena. It has not. I was aware of the existence of this class of fraud. In the book, "The Widow's Mite and Other Psychic Phenomena," I gave much emphasis to the fraud side of this problem, but had not at hand quite so an effective exposure as this one, or it would have appeared with the other specifications of fraud (see pp. 74-76). Letters reaching me indicate that this fakir business in "Spiritualistic paraphernalia" is rapidly growing. Its victims are chiefly among those who are depressed by the death of husband, wife, child, or parent. There are nearly 2,000,000 deaths each year in this country, affecting 10,000,000 near relatives; and of these, tens of thousands are so crazed by grief as to fall easy victims to these heartless scoundrels. Then, this kind of comfort, like salt water to a thirsty man, increases the appetite, thus ensnaring these fellows an unending source of profit.

2. But on the other hand, scores of psychologists and other leading scientists and hundreds of other trustworthy men make it certain that there are many genuine psychic phenomena, and the researches of these investigators indicate the near discovery and mastery of forces which are likely to prove of extraordinary value to the world, and that at least some of these forces belong to faculties which are in all of us, and in nearly all of us are more or less undeveloped. A careful study of the laws which underlie the development and use of these faculties is thought by many of our psychologists to be of first importance. Should it turn out to be that some of these psychic phenomena are due to "outside intelligences," as is thought probable by men like Prof. James of Harvard, Sir William Crookes, Prime Minister Balfour, Prof. Hyslop, Sir Oliver Lodge, and others, it is easy to believe that this might prove, when scientifically established, the beginning of a new epoch in human development. At any rate it is surely worth the while of these scientists to give for a time serious study to this investigation.

3. It happens that the investigation of these psychic phenomena depends very much on the psychic experiences of the average man. It would be almost fatal to the investigation to close from the psychologist this source of information, as we would close it should we make this average man over skeptical; it would be almost equally fatal should he become too superstitious. Either extreme hinders the phenomena. A large class of the public is too easily duped, and another class is so skeptical as to believe nothing that comes into experience otherwise than through the senses. The newspaper press will be doing psychic investigation good service if it help to keep the mass of people from either extreme.

Max Muller probably never uttered a wiser saying than this: "All truth is safe, and nothing else is safe, and he who keeps back the truth or withholds it from man for motives of expediency is either a coward or a criminal or both."

Yours respectfully,

I. K. FUNK.

## THE FRAUDULENT SIDE OF SPIRITUALISM—A DUTY.

By Isaac K. Funk, D. D., LL. D.

Life is growth. We cannot elect to stand still. The time comes when the bird must break its shell and come out or die. That which was house and home and life for yesterday, to-day, if continued, is its death. This is the law of true evolution. There may be eddies and recessions, but, as with the sea, the incoming tide is bound finally to assert itself.

A profound question always in order is: What is the next stage of human development and what are its signs? Christ pronounced the doom of the Jews when He said: Eyes have ye, but ye see not; ye can discern the signs of the skies—that is, the changes on the plane of your present life; but ye can not discern the signs of the times—that is, the changes that fore-run the coming of the new kingdom which comes through the fertilizing power of the above upon the lower. I am revealing to you this kingdom of which I am, but ye see me not; I call you to a new life, but ye hear me not; ye hear me not and see me not because the faculties within you which are to have their functions in this new kingdom are dead. Therefore is your condemnation just.

When the world moves forward, the man or age or civilization that will not accept the reform is plowed under and at least for a time, forgotten.

As a rule, the higher truths come in at what seems to be the bottom of society; the barn, the manger, is the doorway. Can any good thing come out of Nazareth? To the eyes of the ruling class—the class which is the fruitage, the logical outcome of the forces and laws of the lower plane of existence—Christ and Wesley and Garrison were contemptible. Christ consorted with publicans and sinners, the "low down." Garrison had no grace save the grace of God, and that grace had but little current value where birth and riches and college degrees and social standing were counters of chief value. Have any of the rulers believed? The common people, who are not the flower and fruitage of this plane of living, are accursed.

If all this is true and we apply it to what has been known as Spiritualism for the past half-century, we may make a grave mistake. Not everything that comes in at the barn door and is rejected by the "low down" is, therefore, from above. But this word of

warning is just: If Spiritualism is from above; if it is a revelation, in whole or in part, to man of the next step upward; if telepathy, clairvoyance, clairaudience, precience are rudimentary faculties which, when they become fully functional, will make us citizens of the cosmic universe as our present senses make us citizens of the earth, we must not be surprised if we are to search for the pearls of this coming kingdom among the things that are despised, and that we are to find the chief believers in it among the "publicans and sinners." Let us see to it that we judge a righteous judgment; that our standards for judging the coming kingdom are not the standards by which values are determined in the kingdom that precedes it; that we have eyes that can see and ears that can hear things that are above materiality, that are on the spiritual plane. The church committed an awful mistake in the days of Christ and went down. It is well to be alert, and even over-alert, in avoiding a repetition of that blunder and crime. If the historians tell us truly, there was much of ignorance and superstition in the so-called Christian church during the first century. We are apt to overlook the lesson that the crystallized excellencies of the lower plane may more effectively prevent the excellencies of the upper than do its uncivilized faults. The harlots hindered less in the days of Christ than did the scribes and Pharisees.

"But a vast majority of Spiritualistic phenomena are fraudulent." That is certain. "Much are the results of coincidence and faulty observation." That is very true. We had settled down during the past twenty years—nearly all of us—to these conclusions; but the startling discoveries during the last few years among the new lines of psychology, as those of the subjective mind, secondary personalities, telepathy, clairaudience, and what not, the discoveries of wireless telegraphy, the X-ray, radium and its mysterious radioactivity, all suggestive of countless laws and countless forces as yet unknown to us, reaching upward and inward beyond the senses, make it increasingly easy for scientists to believe in the existence of psychic forces and psychic intelligences at work on earth other than man. We are now being startled out of our sleep by reports from some of the most careful scientific authorities—reports of strange things which they are discovering along psychic lines. They tell us that, after all deductions for fraud and coincidence, they find an unexplained remainder that bids fair to lead to the most profound discoveries—beyond all heretofore proved in the realm of science. When scientists like the late Professor Sidgwick of Cambridge and his expert wife, the sister of Premier Balfour, and that profound psychologist, Professor James of Harvard, Professor W. F. Barrett, Sir Oliver Lodge, Professor Hyslop, late of Columbia, and such accomplished scientists and trained observers as Sir William Crookes and Alfred Russel Wallace, and that group of scholars and observers who make up the Society for Psychical Research in this country, England, and on the Continent, tell us that they find, after years of careful investigation, an unexplained remainder in this world of spiritual phenomena that seems scientifically to demonstrate the existence of a spirit world which interpenetrates this, it behooves us all, especially those who are leaders in the church, to think carefully whether the time has not come to reconsider this whole question.

It seems certain that there is to be in the near future a serious revival of the study of psychic phenomena, including so-called Spiritualism—a subject that belongs to the "sphere of influence" of the clergy, to borrow a phrase from international statecraft. Is not a clergyman likely now to make a great mistake if he does not fit himself to help lead in this new series of investigations? Watchman, what of the night? Surely along psychic or soul lines we have a right to expect the clergy to keep us from error; but how can they unless they understand the subject?

If these Spiritualistic phenomena are the work of immature or evil spirits, as some clergymen hold, certain scientific knowledge of this fact is exceedingly important. A scientific demonstration that devils exist and are in communication with this world is far better than the hard, crass materialism of the scientific world a few decades ago, which denied all things spiritual as a priori impossible.

In a book which I recently published ("The Widow's Mite and Other Psychic Phenomena," published May, 1904), I tried to present clearly and impartially as possible the facts and arguments for and against the Spiritualistic hypothesis, especially those developed during the past score of years by the Society for Psychical Research and other scientists, giving also an account of my own personal experiences in this field of investigation. In this book the clergy are urged to take up courageously and earnestly the work of psychic investigation; but the clergyman who undertakes this line of investigation needs to be on his guard against deception, for fraud surrounds professional Spiritualism as an atmosphere. This deception and the specious arguments by which it is defended—evincing discouragingly in our evolved human nature reminiscences of the fox; the spider, the hyena—is well illustrated by a unique experience a brother of mine had a few weeks ago in Chicago. This brother has had considerable knowledge of Spiritualism and knows pretty thoroughly its fraudulent side. I placed in his hands the following spurious business card, requesting him to report to me the facts:

### RADIUM

#### Medium's Paraphernalia

Crowns, Belts, Hands, Heads, Veils and Full-size Figures all illuminated with the new Radium light. Will appear, gradually float about room and disappear. All Work Confidential. Chicago.

I quote the card verbatim, leaving blank the name and street address, both of which will be given to any one requesting them. The following is his report:

Mr. B. F. Funk's Exposure of a Fraudulent Side of Spiritualism.

"On my first call I was informed that in order to see this radium expert it would be necessary for me to make an appointment. The appointment being duly made and kept, I found the proprietor to be a youngish, gentlemanly sort of fellow, apparently refined and educated. The card [described above] served as an open sesame, somewhat stiff, gaining for me the desired interview. In reply to my question whether he sold outfits for mediums, he said, eyeing me closely: 'I sometimes sell things that are of interest to mediums and—to other people.' After a moment's silence he continued: 'What do you wish? What are you after?'

"Then followed much verbal fencing, when he finally said: 'I always insist, as a mark of good faith, that at the outset an order be given with payment for an outfit.' This outfit, he told me, varies in price from \$50 to \$1,000. Not caring to bait my hook with so large a bulk of greenbacks, I substituted diplomacy. I told him that a lady friend of mine in an Eastern city—all gospel truth—had some mediumistic power, sufficient to move a table, produce rap-

tings, etc., but that her gifts had not enough money-making power in them to enable her to support herself and those dependent upon her. 'On receiving your card from a friend,' I continued, 'it occurred to me that you might be able to help her out—that is, should I be able to persuade her to follow mediumship as a business. I do not wish her to do wrong.'

"Certainly not, certainly not; I understand. I have many such among my clientele. It is my business to help mediums make a good show. They do not do wrong; on the contrary, they are doing a great deal of good in getting people to believe that their friends who have died are really alive. I have seen mothers made happy at the sight of their dead children, husbands at the sight of their departed wives. It has often brought tears to my eyes to see the simple faith of these people. If a man is a philanthropist who can multiply blades of grass, surely I or a medium should be entitled to praise if we cause rejoicing where there are tears. Why, my dear fellow, Spiritualists are the happiest people in the world. Why undecieve them? They are in heaven. It does them no hurt, but much good to believe these things. My business is to put clever people in the way of making the world happier.' The man grew quite eloquent in dilating on his philanthropic calling.

"But," said I, 'my friend is quite sensitive and would hesitate much at the employment of any deception or trick, especially any that might be detected and bring disgrace upon herself and family and friends.'

"After some further talk of this sort, he got down to business and grew confidential, and let me into some of the secrets of his trade. He asked all manner of questions about my medium friend, as to her age, education, her height, whether she was thin or fleshy, tactful, had presence of mind, was quick in retort, etc. He finally asked: 'What kind of phenomena would you prefer that your lady friend should produce?'

"I replied: 'I wish her to give physical manifestations, such as the materialization of hands, of the entire human form, spirit voices, illuminated stars, sparks, rays of light, floating balls of fire, floating musical instruments, trumpet talks, slate-writing, mind-reading, etc. Are these things within the scope of your art?'

"He smiled at the modesty of my wish, then said: 'All this is merest child's play, provided your lady friend is apt, quick-witted, and has nerve. I am furnishing help after this sort to the mediums of Chicago—they all come to me; I know them all.'

"Do good, genuine mediums use this kind of help?"

"All mediums are good mediums and genuine mediums. I don't know any other kind."

"Is there no difficulty in manipulating this machinery or paraphernalia?"

"It is so simple you will wonder why it is that people do not at once detect it. When you understand it, and understand the modus operandi of handling it, you will be much amused."

"How about slate-writing?"

"Perfectly simple."

"With tied slates, glued and sealed?"

"Yes, oh, yes. I have laughed until my sides ached after a seance at the remembrance of how easily and completely the d. e.'s ['dead eases'] were fooled. To see a dotting father take the materialized form of his dead child on his knee and pet it and kiss it, and then hear the little one say, 'Now, papa, I must go; I feel I am getting weak,' and then see the child slip from his lap and disappear, to the infinite surprise of all the faithful—it is more laughable than an Artemus Ward 'wax-digger show.'"

"But is there no danger of getting caught?"

"No; there are two hundred mediums in Chicago. How seldom you hear of an exposure."

"But I have been where I was permitted to touch the hand of a form. It seemed warm, as if flesh and blood."

"This seemed to amuse him greatly. Finally he said: 'Yes; it does feel precisely like flesh. But this is another phase of the business. It is all explained when the outfit is sent.'

"But how is that done?"

"I have nothing to say."

"Is it always fraud—never real?"

"I don't know of any medium who is guilty of fraud. You know I am a good Spiritualist when I am with Spiritualists. I am the fast friend of all mediums. What class of people will be the chief constituency of your lady friend—Catholic or Protestant, white or black?"

"Why, what difference does that make?"

"Well, if Catholic, they will prove the more remunerative, as they are much more ready to accept the supernatural. I have a splendid make-up representing a Catholic priest. The Catholics go wild over him. He is very effective with his priestly garb on and with his large cross."

"But how is one costume and one medium to represent different priests?"

"Oh, given little light and plenty of faith and plausible assertion, a Catholic will see just the priest he wishes to see. It is amazing how easily people are deceived in a semi-dark room; with the lights low you can not tell whether an object is three feet or ten feet away. Distances and directions and proportions are extremely deceptive in the dark. As to the Catholics," he continued, 'if you materialize a well-known priest or two or three dead friends of some one or more Catholics present, for the next week you will have all of the private "sittings" you can care for at \$5 or \$10 each.'

"I told him that the lady's clientele would probably be Protestant, and that she is rather conscientious and might hesitate to deceive them."

"Why, my dear sir, why should she? A genuine Spiritualist, as I have already said, is supremely happy in his faith. People who come to seances are as a rule in deep sorrow. The medium wipes their tears and lifts their burdens. Can there be any wrong in this? Is not this doing a charitable, worthy thing? Your friend should learn to prize her calling as a helpful and noble one. These things must be judged by their fruits and looked upon in a broad way."

"To my repeated questions how this and that was done, his almost constant answer was that these secrets were part of his stock in trade."

"But," I insisted, 'I have seen sometimes the medium and a spirit-form stand side by side and I have taken hold of their hands and talked to them, sometimes both at the same time.'

"This gave the fellow much quiet fun at my expense. Finally he said: 'That reminds me of a seance I once attended. It was held by one of the best mediums in Chicago. There were a number of fine materializations—understand me, when I am with the Spiritualists I am an enthusiastic Spiritualist. The next day a wealthy woman who was a believer called on me. She said that she enjoyed the meeting the evening before very much, but that she wished to ask me a question. She desired to know whether spirits really perspire, for she had detected the odor of perspiration on one of the forms. She spoke with such earnestness and her question struck me as so ludicrous that I had to excuse myself and went out and

laughed myself almost into a convulsion. When I was laughed out I returned, and with a long face said: 'Yes, our dear friends materialize in perfectly natural bodies, and hence of course perspire on a hot summer evening just as the rest of us do.' Her faith was fully restored."

"I said: 'I know a man who had his little child on his lap, and it dematerialized while he was holding it.'

"Certainly; that can be done easily with the d. e.'s."

"But," said I, 'a hand will materialize and dematerialize right before me.'

"You can not tell whether it is a hand or a foot six feet away. With my radium illumination, the front illuminated and the back not, you turn the hand and you have materialization, and you turn it again and you have dematerialization, amid the oh's and ah's of the d. e.'s. So with stars and so with the entire human form. Much success depends upon the skill of the medium in manipulating the black and the white cloth."

"My friend has not the power of ventriloquism. How would she be able to represent the different voices?"

"Again he smiled, and finally brought out an aluminum trumpet and several mouthpieces. It was a revelation to hear the different voices he could produce and the rapidity with which he could change from one voice to another. When my back was turned, I could have taken an oath that I heard two different voices speaking at the same time."

"Do all mediums resort to trickery?" I asked.

"None do. All are honest, perfectly honest."

"But," I persisted, 'there are some genuine mediums and some non-genuine.'

"He replied: 'All mediums are genuine; they are all good and doing good, cheering hearts and lifting burdens, bringing out "the stars at night," as the poets put it.'

"After some more interchange of this kind of talk I said: 'Speaking seriously, do you mean to tell me that no mediums possess occult or abnormal powers; that it is all humbuggery and trickery?'

"After a few moments' thought, his face growing serious, he said: 'There is something mysterious, something that puzzles me at times about some mediums. I have seen phenomena that I can not explain. At times an outside influence seems to come over the medium, taking possession of her. What it is I don't know. Possibly telepathy will explain it, possibly spirits.'

"He told me much more, and ended by this business turn: 'I can fix up your lady friend and so instruct her, if she is clever—cleverness is essential—that she will be able to earn from \$50 to \$70 a week. I must have her bust measurement, her neck measurement, and also her height and weight. She need have no fear about detection and must give up all scruples about doing wrong. I showed to Herrmann when he was living some Spiritualistic tricks which he was never able to explain and which he afterward used. The lady can conceal enough of my paraphernalia about her person to produce many materializations of hands, forms, lights, etc., and walk to a private house, visit socially with the people half an hour or more, without awakening the slightest suspicion.'

"B. F. FUNK.

"Westerleigh, Staten Island, Sept. 1, 1904."

It is well to be in the memory the following:

1. Notwithstanding the abundance and the disgusting nature of the frauds which attend many Spiritualistic seances, yet so keen an opponent of Spiritualism as Frank Podmore, in his late book, "Modern Spiritualism," is compelled to say:

"Whether the belief in the intercourse with spirits is well founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the Spiritualists rely."

And Dr. Hudson, the most popular of all writers against the Spiritualistic hypothesis, in his book, "The Law of Psychic Phenomena" (page 206), declares:

"The man who denies the phenomena of Spiritism to-day is not entitled to be called a skeptic; he is simply ignorant."

And the great scientist, Alfred Russel Wallace, recently said that no more evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of truth in its behalf.

2. The new psychology which is being shaped largely by current psychic investigations seems likely to modify in not a few ways the interpretation of Scripture, and hence should be of profound interest to the clergy.

3. These cautionary words: (a) When the facts which are now being told are admitted to be true, the reader must not leap to the conclusion that the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled. (b) There is danger—real danger—along these lines of investigation. I have seen psychic cobwebs—if cobwebs they be—tangle the feet of even intellectual giants; and the shrewdest experts—to change the simile—need to sail these mystic seas with sharp eyes and level heads, for these seas are almost wholly uncharted, and in sailing over them, at times, the ship's compasses exhibit inexplicable variations. Yet these investigations must be made and these seas must be sailed and charted. I. K. FUNK.

## IT IS WRITTEN.

Have you seen—have you seen—in the heart of a tree,  
Its tracings and lines  
Its knots and its seams,  
Where the fibre entwines,  
Where the silken mesh gleams?

Have you read—have you read—in the heart of a tree?

Written deep in its history told in a tree,  
Every leaf and lost,  
Left its lasting scar,  
Every twig down-tossed,  
Made the mark of its war,  
All its life may be read in the heart of a tree.

Have you seen—have you seen—in the heart of a man,  
Its wreckings and woes,  
The depth of its tide,  
Where the long ago  
And its memories hide?

Have you read—have you read—in the heart of a man?

Deep the records are graven in the heart of a man.  
Each sorrow and sin  
Left its mar in its mark,  
And the tempests therein  
Made their lines in the dark,  
All his life may be read in the heart of a man.  
—Luella Dowd-Smith, in Woman's Tribune.

As the flower is before the fruit, so is faith before good works.—Whately.

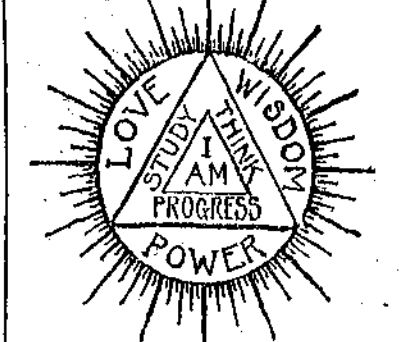
There is no slander in an allowed fool, though he do nothing but rail; nor no railing in a known discreet man, though he do nothing but reprove.—Shakespeare.

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# The Dark Side of Spiritualism. By I. K. Funk, D.D., LL.D.

Dr. I. K. Funk is the author of "The Widow's Mite," a work devoted to the elucidation of spirit re- turns as witnessed by him in the course of a long, pa- tient and painstaking investigation. Dr. Funk is an intellectual giant, and a conscientious investigator of the phenomena and philosophy of Spiritualism. In his search for truth he is exceptionally kind, char- itable and forbearing; in fact he is an ideal investi- gator, and one that any genuine medium will be pleased to meet. Such a man, occupying the highest position among cultured and refined people, should be welcomed by every Spiritualist. Unfortunately he has met with a great deal of fraud and trickery in the course of his investigations, and the following from his pen, taken from the Homiletic Review for October, will be read with sad interest, as it portrays in some respects the exact status of our cause—a most lamentable state of affairs, and one which Spiritualists themselves should thoroughly understand. The fact is, the main points of the article have been pub- lished in every leading daily in the United States, reaching at least 35,000,000 of readers. Such being the case we concluded to spread the entire article be- fore our readers enabling them to more accurately judge of the same than they could by reading only brief extracts. Spiritualists, unite as one body, and drive the rotten fakes from our ranks, and place Spiritualism before the world in its proper light.

## AN IMPORTANT AND SUGGESTIVE LETTER.

To the Literary Editor:—You are at liberty to quote as freely as you like from the enclosed advance proofs of the October "Homiletic Review."

Note.—1. The report from B. F. Funk here given, having been noticed abroad in distorted form, has brought me questions as to whether this has changed my attitude toward psychic phenomena. It has not. I was aware of the existence of this class of fraud. In the book, "The Widow's Mite and Other Psychic Phenomena," I gave much emphasis to the fraud side of this problem, but had not at hand quite so an effective exposure as this one, or it would have appeared with the other specifications of fraud (see pp. 74-76). Let- ters reaching me indicate that this fake business in "Spiritualistic paraphernalia" is rapidly growing. Its victims are chiefly among those who are depressed by the death of husband, wife, child, or parent. There are nearly 2,000,000 deaths each year in this country, affecting 10,000,000 near relatives; and of these, tens of thousands are so crazed by grief as to fall easy victims to these heartless soundrels. Then, this kind of comfort, like salt water to a thirsty man, increases the appetite, thus ensuring these fellows an unending source of profit.

2. But on the other hand, scores of psychologists and other leading scientists and hundreds of other trustworthy men make it certain that there are many genuine psychic phenomena, and the researches of these investigators indicate the near discovery and mastery of forces which are likely to prove of extra- ordinary value to the world, and that at least some of these forces belong to faculties which are in all of us, and in nearly all of us are more or less undeveloped. A careful study of the laws which underlie the devel- opment and use of these faculties is thought by many of our psychologists to be of first importance. Should it turn out to be that some of these psychic phenom- ena are due to "outside intelligences," as is thought probable by men like Prof. James of Harvard, Sir William Crookes, Prime Minister Balfour, Prof. Hyslop, Sir Oliver Lodge, and others, it is easy to believe that this might prove, when scientifically established, the beginning of a new epoch in human development. At any rate it is surely worth the while of these sci- entists to give for a time serious study to this investi- gation.

3. It happens that the investigation of these psy- chic phenomena depends very much on the psychic experiences of the average man. It would be almost fatal to the investigation to close from the psycholo- gist this source of information, as we would close it should we make this average man over skeptical; it would be almost equally fatal should he become too superstitious. Either extreme hinders the phenom- ena. A large class of the public is too easily duped, and another class is so skeptical as to believe nothing that comes into experience otherwise than through the senses. The newspaper press will be doing psy- chic investigation good service if it help to keep the mass of people from either extreme.

Max Muller probably never uttered a wiser saying than this: "All truth is safe, and nothing else is safe, and he who keeps back the truth or withholds it from man for motives of expediency is either a coward or a criminal or both." Yours respectfully,

I. K. FUNK.

## THE FRAUDULENT SIDE OF SPIRITUALISM—A DUTY.

By Isaac K. Funk, D. D., LL.D.

Life is growth. We cannot elect to stand still. The time comes when the bird must break its shell and come out or die. That which was house and home and life for it yesterday, to-day, if continued, is its death. This is the law of true evolution. There may be eddies and recessions, but, as with the sea, the incoming tide is bound finally to assert itself.

A profound question always in order is: What is the next stage of human development and what are its signs? Christ pronounced the doom of the Jews when He said: Eyes have ye, but ye see not; ye can discern the signs of the skies—that is, the changes on the plane of your present life; but ye can not discern the signs of the times—that is, the changes that fore- run the coming of the new kingdom which comes through the fertilizing power of the above upon the lower. I come revealing to you this kingdom of which I am, but ye see me not; I call you to a new life, but ye hear me not; ye hear me not and see me not be- cause the faculties within you which are to have their functions in this new kingdom are dead. Therefore is your condemnation just.

When the world moves forward, the man or age or civilization that will not accept the reform is plowed under and at least for a time, forgotten.

As a rule, the higher truths come in at what seems to be the bottom of society; the barn, the manger, is the doorway. Can any good thing come out of Naza- reth? To the eyes of the ruling class—the class which is the fruitage, the logical outcome of the forces and laws of the lower plane of existence—Christ and Wesley and Garrison were contemptible. Christ consorted with publicans and sinners, the "low down," Garrison had no grace save the grace of God, and that grace had but little current value where birth and riches and college degrees and social standing were counters of chiefest value. Have any of the rulers believed? The common people, who are not the flower and fruitage of this plane of living, are accused.

If all this is true and we apply it to what has been known as Spiritualism for the past half-century, we may make a grave mistake. Not everything that comes in at the barn door and is rejected by the "low down" is, therefore, from above. But this word of

warning is just: If Spiritualism is from above; if it is a revelation, in whole or in part, to man of the next step upward; if telepathy, clairvoyance, clairaudience, precognition are rudimentary faculties which, when they become fully functional, will make us citi- zens of the cosmic universe as our present senses make us citizens of the earth, we must not be sur- prised if we are to search for the pearls of this com- ing kingdom among the things that are despised, and that we are to find the chief believers in it among the "publicans and sinners." Let us see to it that we judge a righteous judgment; that our standards for judging the coming kingdom are not the standards by which values are determined in the kingdom that precedes it; that we have eyes that can see and ears that can hear things that are above materiality, that are on the spiritual plane. The church committed an awful mistake in the days of Christ and went down. It is well to be alert, and even over-alert, in avoiding a repetition of that blunder and crime. If the histo- rians tell us truly, there was much of ignorance and superstition in the so-called Christian church during the first century. We are apt to overlook the lesson that the crystallized excellencies of the lower plane may more effectually prevent the excellencies of the upper than do its uncrytallized faults. The harlots hindered less in the days of Christ than did the scribes and Pharisees.

"But a vast majority of Spiritualistic phenomena are fraudulent." That is certain. "Much are the results of coincidence and faulty observation." That is very true. We had settled down during the past twenty years—nearly all of us—to these conclusions; but the startling discoveries during the last few years among the new lines of psychology, as those of the subjective mind, secondary personalities, telepathy, clairaudience, and what not, the discoveries of wire- less telegraphy, the X-ray, radium and its mysterious radioactivity, all suggestive of countless laws and countless forces as yet unknown to us, reaching up- ward and inward beyond the senses, make it increas- ingly easy for scientists to believe in the existence of psychic forces and psychic intelligences at work on earth other than man. We are now being startled out of our sleep by reports from some of the most careful scientific authorities—reports of strange things which they are discovering along psychic lines. They tell us that, after all deductions for fraud and coincidence, they find an unexplained remainder that bids fair to lead to the most profound discoveries—beyond all heretofore proved in the realm of science. When scientists like the late Professor Sidgwick of Cambridge and his expert wife, the sister of Premier Balfour, and that profound psychologist, Professor James of Harvard, Professor W. F. Barrett, Sir Oliver Lodge, Professor Hyslop, late of Columbia, and such accomplished scientists and trained observers as Sir William Crookes and Alfred Russel Wallace, and that group of scholars and observers who make up the Society for Psychical Research in this country, England, and on the Continent, tell us that they find, after years of careful investigation, an unexplained remainder in this world of spiritual phenomena that seems scientifically to demonstrate the existence of a spirit world which interpenetrates this, it behooves us all, especially those who are leaders in the church, to think carefully whether the time has not come to re- consider this whole question.

It seems certain that there is to be in the near fu- ture a serious revival of the study of psychic phe- nomena, including so-called Spiritualism—a subject that belongs to the "sphere of influence" of the clergy, to borrow a phrase from international statecraft. Is not a clergyman likely now to make a great mistake if he does not fit himself to help lead in this new se- ries of investigations? Watchman, what of the night? Surely along psychic or soul lines we have a right to expect the clergy to keep us from error; but how can they unless they understand the subject?

If these Spiritualistic phenomena are the work of immature or evil spirits, as some clergymen hold, cer- tain scientific knowledge of this fact is exceedingly important. A scientific demonstration that devils ex- ist and are in communication with this world is far better than the hard, crass materialism of the sci- entific world a few decades ago, which denied all things spiritual as a priori impossible.

In a book which I recently published ["The Wid- ow's Mite and Other Psychic Phenomena," published May, 1904], I tried to present clearly and impartially as possible the facts and arguments for and against the Spiritualistic hypothesis, especially those devel- oped during the past score of years by the Society for Psychical Research and other scientists, giving also an account of my own personal experiences in this field of investigation. In this book the clergy are urged to take up courageously and earnestly the work of psychic investigation; but the clergyman who undertakes this line of investigation needs to be on his guard against deception, for fraud surrounds professional Spiritualism as an atmosphere. This de- ception and the specious arguments by which it is de- fended—evincing discouragingly in our evolved hu- man nature reminiscences of the fox, the spider, the hyena—is well illustrated by a unique experience a brother of mine had a few weeks ago in Chicago. This brother has had considerable knowledge of Spir- itualism and knows pretty thoroughly its fraudulent side. I placed in his hands the following curious business card, requesting him to report to me the facts:

### RADIUM

#### Medium's Paraphernalia

Crowns, Belts, Hands, Heads, Veils and Full-size Figures all illuminated with the new Radium light. Will appear, gradually float about room and disappear. All Work Confidential.

Chicago.

I quote the card verbatim, leaving blank the name and street address, both of which will be given to any one requesting them. The following is his report:

Mr. B. F. Funk's Exposure of a Fraudulent Side of Spiritualism.

"On my first call I was informed that in order to see this radium expert it would be necessary for me to make an appointment. The appointment being duly made and kept, I found the proprietor to be a youngish, gentlemanly sort of fellow, apparently refined and educated. The card [described above] served as an open sesame, somewhat stiff, gaining for me the desired interview. In reply to my question whether he sold outfits for mediums, he said, eyeing me closely: 'I sometimes sell things that are of inter- est to mediums and—to other people.' After a mo- ment's silence he continued: 'What do you wish? What are you after?'

"Then followed much verbal fencing, when, he finally said: 'I always insist, as a mark of good faith, that at the outset an order be given with payment for an outfit.' This outfit, he told me, varies in price from \$50 to \$1,000. Not caring to bait my hook with so large a bulk of greenbacks, I substituted diplo- macy. I told him that a lady friend of mine in an Eastern city—all gospel truth—had some medium- istic power, sufficient to move a table, produce rap-

pings, etc., but that her gifts had not enough money- making power in them to enable her to support her- self and those dependent upon her. 'On receiving your card from a friend,' I continued, 'it occurred to me that you might be able to help her out—that is, should I be able to persuade her to follow mediumship as a business. I do not wish her to do wrong.'

"Certainly not, certainly not; I understand. I have many such among my clientele. It is my busi- ness to help mediums make a good show. They do not do wrong; on the contrary, they are doing a great deal of good in getting people to believe that their friends who have died are really alive. I have seen mothers made happy at the sight of their dead chil- dren, husbands at the sight of their departed wives. It has often brought tears to my eyes to see the sim- ple faith of these people. If a man is a philanthropist who can multiply blades of grass, surely I or a me- dium should be entitled to praise if we cause rejoicing where there are tears. Why, my dear fellow, Spiritu- alists are the happiest people in the world. Why deceive them? They are in heaven. It does them no hurt, but much good to believe these things. My business is to put clever people in the way of making the world happier.' The man grew quite eloquent in dilating on his philanthropic calling.

"But," said I, 'my friend is quite sensitive and would hesitate much at the employment of any decep- tion or trick, especially any that might be detected and bring disgrace upon herself and family and friends.'

"After some further talk of this sort, he got down to business and grew confidential, and let me into some of the secrets of his trade. He asked all man- ner of questions about my medium friend, as to her age, education, her height, whether she was thin or fleshy, tall, full, had presence of mind, was quick in re- port, etc. He finally asked: 'What kind of phenom- ena would you prefer that your lady friend should produce?'

"I replied: 'I wish her to give physical manifesta- tions, such as the materialization of hands, of the en- tire human form, spirit voices, illuminated stars, sparks, rays of light, floating balls of fire, floating musical instruments, trumpet talks, slate-writing, mind-reading, etc. Are these things within the scope of your art?'

"He smiled at the modesty of my wish, then said: 'All this is merest child's play, provided your lady friend is apt, quick-witted, and has nerve. I am fur- nishing help after this sort to the mediums of Chicago—they all come to me; I know them all.'

"Do good, genuine mediums use this kind of help?"

"All mediums are good mediums and genuine me- diums. I don't know any other kind."

"Is there no difficulty in manipulating this ma- chinery or paraphernalia?"

"It is so simple you will wonder why it is that people do not at once detect it. When you under- stand it, and understand the modus operandi of handling it, you will be much amused."

"How about slate-writing?"

"Perfectly simple."

"With tied slates, glued and sealed?"

"Yes, oh, yes. I have laughed until my sides ached after a seance at the remembrance of how easily and completely the d. e.'s ('dead eases') were fooled. To see a dotting father take the materialized form of his dead child on his knee and pet it and kiss it, and then hear the little one say, 'Now, papa, I must go; I feel I am getting weak,' and then see the child slip from his lap and disappear, to the infinite surprise of all the faithful—it is more laughable than an Artemus Ward 'wax-digger show.'"

"But is there no danger of getting caught?"

"No; there are two hundred mediums in Chicago. How seldom you hear of an exposure."

"But I have been where I was permitted to touch the hand of a form. It seemed warm, as if flesh and blood."

"This seemed to amuse him greatly. Finally he said: 'Yes; it does feel precisely like flesh. But this is another phase of the business. It is all explained when the outfit is sent.'

"But how is that done?"

"I have nothing to say."

"Is it always fraud—never real?"

"I don't know of any medium who is guilty of fraud. You know I am a good Spiritualist when I am with Spiritualists. I am the fast friend of all me- diums. What class of people will be the chief consti- tuency of your lady friend—Catholic or Protestant, white or black?"

"Why, what difference does that make?"

"Well, if Catholic, they will prove the more re- munerative, as they are much more ready to accept the supernatural. I have a splendid make-up repre- senting a Catholic priest. The Catholics go wild over him. He is very effective with his priestly garb on and with his large cross."

"But how is one costume and one medium to re- present different priests?"

"Oh, given little light and plenty of faith and plausible assertion, a Catholic will see just the priest he wishes to see. It is amazing how easily people are deceived in a semi-dark room; with the lights low you can not tell whether an object is three feet or ten feet away. Distances and directions and propor- tions are extremely deceptive in the dark. As to the Catholics," he continued, 'if you materialize a well-known priest or two or three dead friends of some one or more Catholics present, for the next week you will have all of the private "sittings" you can care for at \$5 or \$10 each.'

"I told him that the lady's clientele would probably be Protestant, and that she is rather conscientious and might hesitate to deceive them."

"Why, my dear sir, why should she? A genuine Spiritualist, as I have already said, is supremely happy in his faith. People who come to seances are as a rule in deep sorrow. The medium wipes their tears and lifts their burdens. Can there be any wrong in this? Is not this doing a charitable, worthy thing? Your friend should learn to prize her calling as a helpful and noble one. These things must be judged by their fruits and looked upon in a broad way."

"To my repeated questions how this and that was done, his almost constant answer was that these se- crets were part of his stock in trade."

"But," I insisted, 'I have seen sometimes the me- dium and a spirit-form stand side by side and I have taken hold of their hands and talked to them, some- times both at the same time.'

"This gave the fellow much quiet fun at my ex- pense. Finally he said: 'That reminds me of a seance I once attended. It was held by one of the best me- diums in Chicago. There were a number of fine mate- rializations—understand me, when I am with the Spiritualists I am an enthusiastic Spiritualist. The next day a wealthy woman who was a believer called on me. She said that she enjoyed the meeting the evening before very much, but that she wished to ask me a question. She desired to know whether spirits really perspire; for she had detected the odor of per- spiration on one of the forms. She spoke with such earnestness and her question struck me as so ludi- crous that I had to excuse myself and went out and

laughed myself almost into a convulsion. When I was laughed out I returned, and with a long face said: 'Yes, our dear friends materialize in perfectly natural bodies, and hence of course perspire on a hot summer evening just as the rest of us do.' Her faith was fully restored."

"I said: 'I know a man who had his little child on his lap, and it dematerialized while he was holding it.'

"Certainly; that can be done easily with the d. e.'s."

"But," said I, 'a hand will materialize and dema- terialize right before me.'

"You can not tell whether it is a hand or a foot six feet away. With my radium illumination, the front illuminated and the back not, you turn the hand and you have materialization, and you turn it again and you have dematerialization, amid the ohs! and ahs! of the d. e.'s. So with stars and so with the entire human form. Much success depends upon the skill of the medium in manipulating the black and the white cloth."

"My friend has not the power of ventriloquism. How would she be able to represent the different voices?"

"Again he smiled, and finally brought out an alu- minum trumpet and several mouthpieces. It was a re- velation to hear the different voices he could produce and the rapidity with which he could change from one voice to another. When my back was turned, I could have taken an oath that I heard two different voices speaking at the same time."

"Do all mediums resort to trickery?" I asked.

"None do. All are honest, perfectly honest."

"But," I persisted, 'there are some genuine me- diums and some non-genuine.'

"He replied: 'All mediums are genuine; they are all good and doing good, cheering hearts and lifting burdens, bringing out "the stars at night," as the poets put it.'

"After some more interchange of this kind of talk I said: 'Speaking seriously, do you mean to tell me that no mediums possess occult or abnormal powers; that it is all humbuggery and trickery?'

"After a few moments' thought, his face growing serious, he said: 'There is something mysterious, something that puzzles me at times about some me- diums. I have seen phenomena that I can not ex- plain. At times an outside influence seems to come over the medium, taking possession of her. What it is I don't know. Possibly telepathy will explain it, possibly spirits.'

"He told me much more, and ended by this business turn: 'I can fix up your lady friend and so instruct her, if she is clever—cleverness is essential—that she will be able to earn from \$50 to \$70 a week. I must have her bust measurement, her neck measurement, and also her height and weight. She need have no fear about detection and must give up all scruples about doing wrong. I showed to Herrmann when he was living some Spiritualistic tricks which he was never able to explain and which he afterward used. The lady can conceal enough of my paraphernalia about her person to produce many materializations of hands, forms, lights, etc., and walk to a private house, visit socially with the people half an hour or more, without awakening the slightest suspicion.'

B. F. FUNK.

"Westerleigh, Staten Island, Sept. 1, 1904."

It is well to carry in the memory the following:

1. Notwithstanding the abundance and the dis- gusting nature of the frauds which attend many Spiritualistic seances, yet so keen an opponent of Spiritualism as Frank Podmore, in his late book, "Modern Spiritualism," is compelled to say:

"Whether the belief in the intercourse with spirits is well founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the Spiritualists rely."

And Dr. Hudson, the most popular of all writers against the Spiritualistic hypothesis, in his book, "The Law of Psychic Phenomena" (page 206), de- clares:

"The man who denies the phenomena of Spiritism to-day is not entitled to be called a skeptic; he is simply ignorant."

And the great scientist, Alfred Russel Wallace, re- cently said that no more evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of truth in its behalf.

2. The new psychology which is being shaped largely by current psychic investigations seems likely to modify in not a few years the interpretation of Scripture, and hence should be of profound interest to the clergy.

3. These cautionary words: (a) When the facts which are now being told are admitted to be true, the reader must not leap to the conclusion that the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled. (b) There is danger—real danger—along these lines of investigation. I have seen psychic ob- webs—if cobwebs they be—tangle the feet of even in- tellectual giants; and the shrewdest experts—to change the simile—need to sail these mystic seas with sharp eyes and level heads, for these seas are almost wholly uncharted, and in sailing over them, at times, the ship's compasses exhibit inexplicable variations. Yet these investigations must be made and these seas must be sailed and charted. I. K. FUNK.

## IT IS WRITTEN.

Have you seen—have you seen—in the heart of a tree, Its tracings and lines Its knots and its seams, Where the filken entwines, Where the silver mesh gleams?

Have you read—have you read—in the heart of a tree?

Written deep in its history told in a tree, Every leafbud lost, Left its lasting scar, Every twig down-tossed, Made the mark of its war,

All its life may be read in the heart of a tree.

Have you seen—have you seen—in the heart of a man, Its wrackings and woes, The depth of its tide, Where the long ago And its memories hide?

Have you read—have you read—in the heart of a man?

Deep the records are graven in the heart of a man, Each sorrow and sin, Left its mark in its mark, And the tempests therein Made their lines in the dark,

All his life may be read in the heart of a man.

—Luella Dowd Smith, in Woman's Tribune.

As the flower is before the fruit, so is faith before good works.—Whately.

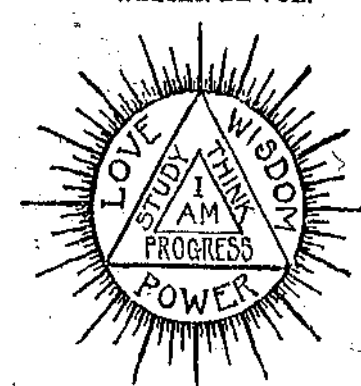
There is no slander in an allowed fool, though he do nothing but rail; nor no railing in a known discreet man, though he do nothing but reprove.—Shakespeare.

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SATURDAY, OCTOBER 3, 1904.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Curious Historical Facts.

An interesting fact in regard to Bacchus, fabled as the Roman god of wine, appears in a note on page 55 of Del Mar's "Ancient Britain," from which we copy. Those students of ancient history versed in mythology, who have taken special interest in this character, will read the quotation with pleasure. The author had shown that our remote British ancestors were divided into two religious sects, one represented by the Druids; the other by the Goths, the latter representing Buddhism, and resembling the polytheism of the ancient Roman commonwealth; that Jupiter, to name of the Romans, became Thor; that Bacchus became Woden, and Venus Friga. He then says, quoting a note to Herodotus by Rev. Wm. Beloe:

"Modern painters and artists have thought proper to represent Bacchus as a gross, vulgar, and bloated personage, on the contrary, all the ancient poets and artists represent him as a youth of most exquisite beauty." Then Del Mar:

"The bronze Bacchus taken from the bed of the Tiber at Rome, in 1885, has the form of a beautiful youth, with feminine features and long curling hair, parted in the middle. As represented in Lancaen's heliotype, he holds in one hand a staff, surmounted by a vine, and in the other a bunch of grapes. The figure, when found, it may be a staff of youth. The other hand, with its raised forefinger, imposes silence, a familiar attitude of the radiated figures of the same god which Mrs. Barker excavated at Tarsus in 1845. . . . Bacchus was known to the Gauls as Hesus."

Opening to Lemprier, article Bacchus, we learn he was identical with Osiris of Egypt. He was a favorite with all peoples who became acquainted with him; his conquests were everywhere made without bloodshed; he taught the use of the vine, the cultivation of the earth, and the manner of making honey. At his death Bacchus went down to hell to recover his mother.

A statue of Bacchus was found at Pontus, on the Black Sea, and was shipped to Alexandria, in Egypt, where a magnificent temple, one of the wonders of the world, was erected, in which he was enshrined; then, under the name of Serapis, he was worshipped as the resurrected Osiris.

All these ancient lesser Gods, as Mithra, Apollo, Harpocrates, Esculapius, etc., seem to merge into each other, and appear to have been avatars of Vishnu of the Indies. The original of the names was Jesu Crishna, the 8th, and Buddha, the 9th, avatar. Mr. Del Mar says the correct spelling, as he found it in the Sanscrit, for Crishna is Crishna, but as Sir Wm. Jones, the first of the English Sanscrit scholars rendered it Crishna, he follows his example. He displays such integrity throughout his numerous works, that fourth of which we are now reading, we dare not suspect for a moment he is pandering to his creed; but, singular, isn't it? He finds this Jesu Crishna was worshipped as the Son of God in Mariandyn, a region in Bithynia, lying along the shores of the Buxine, now known as the Black Sea, 500 years before our era, and that his worship extended all over Asia Minor and Syria in process of time. These scholars are making wonderful revelations, and it will be difficult for the Jaspers to defeat them.

Jesu, the Latin terminal us, becomes Jesus. The most learned Greek scholars insist that it is not a genuine Grecian word, but an interpolation from a foreign tongue. If so and the Christian author, Del Mar, is correct in his rendering of the Sanscrit, then it would be interesting to know, what relationship existed between Jesu Crishna and our Jesus Christ.

DR. I. K. FUNK.

Dr. Funk's article on our third page this week will be read with great interest. As fragments of the same as published in all the leading dailies have reached at least one-half of the population of the United States, we have thought best to give space to the entire article, thus keeping our readers thoroughly posted in regard to passing events. About a year ago, however, we published the card of Mr. Myers, so that is nothing new to our readers. We have known for a long time of these dealers in bogus materializing paraphernalia, and the facts as given by Mr. Funk will prove an impressive object lesson to Spiritualists generally.

Visit to a Tibetan Temple.

An interesting side-light on Lamaism as it exists in Tibet, is afforded in a dispatch to the London Daily Mail, in which a British officer describes the diabolical rites of the monks, as seen on a visit to the Buddhist cathedral in Lhasa during the service. The correspondent says:

"The monks have extraordinary deep, devotional voices, reaching deeper tones than any western bass. The voice of a thousand monks resembles the drone of a subterranean monster, musically plaintive—the voice of the earth god praying for release to the god of the skies."

"In the inner temple are three enormous images of the Buddhist trinity, set with jewels from foot to crown. In the upper story in a place called 'hell,' some lamas were worshipping the demon protectress of the grand lama. The music here was harsh and barbaric. Oil lamps and on the walls were displayed every freak of diabolical invention in the shape of scrolls and devil masks."

"The obscene object of this worship was huddled in a corner, a dwarfish abortion, hideous and malignant enough for such rites. All about the lamas' feet ran little white mice, searching for grain, with which they are fed daily. They are scrupulously revered, as in their frail bodies the soul of previous guardians of the shrine are believed to be reincarnated."

Some of the rites were conducted in absolute silence. As we watched from a latticed window some acolytes looked up, but the monks sat like stone figures, apparently oblivious of our presence. The rock of candles was almost suffocating. "Thank God I'm not a lama," said a subaltern at my side, as we clattered out of this unholy atmosphere of dreams."

Making Atonement.

The following choice morsel of news appears in the daily newspapers. It is of special interest as a manifestation of the spirit of Romanism toward freedom of thought and speech:

Rome, Sept. 28.—The pope has addressed to the cardinal vicar a protest against the congress of free-thinkers held here last week. The text was published in the Osservatore Romano this evening, with a letter from the cardinal vicar inviting Catholics to attend a service of atonement to be held in all the basilicas of Rome on Thursday next.

The pope, in his letter to Cardinal Rampoldi, the vicar general of the pontiff, said: "A new cause of bitterness had been added to the many anxieties which, especially in our times, accompany the government of the universal church. We have learned with infinite sorrow that it is asserted that the cultivators of free thought have met in Rome while the painful echo of their speeches is unfortunately confirmed by their grim designs."

"Intelligence is the noblest gift the Creator has granted us, but it becomes sacrilegious when subordinated from dependence on the Almighty or rejects the direction and comfort of divine truth."

The pope says the insult was rendered the more grave by the free-thinker's meeting in Rome, the city which, according to the pope, is a depository of the faith, thus destined from Rome its designation as the tranquil, respected see of Christ's vicar.

"We, therefore," the pope adds, "will make ours the offense offered to God, gathering in our hearts all its bitterness."

The pope recognizes that even on this occasion God sent comfort through the manifestation of filial affection received yesterday from the 1,000 members of the Catholic Association of French Youth, but he wishes to have in Rome a solemn function of atonement for the outrage to divine majesty and for the honor and good name of the city.

An intelligent and impartial reader of history would conclude that if the pope were to invite Catholics to attend services of atonement for the sins and crimes of the popes and church, committed against humanity, they would have their hands full, without service of atonement for the "cultivators of free thought."

This "protest against the congress of free-thinkers" is an insult to the intelligence of the age. It proves that the spirit of mediocrity and the Dark Ages still dominates the Romish church and would crush all liberty—that manifested itself in any degree outside the rule of the church.

Free thought, free speech, free investigation, free schools, free men—all these are contrary to the spirit of Romanism.

Religious Fanaticism.

A peculiar case of religious fanaticism is reported as having occurred near Sterling, Ill., recently. As stated in the Inter-Ocean, Matthew Olsen, believing that he had received instructions from above to have his feet cut off by a locomotive, carried out the instructions to the letter. He walked seven miles to the Chicago, Burlington & Quincy tracks nine miles southwest of Sterling, where, under the cover of the early darkness, and at a curve he placed both feet over the rails, and with his body outside of the track, he permitted the Barstow passenger at 5 o'clock to dismember both feet at the ankles.

The engineer was unable to stop the train in time to prevent the accident. As the train did its awful work Olsen got on his knees and sang, "Praise God From Whom All Blessings Flow," and told the train crew that he was a disciple of God, and that he was only doing penance, such as God had directed him in a dream a few hours before.

He was placed on the train and taken to the hospital, but it was under protest, he claiming that God would heal his wounds, and that medical aid was unnecessary. He is a well-to-do farmer, but has always been considered a religious crank, but he was never thought to be demented.

He still insists that he has carried out the divinely expressed will of Christ.

Such fanaticism is of a piece with the church-induced deeds of Roman religious enthusiasts who, to gain the favor of God, have subjected their bodies to all sorts of painful self-imposed cruelties, in order to "crucify the flesh" and attain religious purification and spiritual exaltation. And for these self-imposed sufferings they have been canonized by the church as "saints."

There is a lesson in this for Spiritualists, as well as church religiousists, whatever spirits or "God" or "Christ" they tell them to do, it is their right and their duty to exercise their own reason, judgment and common sense in the matter, and maintain their own self-control.

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Spiritualism's Progress

It is as futile for all opposition of whatever kind to attempt to check the advance of Spiritualism as for John Alexander Dowie, with his rantings about the use of whiskey, tobacco and pork, to attempt to make the world see as he does, though everyone may know, down in their very being or ego, that not one of these is a necessity to the life and health of anyone. And the daily and hourly occurrences along the occult line among the godly and the godless; among the everyday, common people and the aristocratic lords and ladies of the world; among the scientists, the authors, the inventors, the preachers and the priests, and editors of the secular press; in fact among humanity everywhere, of whatsoever race or color; in the circles of wisdom and among the most ignorant.

The philosophy, or principles and the phenomena are ours, but not to the exclusion of anyone else on earth.

Its principles are true, and being true, must eventually become a part of all literature, all science, all religion.

Religionists may be slow to adopt the name, in fact, quite frequently do rail against it bitterly and harshly, and in the next breath advocate exactly the same principles, and when they do so, now that we have grown large and strong, we should remember the words, almost the last ever spoken by the great spiritual Master: "Forgive them, they know not what they do." They will do better when they know better.

Spiritualism should abound in kindness, generosity, toleration, patience, energy, purity, truth, justice, broadness.

Its principles are right and will push on, but to perpetuate the name we must make it so sweet and good to the public ear that it will be sacred to all; this can only be done by living its truths, its moral teachings. We must keep it white, and clean, and it will attract the clean, pure and sensible portion of the world. We must make the name sound holy, good and right to the world, and not nauseating to the olfactory or harsh to the auricular organ of good people.

It was all right to shout our great and glorious discovery to the world when the discovery was made, it started people to looking and thinking and they are discovering the same thing in every part of the globe, and each one has the right to discovery, and owns all he or she discovers, and there will not be a patent laid upon it in any form. It is as free as the air.

The world is ours and we are the world's.

Read the following editorial, taken from the Sunday Record-Herald, of this city, it portrays the common trend of thought along this line, under the head of "Dreams and Their Explanation."

Dr. Isaac K. Funk, himself a Spiritualist, admits that there is a fraudulent side to Spiritualism and tells of a Chicago man who supplies "mediums" with the necessary paraphernalia for bringing about "spirit materializations."

That there are mediums who seem to make adventitious aid no one will deny. Unless appearances are in effect lies, we should as soon associate the spiritual with certain grumpy animals with their queer vehicles of communication between soul and soul.

There is no use of any gross medium whatever, or of any material medium gross or tenuous? Is there such a thing as communion between spirits of the unknown world and those lodged in human bodies? Do the spirits of living bodies traverse spaces to communicate with one in a room of who bodily limitations? These questions all interest people as much as if the fakirs among Spiritualists, mind readers and telepathists had never existed, and every year brings forth its crop of marvelous stories concerning mysteries that are frankly called supernatural, or that, having a supernatural appearance, are scientifically explained upon natural principles.

And though a like Goldwyn Smith once made a comparison between telepathy and wireless telegraphy by saying that the latter has a medium while the former has none, he is promptly asked: "On what grounds does he base his statement and make such an assertion with so much confidence?"

His interrogator is William L. Stone, nephew of the late Francis Wayland, president of the University of Wisconsin, and contributes to the New York Sun a goodly bunch of mysteries. Once he dreamed that his aunt, Mrs. Wayland, bent over his chair at the dinner table and kissed him. The next morning, on going to his office, he found a letter announcing her death. Recently he thought hard all day long about an old classmate, though there was nothing to bring him to mind, and the day after he received a letter from him which was written while the thinking was going on. He dreamt that an old friend was dying, and got the death announcement according to expectation in the morning paper. Quoting from the "Life of Dr. Wayland," he repeats an anecdote to the effect that when Wayland was a young man and a student at Andover, another cried out one day to his father, "Pray for my son, Francis is in danger," and about that time Francis was struggling in the waters of the Hudson, into which he had fallen from the deck of a sloop.

Now let us turn from Mr. Stone to Mr. Rider Haggard, who is also a dreamer, and who admits of the strange experiences not only of his own kind but of dog kind also. Mr. Haggard's, or Miss Haggard's dog, Bob, was killed by the cars on a night when Mr. Haggard himself was having a terrible time with a nightmare. And while Mr. Haggard was coming out of the nightmare, with the earnest assistance of Mrs. Haggard, whom he had awakened with the "horror" and "terrible noises" he was making, he had a vision of Bob lying on his side among brushwood or rough growth of some sort by water. Furthermore, the dreamer's personality "in some mysterious way seemed to be arising from the body of the dog," which, says Mr. Haggard, "was trying to speak to me in words, and failing, transmitted to my mind in an undisciplined fashion the knowledge that it was dying."

In commenting on this story Andrew Lang relates several new ones of his own and confesses to the belief that "coincidences between the death or other crisis of one human being and the coincident impression of the events in dream or hallucination on the mind of another human being at a distance" are "the result of a sort of Marconi's waves, or rays, or whatever they are, always pervading space, but very seldom finding a hospitable cerebral recipient, very seldom producing a veridical corresponding dream or vision in a person at a distance."

That should please Mr. Stone, if it does not convince Professor Smith, and

ingenious Mr. Lang may be trusted to bring up reinforcements every month in Longman's Magazine for the Stone Side if he is challenged to a controversy.

SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

The "Exposure of the Fraudulent Side of Spiritualism," by B. F. Funk, brother of Dr. Isaac K. Funk, has led to the report that the Doctor has changed his views since writing "The Widow's Mite." Nothing could be more untrue. The reader of that volume will remark the impartiality with which the true and the false are treated by the writer and the spurious not allowed to overshadow the genuine. From the beginning of his investigations Dr. Funk was met by this element, and yet he never rejects the wheat because buried under mountains of chaff.

After all, what does this "exposure" by his brother amount to? Simply, this brother responded to an advertisement of a dealer in fake paraphernalia, appliances for the performance of fake mediumship. This dealer said all mediumship was deception. He did not explain a single trick and would not unless paid exorbitantly for the lesson.

It seems quite unnecessary for Dr. Funk to declare that it has not changed his opinion in the least. He says: "This has not changed my attitude toward psychic phenomena. I was aware of the existence of this class of frauds. In the book, 'The Widow's Mite,' I gave much emphasis to the fraud side of this problem."

But on the other hand, scores of psychologists and other leading scientists, and hundreds of other trustworthy men, make it certain that there are many genuine psychic phenomena, and the researches of these investigators indicate the near discovery and mastery of forces which are likely to prove of extraordinary value to the world, and that at least some of these forces belong to faculties which are in all of us, and in all of us are more or less undeveloped."

True Spiritualists will be rejoiced that Dr. Funk will make no friendship with fraud. They will agree with him "that the best service that can be done to Spiritualism is for those who are friendly to it to mercilessly assail the fraud side of it."

Dr. Funk concludes his remarkable article contributed to the dignified and orthodox "Homiletic Review," with suggestions he says it is well to carry in memory. Among them are the fact that Frank Podmore in his book on "Modern Spiritualism," notwithstanding the abundance of frauds, says: "The belief in the interference with spirits is well-founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the Spiritualists rely."

The eminent Doctor would make Spiritualism an interpreter of the Bible, and thus recommends it to the church ministers.

"The new psychology which is being shaped largely by current psychic investigations seems likely to modify in not a few ways the interpretation of Scripture, and hence should be of profound interest to the clergy."

In this we think his expectations will be vain. Spiritualism interprets the Bible so far away from the texts that the clergy are lost sight of.

"These cautionary words: (4) When the facts which are now being told are admitted to be true, the reader must not leap to the conclusion that the hypothesis of Spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled."

"(5) There is a danger—real danger—among those of investigation who have seen psychic cowbells or cowbells they be-tangle the feet of even intellectual giants; and the shrewdest experts—to change the simile—need to sail these mystic seas with sharp eyes and level heads, for these seas are almost wholly uncharted, and in sailing over them, at times, the ship's compass exhibit inexplicable variations. Yet these investigations must be made, and these seas must be sailed and charted."

Dr. Funk has undertaken a most difficult task, that of educating his fellow church members to the appreciation and acceptance of phenomena he considers of great importance. With his splendid training, he can hold his conclusions in a balance and reject a part without rejecting the whole. But the masses cannot do this. They must have a reliable statement and authority. They will not take his tentative position. They must have certainty on one side or the other. They dare not follow a leader who may at any moment by some new found light turn to the other side.

Preparatory to Preaching.

In no Catholic institution of learning is "hazing" or anything but the treatment one gentleman gives another known among the students. Whatever may be said about their education methods, here the other sectarian and independent colleges and universities may well find example for imitation.

Hazing has become a part of college life, and its unwritten history in each institution handed down from class to class, and each successive class strives to excel the past achievements, in cruelty and brutality. Frequent use of bull-whips, and other implements of punishment, and managing boards, reply that it is impossible to prevent hazing, class rushes, and other manifestations of inmate savagery. This is palpably untrue, for the Catholic schools have the same elements to contend with, and have perfect control.

The most contemptible, cowardly and brutal manifestations of this spirit have always marked the classes at Princeton, N. J. This is especially a training school for gospel ministers. Its professors are profoundly orthodox, and from the full-dressed pastors go forth to teach Christ crucified. The following was reported in the Associated Press, and is a horrible and revolting account of a class rush in a Catholic college, which is a public house for a fight, or a battle wherein the savage can have unrestrained license:

"The freshmen, surrounded by juniors, approached the old gymnasium in small groups to encounter a crowd of sophomores prepared to resist their entrance. The pushing, the shouting, the screaming, however, were equal to the occasion and after some fierce bloody hand to hand encounters succeeded in getting the freshmen into the gymnasium."

After the elections the juniors paraded the freshmen down Nassau street and the attacks of the sophomores caused bloody noses, cuts and broken fingers. Frequently calls were raised to pick up disabled victims of the fight. In the evening hostilities were again renewed, when the freshmen rushed the sophomores, who were lined up about the cannon back of 'Old North,' and succeeded in carrying off the honors of the day. Several were laid out after the rush."

For aspirants for the mantle of Jesus

young men who believe (?) that they have been redeemed by the blood of Christ, and have entered into work of human salvation, this department of the prize ring is reprehensible, and shows the hypocrisy of those who claim to be divinely called, when to them it means simply an easy way to preternatural honor.

Princeton is not alone for the malady—it is something that affects all Protestant colleges. Last week it was reported that the sophomores of an Ohio college, caught three freshmen and put them in an empty box car. Before they were released the car was taken up and carried several hundreds of miles, and the victims nearly perished from hunger and exposure.

At pious Oberlin, students were taken many miles into a forest, and left bound to trees. In all the freshmen must expect to submit to the grossest indignities, and to have no protection from the faculty.

If good results come of it, in any form, it might be tolerated, but it does not. There is not the least excuse and it is self-evidently demoralizing, brutalizing and degrading. One object of education—and the principal one—is to cultivate the intellectual or spiritual; to bring the animal nature under subjection to the spiritual. The popular pastimes of the colleges tend directly in the opposite direction.

The Color Line.

The students of the Ohio Northern University at Ada, are not to be disgraced by a colored classmate, and have rebelled. There is only one colored student, and he is said to be well balanced, and of more than ordinary ability. He has entered the law course, and the law students are out on a strike. They do not claim to be jealous of the negro or that he will eclipse them in the race; they detest him because of his color, and if he is not expelled, then he will be the only law student at the university. To express their feelings they buried the ambitious colored person in effigy. That is a fool's attack and remnant of the times when it would have been burning the real person at the stake.

If the Princeton students give promise of anything but angelic preachers, these Ada students may not achieve greater success at law. It is reported they gathered around and "formed a howling mob." These embryo lawyers should know that in this country there is no color line, and a black is equal before the law to a white man. If he does things as well, or better, he should have perfect freedom to do his best. It has been made impossible for him to do anything for himself, and then he has been ostracized for not doing.

As George T. Angell, the humane worker, says in his monthly, the colleges are educating devils instead of worthy citizens. In evidence the following dispatch to the Associated Press is one of many which daily appear:

Lafayette, Ind., Sept. 17.—As a result of the annual fight of the freshmen and sophomore classes of Purdue University, Frank Miller is dying of pneumonia at his home.

The sophomores repeatedly drove, or threw, him into the middle of the Wabash River, and Miller finally swam to the opposite shore, making his escape.

He started for his home across the railroad bridge, naked and weak, and fell from exhaustion.

If it is asked why Spiritualists desire schools of their own, why they object to sending their children to the great and world-wide known universities already established, can a better answer be given than these reports of the doings of the young devils, who pursue their cruel sport unreprieved by the management of such institutions?

It is a sad story for a loving mother and expectant father to send his son to a college, where with class rush, street fight, and ball game, he is exposed to more dangers than on the battle field, and may be brought home any day in a casket. And yet more, the moral effect, and spiritual degradation of such "amusements" and "athletics," is sufficient to prevent parents having regard for the wellbeing of their children, and trusting them the care of such "strenuous" institutions.

If education means anything it is to purify the character and make kind, tender, loving and thoughtful of others. With the present college instruction it appears to stand for rude brutality which will crush the life out of an opponent slow, strike, kick, and law law's way through cynicism and regardless of the hurts inflicted on others.

Does any one for a moment think that should a great Spiritual School be established, the Morris Pratt Institute become all its friends desire, that the standard of excellence would be fixed by brute force, and the brawn of the pugilist take precedence over spiritual and intellectual achievement?

HUDSON TUTTLE.

To Those Attending the Convention, or the World's Fair.

To the Editor:—Permit me through the columns of your valuable paper to offer to the delegates and visitors who expect to attend the forthcoming convention in St. Louis, a little advice regarding accommodations.

During the World's Fair all the hotels are overcrowded and we found it impossible to arrange for general headquarters at terms that would come within the reach of most of our friends. There is, however, abundance of accommodations in rooming houses for reasonable rates. Many of our own people who do not make a business of renting rooms have thrown open their spare rooms for visitors. The rates are from 75 cents to \$1 per day per person, where two persons share a room. A single room can be had from \$1 to \$2 per day. Meals can be had at the many restaurants at prices from 25 cents up, in addition to which the ladies of our society are arranging to furnish meals at the Temple for those who desire to stay. I believe our delegates will be able to attend convention this year as cheaply as heretofore, and will be quite as comfortable. Friends, make up your mind to come to the convention, and as a side attraction we offer you the greatest exposition the world has ever seen. Friends desiring accommodations can write me. Please state if you want a single room or will share. Enclose stamp for reply.

T. GRIMSHAW.

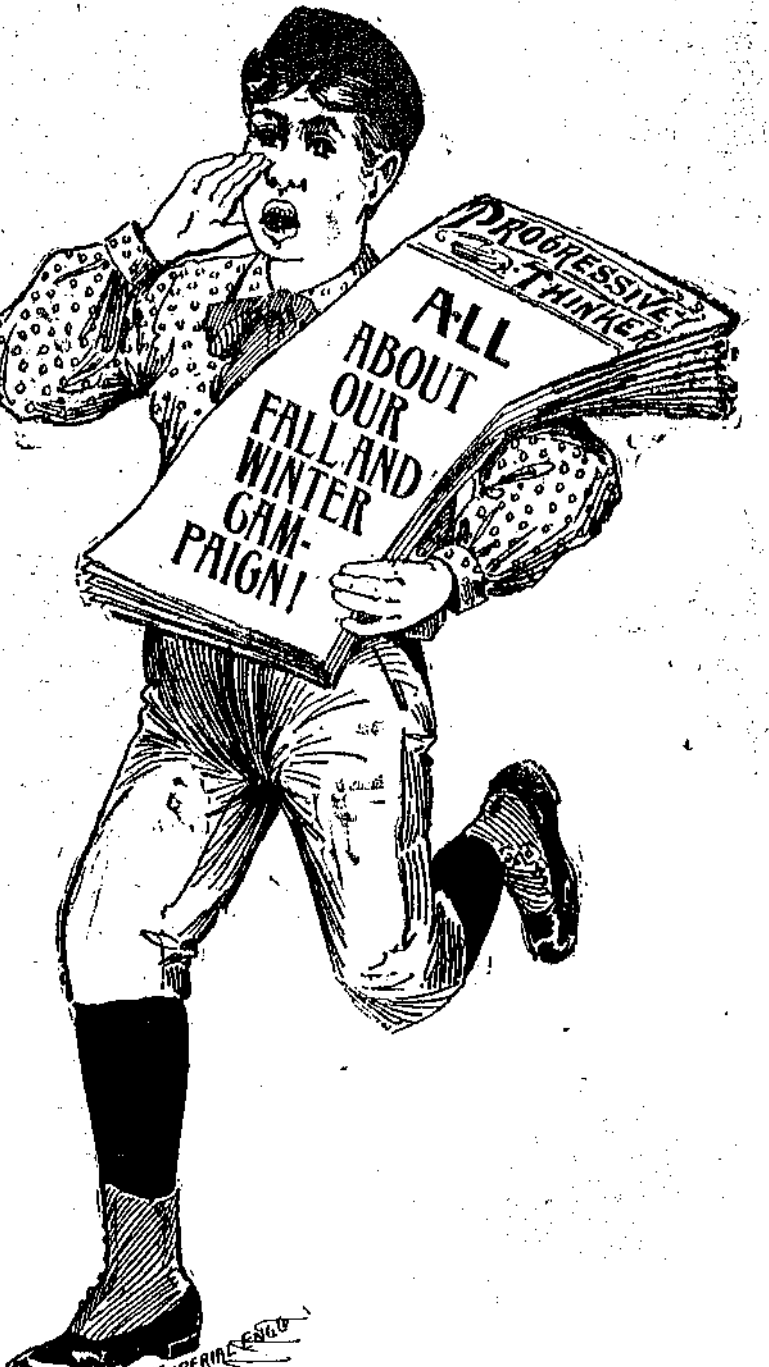
5835 Theodosis Ave., St. Louis, Mo.

Dowie to Jerusalem.

It is reported that Dr. Dowie declares he will, in imitation of Jesus, enter into Jerusalem, riding an ass. It would be a sight worth beholding were he to do as Jesus is said to have done, as recorded in Math. xxi:5, 6, 7: "Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they sat thereon. And he moved by the spectacle of the redoubtable Dowie riding upon an ass, and a colt the foal of an ass." Selah!

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To the Editor:—Why not open the Court

again? Thousands are asking for it. It has done

great good. It was a strong elucidation of facts.

Not only instructs, but sounds the death knell to

frauds. I asked the question to a large audience

and it was responded to by hearty applause,



# Will Russia Ever Surrender to Japan?

Our National Affairs Considered.

Discourse through Mrs. Gora L. V. Richmond.

Mr. Chairman:—These subjects have been suggested by members of the audience and the majority of those voting have voted for them, so we will speak upon them both briefly.

A great many times people say in Spiritualist meetings, "We do not want to hear you speak about politics."

Now we are not going to talk about politics. Fortunately the politics of the nation is in such a condition that we do not have to talk about it. It seems to be at a standstill. Therefore we leave political subjects in the hands of the politicians. National affairs, however, belong to the people.

The first question pertaining to Russia and Japan is one upon which we have many times voluntarily spoken as an illustration of the trend of human life and of nations. We have said in past time, and we say again, that Japan is the rising star of the Orient; the one nation that is to unlock the great storehouse of Oriental knowledge and Oriental history, and bring such regeneration to the Orient as is possible. That China, as a nation, will never rally, because China, as a nation, is dead and has been buried many hundreds of years. But the Chinese people, however, are not all dead. There is a vast army of them, millions upon millions of people, some of whom will be absorbed into the new civilization, others will pass out of existence in fruitless warfare. The majority of them will be absorbed by the other nations who are battling for the Oriental commerce.

Russia has long been the shadow upon modern civilization. Absolute imperialism holding its sway has made of Siberia a grave-yard, the cemetery of Freedom; and what Russia has been with Siberia, so it has been to the freedom and liberty that the Russians have sought.

Imperial Russia will be destroyed. The hand of Japan is skillful in conflict, is ready with modern inventions and implements of war. Imperial Russia must yield to the onward march of the civilization of the Orient.

But a new Russia is to be born. Russia will be a republic before Great Britain, before Germany, before any other European power. For the new republic will be born out of Siberia. The hands that have been shackled, the minds that have been fettered, those principles that have been slumbering, or only awakened in minds like Tolstoi, will come forth. Japan will furnish the opportunity to set the political prisoners free.

Russia has been intent upon an outlet to the Orient for many decades of years, for more than a century of time. The intervention of Great Britain with her Indian possessions, conquered partly by force and partly by fraud; the intervening of other nations having their outlets to the Orient has delayed this. But Russia has had her eyes upon the commerce of the East as a necessity for many, many years. The building of these long lines of railroads, the taking possession gradually of territory along its frontier, the pushing into Manchuria and other countries bordering upon the far east have been in response to a purpose.

Even though the Czar of Russia called a meeting of the powers, not long ago, asking that they each partially disarm and lessen their armies, there was no ultimate intention of peace. Russia has been intending to do what she is now trying to do for many, many years. But she reckoned without knowing how much preparation Japan had made, and is still making; she underestimated Japan as did all the western nations, although Japan so easily gained the victory over her formidable enemy, China.

But Japan, realizing the situation, has been steadily going forward making preparation. When in the recent conflict it was thought, that Japan, in her own waters, could easily gain naval victories, it was believed that upon the land the Russian soldiers, better trained and more skillful, would easily conquer the Japanese army. But this is not true.

We do not say that Russia will voluntarily yield, but we do say, that sufficient victory will be obtained by Japan to warrant the intervention of other powers who will insist upon a partial yielding. We do say, that Siberia gains courage from the defeats of the Czar's armies in the far East. And that element which you know as "Nihilism," but which in reality is the republicanism of Russia, will spring into active existence. If you lived there you would be bound to be a Nihilist. Even Count Tolstoi's peace contemplations even with his spirit of non-resistance, this possible republic that is to grow up from Siberia and the persecution of those exiled patriots.

You must remember that imperialism in Russia is only a shell. It is of iron it is true; it is strong as a military power; its surveillance is an eye that is everywhere; it has under its espionage all the people. But liberal thoughts, nevertheless, have been spreading; the spirit of freedom has, nevertheless, been growing. We predict, that it is this new Russia that is to appear after the present conflict between Russia

and Japan. We predict that it is to be a republic after imperialism has done its best or worst, and the forces of the imperial army have become more and more demoralized.

Russia is strong, but she is not invincible. Russia is determined, but she is not eternal. That which has been sown will surely be reaped; for remember, those who have been banished to Siberia, who have been exiled because of their advocacy of political freedom, are not the lower strata of Russian subjects, are not those who have violated just laws intentionally, are not those guilty of crime—that is, of any other crime except that of loving freedom. The truth is that there is a better element transported to Siberia than remains in Russia, and that element will form the basis of the new nation, the new republic.

Meanwhile, Japan will go on steadily making up her loss and her preparations.

While there has been a great cry in European countries and in America that the Japanese are really "heathens," that they represent an imperialism as strong as that of Russia, that they have a religion that is "atheistical," and not in harmony with the Christian religion, and it has also been presented that Russia is really a Christian nation, that the Greek church is the direct Apostolic church, and that therefore, the sympathies of Christian nations ought to be with Russia instead of Japan—the truth is, that the spirit of Russia is not any more Christian than, nor as much as is Japan; that neither nation is fighting for Christ, but both are fighting for their possessions; Japan because hers are imperiled, Russia because she wishes to increase her dominion. The right must forever be on the side of the one that acts in the defensive. No one, not utterly in favor of imperialism, and of the entire latitude of conquest by aggressive warfare can for a moment sympathize with Russia, in any other way than as you sympathize with any plunderer, any robber, who, if he continues to plunder, continues to rob, must have a certain outlet in order to do it. That is Russia's present position.

There have been previous emperors of Russia that saw a little way into the future and have taken steps for the emancipation of the serfs. But this was not wholly an act of an imperial power in favor of freedom, nor the perception of the spirit of freedom. These serfs were not enlightened, they would vote in accordance with the imperial decree, and in that respect would use their influence against the liberal thought which the emperor feared.

There are also times when even a Czar has moments of illumination. There was a period of time when forty years ago the then reigning czar had access to spiritual counsel, understood the meaning of the ministry from the other world, and under that czar there were steps taken for the carrying out of that which was afterwards proposed in the disarmament of the nations. Yet the present czar has no intention of disarming himself or of other nations disarming. The present czar is hedged around, as all kings are, by warlike men; men who look for position and power under imperialism. And being so hedged around, whatever his own feelings or wishes might be they could never be carried out.

We see the conflict in the Orient. It means a new Orient. That out of Japan there shall arise a new Lily of nations, which will unite with that portion of China that is released to freedom, that shall extend into India, and perhaps Egypt as a restored nation will be included in this galaxy of Oriental nations, brighter, perhaps, than those that gleam in the western lands.

This is our prediction of the ultimate consequence of the present conflict. While, as said before, a new Russia will rise from the ashes of destroyed imperialism. The men that have been trained and educated in the school of adversity, with the great sorrows of oppression upon them, will rise to the new banner of freedom, and press forward to the voice of the new republic; which will be, perhaps, the beginning of the fulfillment of Victor Hugo's prophecy.

To this western republic all oppressed people have longingly tried to come. Some of them have failed in coming, have been prevented at home. Others have been prevented by their own legislation.

As soon as a nation fears to have any and all the nations of the earth to participate in the spirit of freedom, it places limitations upon its advancement and prosperity.

Your national affairs we are treating of, not your political affairs of to-day.

If you do with the inhabitants of your Philippine possessions what you have done with the North American Indians, you will not have much to boast of, for there are only a handful of Indians left, and before another half century is passed they will all be gone.

In the St. Louis Exposition you will find an exhibit of the United States Indian schools, in which the children are the peers of any of the children in the public schools of your land. Yet you have been told, told repeatedly, that the Indian could not be educated, that the Indian would not work. But here every

branch of industry has been borne forward, every opportunity taken up enthusiastically by these Indians; the arts, sculpture and literature have been encouraged and executed by them, until it has been clearly proven that had the American government taken charge of its "wards," as it called the Indians, and included them in its protecting power; sent the children to school, and given the "braves" and "chiefs" corn and wheat to plant instead of whiskey to drink, and garden seeds instead of the poisonous drugs that have been sent them, you would have had a vast population of vivifying and enlightened people today. The government did not do that. It chose to treat the Indians as separate nationalities. It made a succession of treaties with them from Cape Cod to the Rocky Mountains, and from the Rocky Mountains westward, that were all intended to be broken and have been broken. The only vestige of that which you have at the St. Louis Fair, the only other heritage is that which you have expressed from the fair Hunting Ground of the spirit world in the loyalty, the strength, the devotion and the excellence of those Indian guides and controls, who heal your sick, and prepare the way for the manifestations in the cabinets and seance rooms, who take possession of your mediums to strengthen and restore them, and everywhere are messengers of love and peace instead of war. Not having been "Christians," they come from the peaceful hunting grounds to illustrate to you the only practical evidence of the Golden Rule that we find in your national affairs.

If you do with the Filipinos as you have done with the Indians, you know what will befall the races that are capable, strong, and no more "savage" than were the best of the North American Indians. Many of them, (the Filipinos) advanced to a high state of civilization, will be hunted out under the very aggressive Yankee commercial spirit. For it is commerce that the Americans want. You will find in the official government reports relative to the retaining of those islands a most formidable array of facts concerning the productiveness of those islands in agricultural products and mineral wealth as a reason for their being annexed. If you do with the Philippine Islands what you have done for Cuba, although under restriction and restraint, you will do that which you should have done in the beginning.

The Filipinos, the enlightened ones, wished for self-government. They were at war with Spain because they wanted it. You took possession of Cuba to conquer Spain for the sake of releasing Cuba. Who will take possession of the Philippine Islands for the sake of releasing them from you? It is barely possible that the presence of the new rising light in the Orient may reach the Philippine Islands. You do not need them, you do not want them. In the highest sense you should not have them, even if you have a greedy desire to possess them.

We are saying this in the highest and holiest spirit of American freedom. Colonies under subjection you cannot have. Unlimited possession of territories conquered by military force you cannot have. Provisional governments cannot last forever. The Filipinos who are intelligent have great difficulty in determining their present status with reference to the United States. If you saw them, intelligent, eager, well-mannered, well-spoken, as the one standing before you has, if you conversed with them on their thoughts and ideas concerning their own country, you would feel perfectly assured that you have no more right as a nation to govern their affairs than your neighbor has to govern your business, or your household arrangements because he has driven a robber from your door. You may think and do what you like in reference to this matter, but there is no spirit from George Washington to Abraham Lincoln whose name has been synonymous with patriotism who does not think as we have expressed.

Concerning your internal affairs: Having become a "world power," having followed the example of Rome and the imperial Caesars, you do know what may follow.

The armies of the United States should be volunteer armies. A large standing army and navy is a menace in time of peace, as well as a degradation. The "frontier" has been debauched from the time it was established along the border line territorially until the present time by the standing army. At the close of the War of the Rebellion the war continued along the frontier to support the army. Although your militia of states and nation acquitted themselves nobly, the volunteers of New England, the Middle States and the West saved the Southern states to the Union.

But after the seeming necessity, which we grant, of intervention in the case of Cuba, the spirit of new conquest seemed aroused. While you are celebrating in St. Louis the acquisition of your greatest territory by treaty, by arrangements of peace, you are also continually celebrating the victories that have given you

other territory by war. The soldiers who went to the Philippines, the army that bore the brunt of battle and the brunt of malarial fever; the sons, husbands, brothers who never came back in body, or if they came, came as wrecks physically and mentally, these are not to blame, excepting in so far as each one formed one of the body-politic of this nation.

When in 1865 or 1866 Colonel Wynkoop of a Colorado regiment, was asked to go and fight the Cheyenne Indians, who were peaceful, he threw down his commission and said: "I will not fight the allies of this nation." And he did not. This proves that the spirit of justice and freedom is strong within a man who may be willing to be shot as a deserter, but who certainly will not fight against his convictions.

It is a great thing to boast of your conquest over Spain. But you must remember that in bearing forward that conquest to the present condition there is an imitation of Spain, and not consideration for the freedom of the people. The nation to-day seems to have passed a certain stage of its progress, and has reached a stopping place. Perhaps you will believe that it has gone beyond. There was a time, but few years ago, when we said upon these camp grounds, that it was the nation's opportunity to press forward in the fulfillment of the spirit of Washington, of the spirit of the Adamses, of the spirit of Jefferson, of the spirit of Paine, of the spirit of Lincoln. If we tell you that it is our opinion to-day, that that great opportunity has passed, that the pathway of this country to-day is not in the direction of Ideal Freedom of the forefathers of the country; that all this physical success and physical prosperity is an indication of decadence instead of progress, you may not accept it, you may not believe it, but nevertheless it is true.

When Rome was given over to material wealth and material power Rome was doomed. When Egypt was given over to material success and material power after a period of peace for a thousand years, Egypt was doomed. When Greece preferred physical conquest to the arts, sciences and literature Greece was doomed.

How is it that the most enlightened nation of the earth, standing upon the vantage ground of the centuries can look back over those empires that have perished and not realize that America is traveling in their footsteps? How is it that the love of material gain takes possession not only of the government itself, but of the people? They forget their duties to their country in the business of seeking wealth and the gain of commerce. The prominent men, the "best citizens," as they are called, withdraw from political interests and look to the slums to the bearing forward of the business of the nation, instead of each one pressing forward to do his public duty. Why is it that gold or wealth becomes the ideal of the nation, that you sell your sons or your daughters for gold and for titles? The flowering out of your civilization is this, the creation of the "six hundred" of New York is this, and the wealth and "culture" of Boston is given over to the imitation of English royalty and nobility. Is this the result of more than a century of republican civilization; that some of the fairest daughters of your land would rather wear a dual crown, or even the crown of a countess or baroness than marry the noblest American living? If it is true, then that which the so-called leaders of society and the leaders of the country and their slaves do will be imitated by the many. Then what would you do in the event of some one strong enough and arrogant enough seeking to be "dictator?"

Oh we know there are voices millions strong that would arise against it. But if the crisis were nigh? "A little more sleep, a little more slumber, a little more folding of the hands to sleep" and the lulling of conscience beneath the drowsy influence of the drug of "prosperity," then what?

There is only one hope. What is it? The present conflict between capital and labor and the necessity of co-operation, which will follow arbitration.

If arbitration were impossible, the nation is already doomed. If co-operation is not the hope of the future, the nation is already doomed. You will simply wait, but your children's children will live to experience what we say.

The spirit of despotism in the ruling of a class is just as despicable as imperialism in the Czar of Russia. There is no choice.

We are saying this while you are slumbering securely on the seeming foundations of your liberties. While the Declaration of Independence and the Constitution of the United States are scoffed at by those who regard them as "traditions of the past," and sneer at them as relics of a prehistoric time.

Let us consider in the spirit of truth that which is upon you, that nothing can save your nation to the spirit of freedom that was its origin and its heritage, until you vote out in the right spirit; if you do not vote with the right spirit your ballots will count to assist worldliness and this beautiful nation will go down as have the nations of the past, until another cycle, and another Washington and another Lincoln shall arise to set your descendants free.

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## A COLLEGE EDUCATION.

Some Interesting Points Raised by Mrs. Clara Watson.

Well, the Open Court has closed its session. The testimony has all been submitted, and I suppose the people pronounce the verdict—guilty; that is, all agree that fraud exists in this great world of ours.

The "Court" has been interesting, and let us hope helpful to individuals and to the cause at large, and we will await with interest the next sitting thereof.

But I took my pen to say a word regarding the article of E. W. Baldwin in the issue of Sept. 3, "The Spirit World the Shadow of This." Surely the writer sets forth original and unique philosophy, and gives us something to think about, and we can keep on thinking and speculating and reasoning, and then how will we know? Mr. Baldwin seems to reverse the order of reasoning that spirit was first in evidence in the causation of things, and makes the earth and man first, and quotes scripture to prove it. But, who knows? Who can tell?

But touching upon the Morris Pratt Institute and the Mediums' Relief Fund, it is stated that it is easier to get money for both together than for either separately. Now, that's good, if it only continues true in principles, or rather in practice.

Mr. Baldwin seems to make a college the all-important factor in future enlightenment, and says: "Mediums can understand mediumship sufficiently only through a Spiritualist college," and further claims that intelligent mediumship thus acquired will be self-sustaining.

But, my good friend, college education does not always insure success in business or on a financial way. A case in point comes to my mind which occurred in my own city. A few years ago there came to this place a Unitarian divine. He was intelligent, school-

arly, cultured, and a graduate of a Unitarian college (after which some Spiritualists like to pattern). He had fluent command of seven different languages, and yet he could not get a job; with all his college training he could not earn his own living; his education did not render him self-sustaining, and he had to be assisted and a "ministers' relief fund" would have come in handy (there); and this case is only one of many.

Spiritualists are not a privileged people over and above others. Intelligent mediums sent out second-hand from a college will have to compete with intelligent mediums who receive their enlightenment first-hand, or from spirit sources, coupled with their own brain power and effort.

If enlightened mediumship can only come through college training, or if mediumship can be sufficiently understood only through a college, how comes it that Hudson Tuttle, who never had a collegiate training, could write a book of such sound philosophy and concise reasoning on mediumship, spirit and kindred subjects as to constitute it a fitting text book to be used in the Morris Pratt Institute?

Mr. Hull informs us that Mrs. Hull has decided to use it as such in her psychic class, and surely this is well. But want to hinder any one from buying Mr. Tuttle's book, and other works on mediumship and studying them for one's self, opening up communication with the spirit world in their own home, as Mr. Tuttle did, and having a psychic class of one's own? And then, if sufficient understanding of mediumship can only come through a college, now can people who never had a college experience, be qualified teachers in such an institution?

I quote again: "When mediums understand mediumship which they can sufficiently understand only through a Spiritualist college, there will then be no more need for Mediums' Relief Funds than there is now for ministers' and lawyers' funds."

But, my good friend, there are minis-

ters' funds. The great Methodist church has a relief fund for its superannuated and worn-out ministers, and I am quite sure other churches have, too. And while I am not quite sure about lawyers' relief funds, I do know that in my own state a measure has been introduced into the legislature to pension judges when they get through with active effort through age or decrepitude, and this comes mighty near a lawyers' relief fund.

I quote still again: "Unenlightened mediums attract unenlightened controls. There are exceptions, but it is where mediumship is unconscious." Not always, kind sir, by any means. Very many of our ablest workers in Spiritualism both conscious and unconscious were unenlightened when the spirit chose them for a great work, and enlightenment and education came with the unfoldment.

Mr. Tuttle tells us in the preface to his Arcana of Spiritualism, though sometimes in an unconscious or semi-conscious state, in the earlier years of unfoldment, yet usually he wrote by impression, and the thoughts which came were a constant source of instruction, and very many others could be mentioned if space permit. One Mrs. Juliette Menley, now many years in spirit life, was one of the first "writing mediums" of modern times. Plato is said to have been her guiding influence and there was certainly in her writings every evidence of superior ability, both in thought and in method of expression, and she was perfectly conscious, and in her normal state, and was possessing an ordinary, even a school education, yet she possessed no college enlightenment.

And if I may be pardoned a personal reference, I will say that when I was immured in ignorance, superstition, bigotry and fear, with only a desire for enlightenment, then wise and exalted spirit helpers came my way, and I have never had a sign of unconsciousness.

It is true this may be called an age of education, as Mr. Baldwin states, and humanity is to be congratulated there-

upon, but I can see no reason why this fact should drive the spirit helpers from the field, and I do not believe the faculty of the Morris Pratt Institute nor of any other Spiritualist school that may yet be (possibly) have or will ever have the discernment or knowledge of the latent powers of mind and spirit awaiting unfoldment in the mortal as do the immortal helpers. I do not believe there is a teacher in the Spiritualist college that can take the unlettered and unlearned, and kindle the fires of inspiration within the soul, and quicken the mentality of one of the students the way that the spirit instructors of Hudson Tuttle and of scores and scores of others.

Since organized Spiritualism came to the front with its creeds and rituals, its form and "usages," its fads and furbelows, its imitation institutions, the power of the spirit is waning. Spiritualistic theological schools are compelling the wise teachers in spirit life to take back seats, and if they come at all to aid, they must come in under the discipline of the "faculty."

I believe in enlightened mediumship and enlightened Spiritualists, but this does not depend upon a Spiritualist college.

CLARA WATSON.

Jamestown, N. Y.

## IF DEATH SHOULD COME.

If death should come, O soul,

Though some heart ache because thine own is still,

Say not that all life's rarest wine, is spilled;

A new to-morrow with its glad surprise, More sweet than light that shines in woman's eyes,

Would hail thee, comrade, in the spirit land,

And thou need'st mourn the loves of earth no more.

O soul, the lotus flower is at thy hand; Why longer toil and pull the heavy oar? Death brings to thee the boon forgetfulness.

No king could ask for more; nor beggar crave for less.

## Is Life an Unsolved Riddle?

The writer hereof had a very pleasant interview the other day with an old friend, who is an intelligent and broad-minded gentleman, and who is a member of any church. He, however, is pleased with the philosophy of Spiritualism, but does not believe that there is or can be any communication between the spirits of the quick and the dead. He gave his ideas pretty fully, and among other things he said, that the Bible is the text book of the Christian faith, and should contain a description of heaven and define the attributes of God. It fails to do so. One may search its pages from Genesis to Revelations and he cannot find out anything about God and heaven. The Catholic priest, when he defined "mystery" to be "a very mysterious thing," indeed, came much nearer to a correct definition of that term, than the whole body of the church has ever come to a correct comprehension of God and the hereafter.

Whenever a disciple of the Christian church attempts to describe them, his language is couched in such general and ambiguous terms that he but makes confusion the worse confounded. He is as non-committal as an Ephesian soothsayer. Go to the Bible and one finds a knowledge of God and heaven nowhere to be obtained. No doubt the Bible writers did the best they could; the trouble was they did not know.

Spiritualism is troubled in the same manner as to the attributes of Jehovah and the condition of the human soul after death. It is just as much at sea as regards any knowledge of heaven. It is true that the world is full of mediums, who claim that they convey messages from the souls of the departed to their friends in this world, but such messages are ambiguous and devoid of specific meaning. Spiritualism, in these respects has not improved very much on the church. Its explanations do not explain. In the light of certain and reliable data, it must be admitted that spiritualistic phenomena have not demon-

strated, as a fact, the existence of the soul after "life's fitful fever is over."

And, assuming that the soul does exist, it has failed to prove that it can and does communicate with the living.

It is very true that there is a great deal of "mystery" in phenomena which tends to prove that there is a future life of some kind, existing somewhere in infinite space, but where that life is and of what it consists, are riddles which baffle rational solution.

Spiritualists as well as Christians have found out that the judgments of God are unsearchable and His ways past finding out.

Now what is the implication of all this? It clearly is that the riddle of life must, during human existence, forever remain unsolved; that by no possibility can we as human beings, know what there is beyond human existence. We may have faith equal to a grain of mustard seed; we may have hope intense enough to anchor the soul; we may have a belief which admits of no doubt, but a knowledge of the hereafter is not to be ours on earth. If life is continuous we will know it when we lay down this life and not before; and if it is not continuous, individual being will cease when we die.

For many centuries finite man has striven to solve the insoluble, and to-day he is just as far from the realization of success in his undertakings as he ever has been. From the very nature of the case finite man must forever remain in darkness as to the future life, so long as he remains on the earth.

It then becomes the part of wisdom to let the insoluble alone, and direct all of our energies to the affairs of human life. If there is a future life, it will take care of itself, and will not yield up its secrets to the children of men.

I give the foregoing views of my friend, not that I agree with him, but in order to elicit light from our many well-informed Spiritualists.

CARL C. POPE.



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## QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

**B. T. Spencer:** Q. How much reality is there in "Divine Healing," and can those who make the claim be really honest?

A. This correspondent has particularly in view the claims of Mrs. M. R. Woodworth-Etter, who as an evangelist has been successful in healing the sick. Crowds attended her meetings at Indianapolis, but were disappointed in her method. Not all who come are treated. She exercises her gift only on those who are converted! She said:

"Those persons who may come to my meetings expecting to be healed when they are unrepentant spiritually, will be disappointed. They can not hope to be healed until they have accepted Christ and believe in His saving power. The moment that faith comes I can help them."

It is thus made evident that it is hypnotic or mesmeric power and not "divine" influence that heals. The convert is promptly hypnotized by the united influence of the believers, directed by the speaker, as in all revivals, and while in this condition the suggestion of being healed dominates all others. Ignorant of the cause, and others, ignorant of the cause, may honestly believe that she is carrying out the assurance of Jesus to lay hands on the sick and they shall be healed. Very few ministers have faith like this. They may be as ignorant of hypnotism, but they have not the courage to bring their faith to this test, any more than they would to pray for a mountain to tumble into the sea.

As an illustration of the exercise of this power as mesmeric and not "divine," the instance Mrs. Etter gives is a complete refutation of her belief. "My most remarkable cure was in restoring sight to a little blind girl. She was a helpless, poor, pale, and thin child, who had been blind since birth. She came converted after a glorious outburst of religious enthusiasm and when I placed my hands on her she was healed instantly. She could see plainly and was able to walk."

"A glorious outburst of religious enthusiasm," means the surrender of personality of a convert to people, to a dominant religious idea, and its united, spontaneous expression. A susceptible person present, is by it as thoroughly brought under its hypnotic influence, as can a subject under the will of the most skillful operator. The "Divine healers" see in this influence of God, or Jesus. They misinterpret the facts, and may be honest.

This influence may come in another form—that of self-hypnotism, that is the dominance of an idea or suggestion which is made by the recipient. In illustration take the following reported in the account of the Etter meeting: "I healed myself through divine faith many years ago," said the Rev. John Vinson of Indianapolis, who took an active part in last night's meeting. "I had the catarrh so badly that it was affecting my memory. In prayer one morning I promised to enter the ministry if God would heal me. Instantly the catarrh left me. That was more than twenty-five years ago and I've been in the ministry ever since."

The good minister is no doubt honest, and believes he had a "call." He may have done a great deal of good preaching for twenty-five years, but his "call" was out of his own conceit and not from Jesus.

**Eugene Pohl:** Q. Which is the best book on Nature's Cure?

A. As all "cure" is Nature's cure, the best books on the subject are the standard works on hygiene and physiology, and the worst are those which treat of the subject as a specialty under the catch-name of "Nature's Cure." The "cure" may be briefly stated as: pure food, pure water, pure air; rest when weary of body and mind, with exercise of both if needed.

**Seeker of Light:** Q. What is the cause of the lights which appear to me?

A. Such lights usually are produced by spirit friends, to signal their presence. They indicate according to their frequency and intensity the sensitiveness of the recipient, and invite to the using of the means for its cultivation.

**H. H. Q.** In case of ghostly appearances, as in haunted houses, how is it that such spirits "materialize" without a medium or cabinet?

A. The researches of the Psychical Society have proven completely as facts can prove anything, that there are such appearances, and that they occur without an arranged cabinet, or medium. Hence we may conclude that these are not absolutely essential for such appearances. Such ghostly forms are more often seen by the sensitive, and it may be inferred that with some degree of this state it is impossible for them to appear. Those

not usually mediumistic may become so to an intense degree, perhaps once only in a lifetime. But such "appearances" are more "etherizations" than "materializations." They are shadowy forms which fade into the unseen. The persons who see them furnish whatever mediumistic power that may be required. The house or room frequented by the spirit, perhaps having been its earthly home, has the requisites of a "cabinet."

**Sarah J. Armstrong:** Q. How can lost mediumship be regained?

A. Having been nearly blessed with various phases of mediumship, this correspondent has now lost them all, and repeated seances have been failures. Such experiences come into the lives of all sensitives, even the most developed. At least it proves conclusively that the influence, whatever it may be, does not emanate from the medium, but sensitiveness in such a multiple state, so many conditions enter therein, that it is difficult to determine what may prevent it in any special instance. The influence of surrounding individuals; the health; mental strain; the shock of grief, or expectation; the desire to manifest; the desire to be useful; especially is the psychic influence of associates, in instances this acts as forcibly in destroying sensitiveness, as an acid neutralizes an alkali. There is a spiritual chemistry more potent than physical elements.

Seances with a harmonious circle, or alone with concentration of mind is the only means recommendable to bring restoration.

### A Little Child's Voice.

"Papa! Papa! Papa!" It rang out clear as a bell—a little silver bell, made to be sweet rather than powerful in its tone.

"Papa! Papa! Papa!"—and the little silver bell of a voice called the music that for the moment caused everyone in the great newspaper office to forget all about his work.

The electric fans were humming, the typewriting machines were clicking away like mad, the cries of "Boy," "Copy," were making the place a veritable pandemonium; but through it all there came the music, the peace, the joy of that little one's voice.

Her "Papa" worked in the office. She had come to pay him a short visit, and amidst the confusion and din of the place she was calling for him—"Papa! Papa! Papa!"

The men in the office were busy with larger and more important matters. A great war was on in the Far East, and they were getting the news on that. A great presidential canvass was close at hand, and they were interested in that. Beef strikes and railroad strikes, big fires and monstrous murders, the markets in Wall street, and the revolutions in South America, all had to be looked into and reported to a waiting public.

It was a busy, bustling, a wild, mad, furious place—that great newspaper office; but in a flash that little "silver voice" had captured every one's attention! Nothing else was worth thinking of—was any more of worth the prospect of presidential candidates, the rise or fall of prices in Wall street or of governments in South America—were trivial matters compared with the simple goodness and unspiced joy that rang out in that little one's voice!

It was the best "story" of the day, and if it could be put as it was felt all the world would be better for it. "Thank God," said every one in the office, "thank God for the little children!"

And, well, too, was that sense of gratitude; for what would this old world be, with its wars and rivalries, with its commercialism and competition, with its labor and wastes, if it were not for the eternal good cheer that comes to us from the little one whom God has decreed shall be always with us?—Rev. Thomas B. Gregory in the Chicago Examiner.

### Letter From Nellie S. Baade.

To the Editor:—As it has been some time since I made any report of my work, will say The Progressive Thinker has reached me and seems like a dear friend. I cannot get along without it and while I remain, my desire is to see the paper every month, and October shall do all in my power to secure subscribers for our favorite spiritual paper.

I commenced my spiritual work here this month and found a society that owns a pretty little church, remodeled, refurnished, a large addition having been built of late consisting of large rooms, and every thing necessary to make it complete—a furnace in the church proper, electric lights, etc., has made it one of the most convenient and pleasant places I have ever seen during several years of travel.

The president, Mr. Mattison, is a capable and efficient officer, filling the position with dignity and is an honor to the society.

Sunday, September 18, the church was rededicated, the beautiful memorial chairs were covered with a profusion of white flowers in loving memory of Mr. and Mrs. Davis, who before their transition presented this church to the spiritual society.

Quite an interest has been manifested by the people of this city regarding the meetings, and a good audience greets me at every session. The choir furnishes good music and next Sunday a Spiritual Sabbath-school is to be organized which we hope will be of interest to all concerned. I shall suggest that The Progressive Thinker, published by John W. Hine, be used in the school as an incentive to right thinking and living. My only regret is that I cannot remain with the good people of Watertown for an indefinite time; but serious illness in my family calls us home in the near future; but no matter whether actively engaged upon the Spiritual road, or otherwise, my desire is to see the cause prosper and good accomplished. With regard to my work here should any society in adjoining cities desire my services for week-day work some portion of the time in October, I would be glad to make arrangements to that effect. NELLIE S. BAADÉ. Watertown, N. Y.

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

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

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

## As They Emanate from Mrs. Clara Watson, Dr. J. M. Peebles and Pottawattamie Jones, in Regard to Obsessed or Evil Spirits.

SHE GETS SOMEWHAT EXCITED.

Dr. Peebles' Demonism of the Ages Sets the Noted Lecturer, Mrs. Clara Watson, to Thinking Along the Line of Devils.

Holy Moses! What a smoke! Talk about The Great Psychological Crime book! Judging from the review of Dr. Peebles' latest work, "The Demonism of the Ages," as published in The Progressive Thinker of recent date, The Great Psychological Crime is a gem of beauty in comparison.

I have not read the Doctor's new book, but perused the review by James Voldo, with wonder and with horror, and felt like crying out, "Where is the safety, if the book is true?"

Here Spiritualism has been fighting the "devil business" idea for more than a half century, and many of us who in early life had the devil, satans, demons and imps stamped into our mentality, and who after years of study and travail, all of soul through which we passed in unlearning the false teachings of the past, had laid their hideous carcasses on the shelf of oblivion, and for a few brief moments at last had breathed in the atmosphere pure and bracing, untainted by foul and evil influences, and now, in the dawn of the 20th century to have the devil-demon "racket" revived by one of our leading Spiritualists, with vehemence a thousand times stronger than the old Bible concept, leads us into the Slough of Despond, deep, dark, damp and dismal, and if the picture be true to fact, I in and all dispirited, diabolical and damning!

Not one supreme, pompous, potential devil as of yore, but now ten million billion demons crowding the atmosphere to suffocation. It seems the Doctor has ransacked the sacred (?) literature of the ages, of the barbarous and ignorant past, for proof of his diabolical theory.

Only think—kind reader—millions and billions of demons surround us, that were once mortal, "with greater power to do evil than when on earth," and not one of us exempt from liability to their malicious influence. The rule that "like attracts like" seems not carried out in the demon realm, but the pure and good are subject to their diabolical power. "Sad beyond language to describe have been the obsessions, the possessions, the delusions, the betrayals, the infernal psychological crimes practiced in all ages upon innocent, trusting, virtuous, worthy, wholly unsuspecting mediums."

Cheer up, cheer up, beloved Sister! Surely there is a "balm in Gilead," and this balm of Spiritualism comfort you will find on pages 276, 277 of this book, which by confession you have never read. Here are the cheering words: "Though obsessions prevail, though vast multitudes of earth's 'demoniac' dwellers people the Chimerical shadow-lands of Hades, the 'divine' impulse changes not. The altruistic 'work of good' goes on. The 'balm in Gilead' is all around us. The 'balm in Gilead' of good will to men is over being repented in all spheres from lowest hell to highest heavens. Up from the mud and slime the early flowers spring, and beyond the cross lies the crown. Under the rough exterior, mortal or immortal, there lies the ego, the divine spark, the buried image of God, waiting for the purifying resurrection call. 'Awake, come up higher!'"

Obsessing spirits are hearing, believing, and vast multitudes of them are moving up to higher planes of existence, where, after a time, they become divine helpers. Sometimes they bring these dazed, deluded spirits of the lower spheres to quiet, orderly seance rooms, that they may the more fully cognize both their shadowy environments, and their moral incompleteness. Seeing, kindles in them the smoldering fires of aspiration and soul-unfoldment. Evolution is irresistible. Leading, it shouts from every moral sphere, in all spheres, and in all realms, "Come up higher!"

There, Sister! Do not these optimistic words cheer and gladden you? Let us all add to our fears hope, to hope faith, and to faith knowledge. Did not the apostle say that "perfect love casts out all fear"? Twenty-four pages of this work have been reading "The Work on the Borderland." It is from the pen of Henry Forbes Kiddle, worthy son of the illustrious Prof. Henry Kiddle, who had charge of all the New York public schools.

Be it said to Mrs. Watson's praise that her writing is most tender and generous, and that she is a true Pottawattamie Jones, who writes and publishes that such a book as mine "is a crime, and for one (she says) wish it were punishable by the law." I wish some grinning devil would impale the aforesaid Doctor (Peebles) on his red-hot pitchfork, and dip him a moment in the scalding cauldron of fear that he has poured upon so many others.

How is that for venom, spite and the spirit of a professed Spiritualist? Is Olive obsessed by the spirit of John Calvin, or is it rather by one of those old Roman Catholic priests that kindled the flames which burned the martyred Giordano Bruno?

Only think of it! Now in my 34th year, wriggling, twisting, trying on a "grinning devil's red-hot pitchfork," and all this in the 20th century by a self-proclaimed Spiritualist!

People differ; I will put Clara's and Olive's words and opinions against those of W. T. Stead, editor of the London "Review of Reviews." Mrs. Hine, Prof. E. Whipple, and other fair-minded reviewers.

W. T. Stead:—"A book calculated to give very salutary warning to many persons who are disposed to display carelessness upon matters psychic and occult—a very timely volume."

Moses Hull:—"I have finished your book upon obsessions. It is a timely book. The world needs it. This book will throw much light on the questions introduced. I hope it may have thousands of readers."

Prof. E. Cushman:—"This fine-appearing volume throws a searchlight and many side lights upon the subject of Spiritualism. Terribly stated, it is at once an alarm, a tonic, and a safeguard."

Prof. E. Whipple:—"Dr. Peebles' work is a more entertaining, reasonable, or thoroughly useful and important volume than this. No work that has emanated from his fertile pen has been charged with such potential qualities for accomplishing practical good as this book that lies before me. The 'Psychological Crime' gave great offense in some quarters, but 'Spiritual Obsessions' (their cause and cure), while it presents a wonderful array of facts, is nevertheless, sympathetic and just towards all classes. It is the book for our troublesome times."

J. R. Francis, ever earnest, able and practical; said editorially awhile since, "Obsession will not down." Emphatically, it will not down, because a fact—a well-established fact, a positively demonstrated fact, a fact affecting all active spiritualists, it is literally (referring in the ranks of church-state sectarians. This question of obsession has to be met. To elude, to shun it as a fact is impossible, and none are so competent

to cope with it as Spiritualists.

J. M. PEEBLES, M. D. Battle Creek, Mich.

**The Book Defended.**

To the Editor:—I cannot tell you how sorry I am for Dr. J. M. Peebles. It seems such a pity that a man of his years and learning should make the egregious mistake of publishing so great a work as his "Demonism of the Ages," without taking into account the shocking effect it might produce on the delicately attuned nervous organism of Clara Watson.

How he is destined to suffer when he comes to realize the depths of sorrow and despair into which he has thrust that supersensitive soul. Out of the depths she cries unto him in the bitterness of her agony, "My soul is sorrowful that again as of the days long past, I must even dread the approach of devils, and nevermore can sweet peace of mind be mine. Alas, alas! it were better humanity had never been."

Knowing something of his chivalrous disposition, I can understand how such a wall from such a soul would tempt the good Doctor to write another book at once to prove—

1. That he never wrote "Demonism of the Ages."

2. That if he did write it, he didn't mean it.

3. That when he wrote it he was "obsessed" by a "demon."

4. That there is no such thing as obsession or demons.

5. That if he was obsessed when he wrote the book, this fact of itself is sufficient to condemn it as unworthy of serious consideration by supersensitive women.

6. That therefore, Mrs. Watson ought to come up out of the depths immediately and read the book.

Truly, it seems incredible that a woman of sufficient intelligence to be a lecturer, should thus figuratively throw up her hands and tumble down with such an awful thud, without first having read the truly great book to which she refers with so much unchristian charity.

Why is it that anyone with seeming intelligence will thus jump into print and with the bitterness of blind fanaticism condemn a work she has not read, is a psychological problem which might be discussed in your Open Court department with much profit.

If Mrs. Watson will take the time and do herself the courtesy and Dr. Peebles the justice to sit down and study the book from beginning to end, she will at least then be in position to write intelligently of its contents.

On the first three pages of the book, in his introduction, the author lays down eleven propositions, which constitute a foundation of fact and principle, and on the basis of these he asks a number of questions which he proposes to discuss.

The great body of the book is devoted to a presentation of a vast number of authentic cases of "obsession," including many that have come under his personal observation and treatment. His object in this array of illustrative data is evidently to answer as many of those questions as possible which lie in the field of his intended consideration.

If there is any one of his eleven preliminary propositions that Mrs. Watson is able successfully to dispute, that would be a matter of interest to those who have read the book but who lack the knowledge necessary to dispute it. If there is any one of the hundred or more cases of "obsession" referred to by the author, which Mrs. Watson is able to prove was fraudulent, or in any material way misstated, it would be entirely proper for her to give us all the benefit of her superior knowledge—unless she preferred to embow in it one of her "lectures" and charge a fee for it.

If she is able to demonstrate that the author's data is false, or that he has drawn conclusions therefrom which are not warranted by the facts, all honest and unprejudiced readers of the book should be thankful to have her do so. Even good Dr. Peebles himself could find no fault with her, though it might make it necessary for him to write another book in order to set himself right with his readers.

But facts are stubborn things, and will not down, nor take to the woods even though an angry woman who signs herself Clara Watson, should throw up her hands and in a spasm of ridicule, cry, "Holy Moses! What a Smoke!"

As the parrot said to the preacher, "What we want are FACTS!" And Dr. Peebles has crowded his book full of them.

Has Mrs. Watson any on the subject of "obsession" to submit?

POTTAWATTAMIE JONES.

**HIS NEXT MOVE.**

When Dowie rides into Jerusalem—On the back of a milk-white ass. The Hebrews will doubtless all rubber-neck.

To watch the great prophet pass, And the fringe of his face will wildly wave.

Like a bunch of fluttering grass.

When Dowie rides into Jerusalem—With a halo gladd fast to his pate, His disciples will hurriedly follow him in.

Each one of them passing a plate, For they'll have to pay a good price for the show.

And the show will surely be great.

When Dowie rides into Jerusalem—On the back of a milk-white ass. Will the mule lift his voice like Baalam's of old.

And talk to the folks as they pass? And what would he say if he should speak out.

In a voice of the texture of brass?

When Dowie rides into Jerusalem—Will the ass chuckle loudly: "Hee-hee-hee!"

And say: "There are two of us in the same boat."

My funny old master, and me."

And begin to hee-hawing at his own joke.

And to wriggle his ears in his glee?

When Dowie rides into Jerusalem—Will the stinkpot reporters be there, To take some snapshots as he trudges along.

While the rocks and the mountains stare, Or will his own press agents see to the job.

And publish him everywhere?

When Dowie rides into Jerusalem—On a mule that is white as a ghost. No doubt he will make a most touching appeal.

To the open-eyed, rubbering host, And if they don't cough, gee-whizz and great scott!

But those natives will get a hot scold—Chicago Chronicle.

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