

HOW STRANGELY THE GREAT HAVE DIED.

As set forth in the New York World, when the Empress Frederick of Germany lay dying recently at Homburg a white butterfly flew into the death chamber through the open window. For a few moments it flitted uncertainly about the room. Then it made its way with unerring instinct to the half-closed hand of the Empress. It nestled contentedly in the palm.

None of those who were watching dared to molest the tiny creature. In a few moments it spread its wings, made its way out of the window again and was lost in the sky.

When the watchers bent over the Empress they found that she was dead. This weird and poetic story is much talked about to-day by Berlin. The death of the Empress was a strange story. One day an unknown man called upon Mozart and offered him a large sum of money for a requiem. He paid a good amount in advance. "This is to summon me to death," said Mozart. "The strange man has ordered me to write my own mass!"

When the watchers bent over the Empress they found that she was dead. This weird and poetic story is much talked about to-day by Berlin. The death of the Empress was a strange story. One day an unknown man called upon Mozart and offered him a large sum of money for a requiem. He paid a good amount in advance. "This is to summon me to death," said Mozart. "The strange man has ordered me to write my own mass!"

When the watchers bent over the Empress they found that she was dead. This weird and poetic story is much talked about to-day by Berlin. The death of the Empress was a strange story. One day an unknown man called upon Mozart and offered him a large sum of money for a requiem. He paid a good amount in advance. "This is to summon me to death," said Mozart. "The strange man has ordered me to write my own mass!"

REKINDLING THE FIRES.

"People Must Be Frightened Into Being Good."

Evidently the revivalists have come to the conclusion that the only way to keep the church membership warm and convert sinners is to keep hell hot. With a cold or lukewarm church there is no hope of a revival.

Under the influence of the spreading wave of science and general intelligence, kindlier ideas and thoughts are prevailing over the harsh features of old-time church creeds and dogmas, until, in fact, comparatively few there are who retain the former prevalent belief in an eternal hell of misery for any part of mankind. Hence it is not strange, but a natural result, that old-fashioned revivalists, in which the fear of hell played so prominent a part in their "salvation" from the "flee from the wrath to come," are now being "put to rest," a "putrid reminiscence."

These revivalists claim to positively "know there is a hell" of the orthodox sort, of course. As none of them has ever seen the place, so as to locate it geographically or astronomically, it is in order to inquire how they acquired their positive knowledge of its existence. "Because God's word," the Bible, says so," will be their reply. This at once opens up the inquiry as to the reliability of the evidence offered, which is too wide a subject to discuss in this article, and readers must go to the adepts in the "Higher Criticism" for instruction in the matter. They may consult with profit Messrs. Hull's recent book on the Bible, sold at the office of The Progressive Humanist.

The basis of their claim to "know there is a hell" is simply "faith," and in this case is not evidence; and this being the fact, their claim to "know" is purely a fable—a pious falsehood.

The revival evangelists must perform something to rekindle hell, or see their occupation gone, with all the perquisites thereto pertaining.

Hence it occasions little surprise to read that, as stated in the Chicago Chronicle:

By a unanimous vote the Winona Bible Conference has decided that there is a hell. This fact firmly established, Rev. W. A. Sunday, evangelist, returned to Chicago satisfied that the coming year promises much for the religion of the world.

"Indeed," he said in his office at the Central Y. M. C. A. "I know that the year will witness a decided change in the aspect of religious affairs. There has been too much of this namby-pamby preaching about good. We don't want any more of it. The world doesn't need that kind of talk. People are too well satisfied with themselves as it is. They must be made to see the situation. They are apathetic and listless. The first thing I ever heard that expression, it was from a man who fell just then with a stroke of paralysis. It was years ago in a hotel. The man was arguing loudly and suddenly toppled over. The first words he spoke as he recovered himself were, 'I believe in hell.'"

While the circle was yet smiling at the droll anecdote, Corwin was stricken with paralysis and died immediately.

The late Senator Matt Carpenter, another Ohio giant, was informed by his physician that he had but a year to live. He purchased a register which he kept accurately of the state of his blood. Three days before he died he looked at the little instrument.

"I have but three days to live," he said to his partner. "I believe that I shall not come down to the office any more." He died upon the day set.

ENGLISH SPIRITUALISM.

Interesting Letter Concerning the Cause.

To the Editor:—Perhaps a few lines concerning the cause here in England will be a welcome item to your well-stocked journal of progressive thought. So with your permission I will give a brief survey of the main incidents.

The first item of interest relates to the Conference of the Spiritual National Federation, held at Sheffield on July 6 and 7. This is an important organization that "federates" not only societies, but individuals—earnest men and women throughout the length and breadth of the land.

This Federation has two committees that call for notice. First, a propaganda committee, with a staff of missionaries to carry the message and relate the facts of spirit communication in new districts. It has also the aid of a "corresponding secretary at large," in the able and courteous Rev. Charles Ware, whose duty is to deal with newspaper controversies. I should also say that these missionaries render assistance to weak societies who apply for it.

The second is The Fund of Benevolence, the object of which is to render assistance to worn-out pioneers of the movement, and help to brighten the remnant of their days with financial assistance. This has been the means of brightening the lot of many who have given the best part of their lives to the cause. Mr. J. J. Morse, London, fills the post of corresponding and financial secretary, in his well known able and genial manner.

Such an important body has felt for some years that it ought to take steps to obtain legal recognition in some form or other. But unfortunately we in England are hampered with a State Church, which renders the obtaining of legal recognition of a dissenting body a very difficult matter. And the difficulty is vainly increased when the body, or bodies, are hampered with a State Church, which renders the obtaining of legal recognition of a dissenting body a very difficult matter. And the difficulty is vainly increased when the body, or bodies, are hampered with a State Church, which renders the obtaining of legal recognition of a dissenting body a very difficult matter.

MAN'S KNOWLEDGE.

It Is Tentative, Not Absolute.

On one occasion when Robert E. Kneeshaw visited my private room, I read to him from The Progressive Humanist, J. R. Buchanan's "Scientific Facts of the Day," also from "Healing of the Nations," "He who would limit truth to his own boundaries is on low grounds," when Mr. Kneeshaw, in a trance, voiced the following:

"The knowledge of man is not, nor can it be, under the nature of things, absolute. It is at best but tentative and relative. Confine man's thoughts to his own limited experience, and we find naught save the ebullition of animal propensities. The knowledge man gains from books is but a further extension of dogmatic assertion. For books and their writers are but the mutable expression of infantile knowledge; therefore to know it is necessary that man should first understand the humble position which he occupies, and then start out in pursuit of knowledge in all branches of thought; and such pursuit, entered into with earnestness and humility, will gather together the links of suppressed truth until the student stands connected with all past systems of thought, and becomes the living exponent of all that the past reveals."

"Life is many-sided and the soul books through the crystallized lens of the mind upon all that has been, is, or is to be. The capacity of the human soul is great, and myriads of sweetest associations are constantly appealing to the thoughts of mind, and presenting their many beauties for his examination."

"The meanness of that lives by its spiritual unfoldment stand in opposition to all that has preceded it. The light which from the farthest star descends to earth with radiant glow, is but a type of the intelligence and spiritual unfoldment which reaches out from the Milky Way, and under the sun's present. Knowledge is all unto the mind, as the light is to the eye. Individual dogmatism is the malignant mist that rises from the untrained intellect."

"There is a continuous series of causation, whose powers pulsate through space and time, and hold in living connection all animate things. The mind well balanced, and sustained with all that is beautiful, and living, and all that doth tell the secrets of the mighty past. Between Homer and Shakespeare an unbroken series of soul pulsations interpenetrates, while a perfect media for the communication of the ideas of the past and the living present. In Bacon, Plato lived again, and lived to pour his mighty thoughts in rhythmic flow to an inquiring world. The martial ardor that was seen in the brilliant exploits of Napoleon, who like a comet flashed upon the sky, and held all mankind subject to his will, was caught from the chivalrous fire of Philip's warlike son."

"The illustrations serve to show the mighty power which runs through all, unlimited by time or space. Not one minute atom of your populous earth, but once was living man. The cities with sovereign pomp, who have been in opulent pride, and of their majesty and power naught save their memory now remains. The sovereigns whose despotic authority made of man a puppet, and turned the fertile fields of earth into sanguinary battle-fields, are gone, and of their power and arrogance, not a thing is known save their names, which have been forgotten, and of their majesty and power naught save their memory now remains. The sovereigns whose despotic authority made of man a puppet, and turned the fertile fields of earth into sanguinary battle-fields, are gone, and of their power and arrogance, not a thing is known save their names, which have been forgotten, and of their majesty and power naught save their memory now remains."

IMPORTANT

Announcement to Lyceum Workers.

The National Spiritualist Lyceum Association will hold its fourth annual session in Washington, D. C., in connection with the N. S. L. A. convention which occurs in October; the date will be announced later.

Hitherto, the N. S. L. A. has been compelled from the force of circumstances to hold its meetings on the adjournment of the N. S. L. A.; they have been at best, brief, supplementary sessions, unable to do more than allude to, to accomplish satisfactory results. The program has been changed for the oncoming meeting; I am officially informed that at a regular meeting of the N. S. L. A., it was voted to devote an entire afternoon to the work of the N. S. L. A., also the members of the Young People's Spiritualist Union have expressed a desire to unite in the work of the N. S. L. A. on that occasion.

Spiritualists, this is an important announcement. The perpetuity of our cause depends upon the effort we make to enlighten the young respecting the principles involved in our philosophy. It is not enough to teach them that spirits return, that mediumship is a fact, but what is involved in all of this?

What lies back of it? What are the sequences? The best reason in the world why we should aim to establish Children's Lyceums and Sunday-schools for the young in the name of Spiritualism, is because we make the claim that Spiritualism represents the best system for daily living we have ever known.

All who attend the oncoming meeting of the N. S. L. A. should make it a point to attend the meeting of the N. S. L. A. and co-operate in the work of the Lyceum movement.

We have learned by experience that it is impossible to confine the "voting power" to a delegate body and do practical work. This matter will be taken into consideration during the next meeting, and many things discussed relative to the welfare of the Lyceum movement.

There seems to have been a revival of the spirit as far as the Lyceum work is concerned, during the past season. More than a score of letters have come to hand asking for information relative to the forming of Lyceums and the mode of work. May it not be possible to create a fund and engage a competent Lyceum worker to visit those places where Spiritualists are desirous of instituting Lyceums; no matter how much earnestness and love for the cause one may possess, these cannot build up a Lyceum unless the ones who are interested, can have help in the way of instruction, books, etc.

Because we have failed in honest unprejudiced ways in the past, since the organization of the N. S. L. A., does not prove we shall always fail. Let all mistakes be buried in the past, and with new resolutions build for the future by working in the Now. Personally, I feel the work as connected with the young Lyceum, to be the most important of all work.

Hoping for a full co-operation, and that with one accord we may strive to accomplish good things for the cause of Spiritualism, I am cordially,
MARTIN B. HULL,
Secretary N. S. L. A.

THE WORLD IMPROVES.

Old-fashioned gentlemen we praise.

Old-fashioned gentlemen we praise, As did our fathers before us, And call old times "the good old days" In approbative chorus.

Yet no man of needs be told That times without us "good" and "old" are still things which manifold. That some folks there as now, were rude; That greedily one were oft pursued By methods still more bold and crude. Two centuries hence, how better now, When yonder heads know better how.

Let us not regret the past, but give Due thanks that it is not to live Not in Queen Anne's, but another's relief.

When yonder heads know better how, The full reward that power deserves Without offense to timid nerves.

Harper's Weekly

To see what is right and not to do is vainest of vagaries.—Confucius.

PSYCHIC SCIENCE.

A Lecture Delivered Before The Philosophical Society of Omaha, Nebraska, by Paul S. Gillette.

Mr. Chairman, Fellow Philosophers, and Students:—We have come to a consideration of facts and principles. The field to which they relate is Psychic Science.

That we shall cling exclusively to the subject which the term psychic defines, let us look upon it in its full significance. "Psychic" comes from the Greek "Pseukos" (which is the nearest it can be represented in English letters), and signifies soul or living principle, the intelligent thinking part as distinguished from the physical organism.

Psychic science therefore has to do with the thinking principle; it is the classified knowledge of that part of our individuality which perceives, recalls and reasons. The popular application of it, however, is not nearly so inclusive, "psychic" being used almost exclusively when treating the spiritual faculties. There has heretofore been such a confusion of terms that it is necessary to define them for ourselves as we proceed. It is in the sense of spiritual things that the term is here used, for we shall speak of the spirit and the faculties it is capable of using while still upon the physical plane. The objection may be placed that, since such faculties as psychometry, etc., manifest through the brain or solar plexus, they are not spiritual but physical. We have to reply that no such distinction can be made; do we say that the spiritual pertains to the moral nature only, then it is evident that to defend a moral precept with tongue or pen, to step to the right or left to avoid immoral agencies or to assist in so doing, requires the exercise of brain force, then if things coming through the brain are not spiritual, moral acts are not so either. Still again the objection comes that by spiritual is meant that part of our being which is perpetuated when separate from the human anatomy, and is capable of thinking without brain, hence to deal with psychic sciences one must exclude himself to that class of thoughts which occur without the activity of brain. This depends entirely upon which state of being we are considering, whether it is with those on this side of transition or those upon the other.

But how have we defined man the spirit? Briefly, as the thinking principle. It matters little that he operates another organism, which being etheric in its nature interpenetrates physical ones as ether passes through a brick wall, the same thinker which causes activity in the brain actuates the etheric or spiritual body and may be no more elevated in the one case than in the other, hence the question of psychometry being a spiritual faculty is not affected by the activity or inactivity of brain. So long as we have to do with thought we are dealing with spiritual things, because spirit (mind) and spirit alone can think. Having effectually disposed of this obstruction let us pass to the consideration of the scientific character we can give to psychic demonstrations.

The very first thing that we should look to when about to investigate any line of inquiry is that we, ourselves, are in the proper state of mind; without it there would be very little progress in the sciences, in fact the long patient search which has characterized scientists since their advent precludes those turbulent outbursts of anger which render the calm scientific spirit impossible. It is all too great a fault with so-called Liberals that they attack church and spiritual ideals with a vindictive venom and cutting spite that has no part in the search for truth. Unless this polemic is laid aside it will be the rock upon which many a stalwart reform movement will be injured. As to its effect on the individual, there can be no scholarship while its poison is raising tumult in the mind; let us therefore absent ourselves from passion and follow truth no matter to what conclusions it may lead.

There is no danger in so doing, as no one can sit as a judge over us and say what truth is; it must be self apparent, until it is so no one can bring up to its knowledge by saying, "Lo, here is truth, or there is truth," in so doing he utters only empty words to the uninitiated, their meaning can only come home to him when he has passed through the same experience. No designer can trifle with the truth and imbed it in the mind so deep but that at some time the real order of things will effectually uproot it, to present the true aspect, even though that be after severe trials.

We believe that at this stage of our progress we are ready to deal with facts. Facts are the potent lever by which superstition and error are pried from their resting place; this is the iconoclastic stage. Then comes the building stage, the facts are here classified into a science. Classification is not the only thing necessary to science, its crowning glory is the demonstration of principles; in this the climax is gained, science has achieved its greatest victory. Now we shall examine into our subject matter.

There is a prevailing idea in the public mind that the Spiritualist makes a clear sharp division between physical and spiritual things, as a matter of fact, however, those who have acquired a scientific knowledge of its phenomena, and thoroughly understand the relation existing between them, know that there is a gradation by which one state of matter grades off or grades onto the one next preceding or succeeding it. We have seen the chromatic effects of a rainbow, how the colors blend into one another. The primaries, yellow, red and blue, may blend to form the secondaries, orange, green and purple; and these still again will make citrine, russet and olive. Now were we to place all of these nine colors in strips, allowing them to blend into one another, we would find in the first

instance there would be no point at which we could say one color leaves off and another begins; in the second the following combinations would result in the consequent secondary colors and tertiary effects: Yellow and red form orange; yellow and blue form green; red and blue form purple; these are secondary effects. Orange and green make citrine; orange and purple make russet; green and purple make olive, these are the tertiary colors. Beginning on yellow we move toward the red, as the approach is continued we observe that the yellow takes on a reddish tinge which at the very central point between the pure yellow and pure red is seen to be orange. As we advance to the red we note the red becoming more pronounced till it is completely red. The same is true of all blends of color which can be made after the fashion of the rainbow. What is proven respecting color of observed objects is analogous to the states of matter. The three states in which material things are most familiarly known to us are: Solid, liquid and gas. The fourth state, which has but lately been demonstrable by scientific means, is ether; the wireless telegraphy has proven the existence of that medium to be of practical value in physical life. Long before this wonderful machine came to public notice, or had built up under the skillful hands of Prof. A. E. Dolbear in 1881, the psychic, or medium, had utilized it for psychometric reading and telepathic communication. At the present it is not well understood how an ether may be converted into a gas, as gas can become liquid and liquid solid, and vice versa, but we do know that the difference between highly rarefied gases and ether is so small with respect to the minuteness of its particles that it is only a question of time till the process of transmutation from one state into the other will be known, as their existence is an established fact now.

As it is certain that ether is the medium through which the wireless telegraph demonstrates the possibility of communication between instruments without the use of wires, so it is certain that ether is the agency by which one mind can communicate telepathically with another. Psychometry is demonstrable on the same hypothesis, namely an etheric vibratory action, and the indications are that the means by which the mind communicates with all parts of the anatomy is etheric in its nature, in short to have a complete whole there must be a relation of forces and states of matter in which all those known are included with room left for the admission of others where a demonstrable explanation is not yet possible. We know that the nerves are the avenue through which the mind learns of the condition of its physical organism. Many plausible theories have been put forward to explain how the message is conducted from any part of the body to the brain, then back to the same part again; magnetism and electricity have taken no small part in this, in fact experiment has proven that an electrical current passing along the nerve of a living organism, as well as one in which death has but a few moments prior occurred, will produce a disturbance in that organ, but with no intelligent action. The wireless telegraphic instrument requires electrical equipment for the production of its phenomena, by this means the etheric waves are set in motion. Now in two ways are electricity and ether analogous to each other: They will flow through solid material. It does not materially interfere with the principle whether electricity is a rate of vibration or a state of matter; if it is a state of matter it must be an intermediate between ether and gas; if it is a rate of vibration the ether may be the active medium. In either case the communication one has with his own physical being is comparable to that which is conducted telepathically between one mind and another; that is, by vibratory disturbances of a magnetic nature.

Chemistry is based on the atomic hypothesis, and has long been a recognized science. Psychics or psychic science is based on the etheric vibratory hypothesis, and is just as thoroughly a science although not so widely understood or recognized.

It shall be our business to commence with psychometric phenomena from the fact that they are more immediately and completely connected with the special senses, and will lead us the first step beyond theory.

Psychometry comes from two Greek words—"Pseukos" meaning soul, and "metron" meaning measure, thus signifying soul-measure. The term is not sufficiently descriptive to give one a definite idea of its meaning. Psychometry is one of the senses by which the history of an article may be read from its magnetic aura. Let that article be a piece of ore, taken from the earth, the psychometrist takes it in the hand and allowing the mind to become receptive concentrates upon the earthly substance with a view to learning the nature of its locality, the depth from which it was taken, the percentage of different metals contained therein, together with such general information as pertains to the department of metallic assays. It should be understood, however, that although general information may be directly obtained by this means, that it is not always entered into, as the facts are what is sought.

The hand is not the only portion of the body which is sensitive to this faculty, the entire organism is a veritable sensitive plate on which the finer radiations leave an impression, and may be read according to the degree of our psychic (spiritual) unfoldment. The two principal places of nerve activity during the progress of a psychometric reading are the brain and solar plexus; another is

the hand used in exercising this sense, with the most acute it has the sensibility of thinking; we do not mean to say by this that it does think, but that it has that sensation. The manner in which the sensitive is affected, although different in some details, is governed by the same general laws: Activity of brain and solar plexus, concentration of the mind, sufficient degree of sense to etheric currents and magnetic auras. The manner in which the psychometrist or sensitive is affected varies both with respect to the class in which the delineation may belong, as well as being affected by the physical and mental condition. The reading of ores by this means, if continued over a period averaging about five years, will injure the stomach, the nerves of that digestive organ become weakened; a languid condition resulting from the excessive practice. Much of this may be obviated if the stomach is allowed not less than an hour to digest its food before attempting any such observations. The reading of disease will reflect a corresponding condition on the sensitive. Let it be an instance in which a handkerchief, handled by a cancerous person, is read: "The same suffering, state of mind and appearance of the cancer will be reflected on the receptive organization; there will be a sense of the despondency which usually accompanies chronic diseases, in this case corresponding to the cancerous condition; the physical pain of cancer will be felt, and that particular part of the body in which it is located will be felt in a like position on the psychometrist. The measure in which this is felt will vary in the same person at different times, even on the same class of articles. The vitality is exhausted quite rapidly, so that, with the average, psychometry cannot be carried on with clearness and accuracy for more than an hour at one time; at the termination of that time, or thereabout, its exercise begins to flag in promptness and correctness. Let it be distinctly understood that this is not true at all times with any sensitive, to my knowledge, but it is true in the greatest number of cases.

The reason for this phase of the phenomena is in the first instance, the effect of the article read, as above described; in the second instance, when reading in close proximity with another, say from four to twenty feet away, the vitality or bodily magnetic fluid will flow either from the person receiving the reading to the psychometrist, or in the opposite direction; if the first and the magnetism is healthful and harmonious in character, psychometry may be conducted for an indefinite period or as long as the magnetic supply lasts; if the flow is opposite there is such a rapid exhaustion that the sensitive soon finds there is not enough strength left to function properly with the psychometric sense. This is an invariable law, that when the bodily magnetism is plentiful, uniform in quantity and quality, psychometry may be continued over the longest periods with the most uniform accuracy. We will lay down a few more of the conditions or laws that govern this sense, more than anything else, for the purpose of showing that it is scientifically demonstrable.

The psychic scientist is as thoroughly scientific in his methods as the chemist at his crucible or the astronomer behind the telescope. We now proceed to demonstrate the above assertion. Science according to Webster's Academic Dictionary is "Knowledge duly arranged and referred to general principles." Before we can have any knowledge of any subject there must be a basis of fact, without it we would be no knowledge. We shall therefore cite a few facts in point. The hypnolist has his subject, the M. D. his patient, and the Spiritualist his "sensitive," who may be either himself or some one else, it matters little which, only that the facts are obtained; he may then form them into a system by which the principles of the science are demonstrated. The sensitive with whom I have conducted most of my experiments, who by the way is my wife, has furnished an abundance of phenomena in psychometry to satisfy the most exacting reasonable person; that it is scientifically proven. The following cases are given as characteristic of the hundreds and thousands that are continually coming to our observation.

Seven pieces of gold quartz were sent to Mrs. Annie Gillette for a psychometric assay. Out of these she selected one which she pronounced to be from the only claim in the seven, represented by the seven pieces of ore, which would pay; she then said to measure fifty feet northeast of the spot where the sample was taken, and dig down five feet, where paying ore would be found. Again to measure eighty feet from that spot in the southwest, dig down seven feet and better ore would be found. This information was put in letter form and mailed to the owner, who foolishly sold the very claim he was told held the only paying quantities of gold, the other six proved worthless; the purchaser was given the letter, he followed its directions which proved to be correct. Be it remembered that this piece of land was in a section of country never seen by the psychometrist, nor was she informed of it by any other means than the psychometric sense. Here then we have a fact with its mathematical demonstration, proven by actual measurement. If nothing more could be procured than this there would be one scientific case of this class of phenomena. But there are thousands of instances in which this sense has been used in every department of human inquiry, among Caucasians generally, and some of the yellow races. It has thus been practically demonstrated to be a sense common to all the human family, or to be more far-reaching, a modification of the one sense, the thinking principle. As has already been intimated, there is no particular limit to this sense. Understand distinctly it is not infinite in its scope of detail on one subject, but we have found no limit to the variety to which it may be applied with success.

I have conducted a number of experiments especially for the benefit of the Philosophical Society. They are referable to that class closely allied to telepathy, as they did not give immediate physical contact with the magnetic auras either of the persons read or of anything they had handled. The experiment was as follows: I took great care to see that my sensitive did not know the par-

ticular character of the object placed in her hands. I selected the pictures of five persons who have become prominent in scientific, legal and Spiritualistic society; two of them I will not mention here, as they have married Spiritualism with their unprincipled legerdemain, one having been exposed in the city of Chicago, while the other is still at large. His countenance is "smoother than oil," without one particle of spirituality in it; his trickery is being daily gulped down by the gullible. We will pass to the other three, who are all highly respected gentlemen: The first is that of Judge Abram H. Dailey, a New York attorney and Spiritualist. On placing this in the sensitive's hands she immediately said: "This gentleman is a logical thinker, a careful reasoner, he can speak with great clearness and simplicity; as to his physical condition he seems to be troubled with dyspepsia, although he is vigorous for his age. He is possessed of considerable spirituality, and is surrounded by a large number of spirits from his own family, four families being represented by these visitors." During the time this reading was going on she did not see the picture, for it had been given to her with the face down, the eyes were closed while it was progressing. Part of the reading I knew to be correct, namely, respecting the intellectual qualifications. The physical condition and spiritual environment I could not pronounce upon as they were beyond my knowledge. But that matters little, the other characteristics were such as must necessarily surround a judge and successful attorney. I watched her narrowly during the process, to see that the objective senses were not brought into requisition, either consciously or unconsciously; not that there was the least reason on my part to distrust, but because this lecture in which the experiment is analyzed was to come before a very critical body, the circumstances must therefore be such as to preclude all mistakes as far as possible.

The next picture was that of one of the aforesaid tricksters. This was correctly read and put aside with disgust by the sensitive. The likeness of Sir William Crookes, F. R. S., next passed into inspection with not one thing visible to show who it was, the face down and out of sight the same as in the others. She said: "There is an entirely different feeling comes to me from this man, he is well advanced in years, is a keen, witty speaker, he is truthful and responsible, a man of deep understanding, and one who will pass away while on his feet." As far as the present condition was concerned, I knew this to be true; it yet remains to be seen if Crookes passes out of material life (the present material life) while on his feet. The third instance was that of Dr. Geo. D. Herron. He was read correctly the same as the others, to the extent of my knowledge, there being other matters relative to private affairs which I knew nothing of. In this manner disease of all kinds is correctly diagnosed, and many effective prescriptions given. In large numbers of cases where graduated physicians have failed to give the needed assistance, the psychic will be able to give a remedy which to say the least is very helpful, and this without training in materia medica.

It is well to mention at this point that the effect of psychometrizing disease is injurious. The sensitive must take on in different degrees the physical ailments of the afflicted individuals whom they are reading. If there is any weakness in both reader and the one read which is of the same or similar character, it will become aggravated in the sensitive. Although disease is not imparted by this means, it may be aggravated, and frequently the psychic is compelled to desist from the occupation for a time when they have indiscreetly subjected themselves to the psychic radiations of diseased persons and poisonous objects.

One of the most prominent peculiarities found in the psychic senses is that it is not always possible to use one without causing activity in one or more of the others, this tendency to deviate from that which may be in most immediate use leads us to our observations on telepathy or thought transference. Very frequently while reading aural radiations the sensitive will branch off on the intentions of the persons concerned in the case under inspection, their thoughts will be told. This has long since been made scientific property, for it also may be shown to have a basis of fact capable of classification. The close relation existing between telepathy and psychometry may be found in the phenomena of reading the record which thought has left on things handled. It seems an inspiration which led John W. Draper, in "The Conflict Between Religion and Science," to say: "A shadow never falls upon a wall without leaving thereupon a permanent trace, a trace which might be made visible by resorting to proper processes." Again on page 133: "A spectre is concealed on a silver or glassy surface until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." Could the walls of ancient dwellings be made to speak forth their secret of past history, what a wonderful story they would tell. Once more the eloquence of Demosthenes would pour forth its glorious thought on "The Crown;" once more the sun harp of Egypt would give its sonorous tones to the modern world and teach us new possibilities in the volume of harmony; the assassination of Great Caesar would again stand out in all its gory gaud; the rocks would speak the story of our globe, and the history of the ancients would no longer be a matter of speculation; the Sphinx would disgorge her secret, and Greece, Egypt and India lay bare their mysteries; the lost arts of past time would be incorporated in the sciences of this day. All this is gradually coming true, psychometry is among the most potent factors in bringing it to light, it is among the agencies in reading the past thoughts. Although it is a form of telepathy, it does not come to general recognition under that head.

(To be Continued.)

THE DIVINE PLAN. EIGHT

REMARKABLE BOOKS.

Every Subscriber to the Progressive Thinker Reaps the Benefit of the Divine Plan.

"A Wanderer in the Spirit Lands," a most remarkable book, will be our leading feature until June 1, 1902, and will be the only one of the eight Divine Plan books sent out for 25 cents.

If you order only one book, and that one not the "Wanderer in the Spirit Lands," the price is 50 cents. If you order two books, and neither of them the "Wanderer in the Spirit Lands," the price of each one is 45 cents.

Any three of the eight Books you may order, Price \$1.10.

Any four of the eight Books you may order, Price \$1.50.

Any five of the eight Books you may order, Price \$1.80.

Any six of the eight Books you may order, Price \$2.10.

Any seven of the eight Books you may order, Price \$2.35.

Lastly all of the eight Valuable Books here announced are sent out, all postage prepaid, for \$2.50—a price never offered before by any other publisher.

Read This Carefully Before

When you send in your subscription to The Progressive Thinker, carefully look over the books which you desire in this list, and their price, and send for them. They are very valuable. They are intensely interesting. They are elevating in tone and will do you good. In remitting do not fail to enclose a dollar for The Progressive Thinker.

These eight books, substantially and elegantly bound, and printed in the neatest style of the printer's art, will be furnished to our subscribers for \$2.50, a price which modern machinery and enterprise has rendered possible. Sending out these books, however, at the prices we do, does not reduce the price of the subscription of the paper, apparently or otherwise, a single cent, for that cannot be afforded for less than one dollar per year. You are receiving them at an exceedingly low price, that we publish such a vast amount of reading matter.

REMARKABLE OFFER.

EIGHT REMARKABLE BOOKS FOR \$2.50.

- 1—The Encyclopedia of Death and Life in the Spirit World, Vol. 1.
- 2—The Encyclopedia of Death and Life in the Spirit World, Vol. 2.
- 3—The Encyclopedia of Death and Life in the Spirit World, Vol. 3.
- 4—Art Magic, or Mundane, Sub-Mundane and Super-Mundane Spiritism.
- 5—Ghost Land, Spiritualism, Occultism.
- 6—The Next World Interviewed.
- 7—The Occult Life of Jesus.
- 8—A Wanderer in the Spirit Lands.

Total price to our subscribers, \$2.50. The Progressive Thinker one year and the eight Divine Plan books, \$3.50. In order to assist in forming a Spiritualist's home, these eight valuable books, substantially and elegantly bound in cloth, are furnished to our subscribers for \$2.50. We are able to do this, from the fact that the authors make no charge for the vast amount of labor bestowed on these works, and which extended over many years. That is why you are getting these intensely interesting books for the price you do. We are only carrying out the Divine Plan, inaugurated only by The Progressive Thinker. There are thousands of our subscribers who have no Spiritualist or Occult library, and this inducement is offered in order that they may commence forming one at once, and thus keep in line with the advancing procession. The postage on the above books and expense of mailing is about 50 cents, but you are receiving them at an exceedingly low price, simply the result of modern enterprise combined with a desire to do good.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical and their spiritual bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the spirit world. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75 cents. For sale at this office.

"Encyclopedia of Biblical Spiritualism; or a Concordance of the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism." By Susan H. Wixson. The author shows a very practicality in her method of teaching the principle of ethics. She illustrates her subject with many brief narratives and anecdotes, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lectures. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

"Poems of Progress." By Lizzie Doten. This volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastefully printed and bound. Price \$1. For sale at this office.

"Mystic's Almanac of Planetary Meteorology, Almanac Makers' and Weather Forecasters' Guide." By Richard Mansell. Price 25 cents. For sale at this office.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

EXPERIMENTS WITH A SOMNAMBULIST.

It was by our never-to-be-forgotten Carl du Prel that the high importance of somnambulism in connection with Spiritism was brought to my notice; I therefore seized the first opportunity which presented itself of convincing myself by means of experiments, whether somnambulism were really so valuable.

I selected as my subject a young man of twenty-six years of age, who willingly agreed to my proposition, as he was most anxious to become a medium; and at the commencement of the sittings I readily induced in him the mesmeric sleep by making passes. Later on I was able to accomplish this from some distance.

I then gave him the following command: "For two hours you will see the spirits by whom you are surrounded; you will hear them speak, converse with them, and repeat what they say to you. At the expiration of two hours you will return to your normal state quite well and in good spirits."

I then breathed in his face and said "Awake," and he immediately did so. Sometimes he woke up in great agitation; generally, however, quite quietly.

At the first sitting, on awaking, he looked around in an astonished and anxious manner and asked what had become of all the persons he had seen. Whereupon I explained to him the com-

mand I had given him, and asked whom he had seen besides ourselves, and he then gave the names of many persons long since dead.

He now became the means of communication between us and the spirits; more powerfully, indeed, than many mediums with whom I have experimented. Erhard, as our somnambulist was called, saw the spirits, described their appearance, gave their names, and told us all they wished to say to us.

He saw them as distinctly as ourselves, only that he could see through them, with the exception of their faces and hands; which he said were milk-white. Once I stood on a spot where he said a spirit was standing, but he said the latter did not move but remained, as he could see, in the same place.

He said he saw the spirits gaze after us, and one spirit spoke so powerfully at himself and me, but they took no notice of the other persons present.

When I told them to sit on the sofa they did so at once, and I was able to place myself on the sofa without interfering with them at all. Their lips moved when they spoke, and Erhard observed no difference between their way of speaking or their movements, and our own.

Their language was for the most part finer than any Erhard could have made use of, and one spirit spoke so powerfully that it must have been the greatest thinker, whom Erhard saw clairvoyantly. Erhard was generally in the somnambulistic condition and only because entranced, if I begged some spirit to use his vocal organs to converse with us. I

only on one occasion commanded Erhard to remember when he awoke what he had heard and seen during the two hours of his somnambulistic state, and he retained this memory, but usually he remembered nothing of what had then occurred.

Once I placed him in rapport with the sphere of music, of which the spirits sometimes spoke. He then said he heard most lovely music and repeated the words of a song he heard sung, which were extremely beautiful; but as he appeared much agitated, I speedily awoke him.

French, English and Latin were spoken by Erhard when in the somnambulistic state, though he had no acquaintance with any of these languages, and several remarkable proofs of identity were given by the spirits. (Here follow some examples.)

Erhard was very susceptible to thought transference. If I mentally put a question to him, he usually answered it at once, but in a way as though his words were not in response to any question, but came independently. In the same manner he would comply with commands made by me mentally.

Once I awoke him by a command so made, although I was in another room. On one occasion his deceased mother was present, and as his relatives much wished to have a likeness of her, I commanded him to draw her portrait. He did so, and though I was true that it was not an artistic work, it was in general characteristics correct. The strange thing about it was that according to him, the picture was already on the paper, and he only had to trace the lines over it.

Once I told him to direct his looks to the spirit world. His description of it corresponded with that given in Dr. Erhard's book, "Voices from the Spirit

Land." As there was something he was unable to see distinctly, I said to him: "Go there, yourself!" and immediately he left the body and began to wander in the spirit land. I commanded him now to return. He said "he did not wish to resume his earthly garment, which only brought sorrow with it. During this time his body was tortured and him, and his voice weak, like that of a dying person. I exerted my will powerfully and commanded him to return, when he immediately obeyed and awoke up strong and well."

It happened that once, during a sitting, he appeared to become very weak, so I laid my hands upon his head, when he seemed to recover his strength. He said he had the sensation as though an invigorating stream proceeded from my hands, and he could even see the spirits better. He never seemed tired or exhausted after the sittings; on the contrary, he declared that he felt stronger after than before them. I was myself who suffered from exhaustion; a sure sign that he drew much from my vitality. He always liked to be close to me, although he knew I did not wish it, on account of the vitality I felt he drew from me. (Here follow some accounts of verified predictions made by Erhard, while in the somnambulistic state.)

Often I commanded him to diagnose the diseases of persons present. He seized the hands of the sick persons, and he seemed to be completely changed. He said they were suffering from what was the cause, and prescribed the remedy. Towards the conclusion of these experiments he would only reluctantly allow himself to be placed in the somnambulistic state, in compliance with the request of his father and brothers. It then often happened that his mother, who was his guide (Schutzgeist), up-

braided him for his unwillingness to join in the seances. She said, however, that he was under some bad influence which she was unable to overcome. This influence unfortunately became so powerful that I had to use all my will power to combat it, and was obliged to give up the seances. His character seemed to be completely changed. He became hasty, impatient, and violent; in short, signs of obsession were evident in him, and I had to exert my utmost powers to restore him to his former state.

I must here assert that during all the experiments I kept my mind quite passive and impartial, and to the best of my ability, I avoided every source of deception or confusion. By conducting them on the rules laid down by Carl du Prel in his work, "Studies in the Domain of Occultism," I wish particularly to point out that Erhard was totally unversed in our science of the supernatural, and that his utterances were therefore quite independent of those of other somnambulists.

I am therefore convinced that the rich literature dealing with somnambulism contains genuine facts, and that our revered Carl du Prel was right in the great importance he attached to it.

"Religion as Revealed by the Material and Spiritual Universe." By E. D. Babbitt, M. D., LL. D. A compact and comprehensive view of the subject, photogenic, historic, analytical and critical; facts and data needed by every student and especially by every Spiritualist. One of the very best books on the subject. Price reduced to \$1, postage, 10 cents, cloth, paper, 50 cents. For sale at this office.

"Love-Sex-Immortality." By Dr. W. P. Phelon. For sale at this office. Price, 25 cents.

N. S. A. and State Associations.

The N. S. A. will not be just a representative body until its delegates are appointed only by state associations. Not quite half of the states are now organized, and so long as local societies can be direct auxiliaries to the N. S. A., the states will be slow to organize where only a few localities are at work for the cause. The missionary work that is now needed is to organize the states; and then these bodies will attend to the local organization and send speakers and mediums into their territory. States with local auxiliaries chartered by the N. S. A. have greater power in the national body than have the organized states.

It seems to be a plain business proposition to amend the N. S. A. representation and restrict to state association only. The unorganized states will then come in and each state do more active work to organize local societies. The National convention in October is to consider an amendment to restrict their delegates to state associations only, and some previous thought should be given this important proposition. Jurisdiction is now given to the organized states, so that do local bodies therein can charter with the N. S. A. Some of these states will not have as large a delegation as will some local societies, hence, the representation is unequal and unjust. Perhaps it may be well to wait until more states come into the N. S. A. before restricting unorganized states, but will not such states sooner come in? Will such states seriously consider this and express an opinion?

G. W. KATZ.

"A Few Words About the Devil, and Other Essays." By Charles Bradleigh. Paper, 50 cents. For sale at this office.

This is No. 4 of the Library of Liberal Classics. It is conceded to be historically correct, and so exact and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found immensely interesting. Price, 10s. Sold at this office.

Fifty Years of Spiritualism.

An Address by Hudson Tuttle,
at Lake Brady Camp, O., Aug. 25, 1901.

The thorough business man at stated periods takes an inventory of stock on hand, discards bad credits and strikes a balance, that he may know whether he is going ahead or losing ground. So in a great cause like the one we advocate, it is well to pause and take a careful survey of what has been gained and what has been lost in the past half century since Modern Spiritualism first received attention. This is more urgent at the present time because it is claimed by opponents and to be regretfully admitted by friends, that there has been a decadence from the first flood tide which swept the country.

It is true that there is not the same eager curiosity of the excited wonder-seeker; the newspapers do not teem with wonderful stories and equally wonderful exposures; societies that were founded by the ambition of a few have dissolved; magazines and papers which sprang into existence to please the egotism of their editors have disappeared, but it is not to be concluded therefrom that the cause has suffered because of the less demonstrative methods of its presentation.

A GREAT CHANGE.

There has been a great change in the tone of lecturers and writers.

Public speakers went forth not so much to advocate Spiritualism as to attack the orthodox churches. They were like Davids seeking Goliaths, and it must be admitted hurled their sling-shots at the vulnerable spots in the creeds with a precision and audacity, and utter neglect of policy or expediency. Ingersoll fought with the keen Damascus blade of wit, at a later time, but these early lecturers grasped clumsy broad-swords and laid right and left, like Irishmen at a fair, whenever a head appeared, cracking it with their shillalahs.

The works of Voltaire and Paine furnished a ready armory, and the inspiration of the spirit world seemed directed in the same channel.

The poor old creeds took a thrashing with pen and tongue. The masses yet revered these creeds next to the Bible itself. It was a cruel hurt when they heard them derided. After listening to one of those lectures it did not seem that there was much left of the faith once thought vital for man's salvation. The speakers often under spirit influence, tore down the whole vast scheme of orthodox salvation. They laughed at Adam and Eve, and the Garden of Eden as a myth, they put out the fires of hell, and eliminated the devil; they found no evidence of man's fall, and hence no necessity for a savior; they held up the egotistical, tyrannical and bloodthirsty God of the Jews to execration, and made endless laughter out of the article in the creed that made God his own father and the same as his son. That three is one and one is three is plainly untrue, as every schoolboy knows. They cast these articles under foot and stamped them to shreds, and they did this over and over again, in endless repetition. There did not seem that there was anything left of the creeds or orthodox beliefs, or for the churches to stand on.

DEBATES.

Now and then a hot-headed minister would descend from the sacred reserve of his pulpit to debate for his belief, but he soon saw his mistake, for his side was not debatable. Superstition, the heredity of belief, education in the Sunday-school and church, these made the church-member, and the minister need have no fear that the great body would be influenced by the most complete demonstration of reason. Those who heard were "shocked," and would have burned the heretics as of old, or laughed at the wit and went their way.

There were other lecturers who took the Bible as the foundation of Spiritualism. It was the source of spirit inspiration, and they gave ingenious interpretation to its passages. These drew many to their views, and prepared them for an upward step.

"Laugh at the necessity of a cabinet," said these speakers; "why, Jehovah had to have a cabinet when he spoke to the people of Israel through Moses! The ark of the covenant, what was it but a cabinet? And a most elaborate and ingeniously planned one. What difference is there between a medium being lifted to the ceiling by invisible hands, and the old prophet being carried and set down at a distance amidst the elders of Israel?"

"Why should we not see our friends as the apostles saw Moses and Elias on the Mount of Transfiguration? When was the law of spirit communion repealed? Where is the evidence in the Bible? On the contrary, does it not emphatically declare that these signs shall follow those who believe? and where is the Christian who dares bare his arm to the bite of a serpent, or would not run for all he was worth from a bumble-bee. Where is the eminent divine who dares test his faith by taking poison?"

The church is a whitened sepulchre, the preachers know the creeds are false, they know the laity only half believe, but they play at the game of make believe.

While the Christian Spiritualists would get back to primitive Christianity for the foundation of their faith, and take the Bible with a new interpretation, the others laughed at the compromise that deceived no one, and said that there would be no church were it not for hell and the devil, and the occupation of the preacher would be gone could he not weekly have the grim satisfaction of shaking his congregation over the fires of the bottomless pit.

WHY THIS ATTACK?

The vigorous onslaught against the orthodox faith, is a marked episode in the history of Spiritualism. At the time it was uncalled for, and damaging to the cause, though of untold benefit in the end. It was like the clearing of rubbish away from the front of an army by the pioneer corps.

Constantly the plaintive cry went up from dependent

souls, "what do you furnish us instead? You have pulled down our holy faith, what do you give us in its place? You take away our guide when you make the Bible fallible, where are we to look for mother?"

It was a sad plight for men and women led all their lives, and weak in self reliance, when thus thrown on themselves. Not a shard to cling to; no one to advise, or share their burdens. In this hour of despair, many who still believed in the infallibility of spiritual beings turned to them, and "thus saith the Lord" became "thus saith the spirits." But soon it was found that spiritual beings were fallible as mortals, and the last resource of authority was swept away.

It was a lesson, acquired by cruel experience, which most Spiritualists have had at some time to learn.

Why did not these speakers voice the philosophy of spirit, building up a temple of their own rather than destroying that colossal structure which it has taken all the ages to build?

Simply because there was at that time no such philosophy formulated. The old ideas were too strongly impressed to allow of acceptance or interest in the new. Had a Jefferson presented the Declaration of Independence in the reign of Charlemagne, not a soul in the kingdom would have understood what he meant by human rights, and had the rulers understood, the marplot's head would have paid for his foolishness.

"It required centuries of progress, of aggressive thought, and the ruin of battlefields to prepare mankind, or even a portion, for that sublime statement of human rights."

FIFTY YEARS AGO.

What was the idea of spiritual existence fifty years ago? The Bible speaks of angels and spirits as messengers, but its realistic descriptions had no place in the public conception of spirit existence, which was shadowy, unreal, and a creation of fancy. Ghosts were the most tangible, erratic of creations, and to see one augured a weakness or disorder of the mind. Scientists laughed at the belief in immortality, and the religions had only miracles to offer in opposition. To take up the phenomena and facts of ghostly appearances, haunted houses and the brood of psychic research, would have been considered by the savants of half a century ago as evidence of imbecility.

Really there were no facts well observed and demonstrated, and consequently no conclusions could be drawn, or inferences; in short, there was no philosophy or science to lecture upon. There could be no upbuilding, and hence there must be destruction. There was no proof of the identity of the ghost that stealthily came at the midnight hour, and disappeared with the first blush of light—who haunted the scenes of earthly crime and uttered wails of despair. They were attendants of witches and their messengers of evil.

There was no philosophy, no religious statement. Only the bare proposition that departed spirits returned and communicated. No one could object to a demonstration of that claim. The churches had for 2,000 years been trying to prove that there was a future life. The most valued miracles were in evidence. Christ was crucified and rose from the dead to prove this to his followers. The whole machinery of the churches has been contrived to avail themselves of this belief.

Here was the demonstration they had so long looked for, and it would have been inferred that it would have been at once accepted.

At first church members were among the most eager, and seances were crowded with those who not only desired to hear from departed friends, but to have their faith confirmed.

Here began the divergence which has made the difference between the belief of the churches and Spiritualism diverge until in direct antagonism.

When there was nothing more than manifestations of unknown presences, and answers to questions confirming identity of the communicating spirits, ministers of the gospel with their deacons could attend seances and be instructed and amused. But when the parson began asking questions about the life "over there," and the departed Deacon Jones said he was in the same place with Jim Smith, the heretical rascal, he began to have fears, and when he asked if Smith was not in hell, and the answer came that there was no hell of fire, the parson saw at once that the foundation of his faith was knocked from under him, and he made haste to repudiate the whole business as of the devil.

The good Deacon Jones, who always cared for the widow, by relieving her of the troublesomeness of her property if he could rake up a claim against it, and so careful to provide homes for the orphans—in the county poor-house, and who contributed so generously to the parson's salary—just think of this good man going to the same place as the godless Jim Smith, who even stole a turkey from the deacon to give a poor woman for a Christmas dinner!

No one but the devil would thus lead astray! and the parson hid himself to their pulpits where safe from being attacked they fumed against the terrible delusion, and cited the witch of Endor, and God's denunciations, which have caused the torture and death of millions of innocent people, when the church controlled the state. Oh, they could not stop the coming tide! Shout and pray, denounce and slander, oh, parsons, from one hundred thousand pulpits, you can no more stay the flood than Mother Partridge could mop up the Atlantic Ocean.

There is the century plant with growth so slow it is scarcely discernible from year to year. It strikes its roots downward and gets new hold of material and its hard leaves, bayonet like, expand upward. You get weary of watching and waiting, and the life of generations pass, when suddenly out of its heart springs a mass of splendid

blooms, filling the air with fragrance, the full ripeness and fruitage of a century! Thus in the history of mankind, a thousand, ten thousand years have passed of preparatory growth, when suddenly there comes a change and the season of fruitage comes—all before is preparatory. The growth of leaf and root and stem are essential for the storing of material which will be required.

I wish to call your attention to this statement which is axiomatic, that the progress of the world in the past fifty years has been vastly more than it was for the preceding thousand. This half century which measures the past of Modern Spiritualism, contains the fruitage of all the past. The steam engine, in its perfection, the ocean steamship, railroads, telegraphs, telephones, phonographs, electric roads, the printing press and paper, as now used, electric light and power; the harnessing of the mighty forces of nature and guiding them by his will are among the physical achievements.

Nor in the mental and spiritual realm has there been less movement. The theory of evolution, to advocate which two hundred years ago when the church ruled, would have been punished by having the tongue pierced and the flaming fagots, has after a mighty struggle overturned the theological creation, and all the scientific theories of preceding times. It has introduced the reign of law, where miracle had full sway, and given a meaning and a purpose to every atom in the universe.

Man is a creation of progress from the animal to the angel. He never fell, declares evolution. Your theological scheme of the Garden of Eden, of Adam and Eve, of God directly tinkering in world-making, is a myth of the childhood of mankind, and like all myths pleasing, yet untrue. The whole scheme of salvation is swept clean away.

The Materialists carried conclusions further. With their creative energy stopped with man, the crowning glory of the great tree of life, whose roots struck down to the primal ages of the earth. A perfect man! cried they, is the end. What more can you ask?

There will be more and more perfection of the means of living, more wealth, comfort, and the luxuries of civilization, but man will die, and youth succeed age, and to believe that beyond this life is another is a confession of superstition and folly. Where is the song of the bird when it is dead? The hum of the bee after it has passed?

A TEMPLE OF KNOWLEDGE.

And now comes Modern Spiritualism with its new philosophy of life, here and hereafter. It comes to build a new temple for mankind. It is not a meeting-house for the Methodists, a church for the Presbyterians, or cathedral for Catholics; it is a temple of knowledge for mankind. No ghost stands with mute appeal at its portals, or gibbers to the moon of midnight hour, or the cock's shrill crow.

If a ghost walk by night, it comes by law; if the house is haunted by spirits of the departed they are under the sway of law; if there are rappings, and moving of physical objects and psychic manifestations, all come by laws fixed and comprehensible. Thus at the beginning the spirit realm is conquered from the sway of the miraculous and given to law, just as years ago the physical realm was taken from the gods who were supposed to directly control it, and proven to be under the control of unchangeable laws.

The spirit world became a world of order and of law; spiritual beings exist and are related to each other by law. We now have a philosophy, something to talk about without attacking old beliefs. There is no necessity for such attack, for the theological scheme is dead and ground to dust. It is dead; and now the trouble is, there is no way to make it know that it is dead!

There is now no more talk of a Christian Spiritualism which afflicted many good and honest believers in the past, who thought they could marry the church and Spiritualism and have a union of purpose and nice domestic felicity. I remember the management of a camp-meeting came to me and said: "Now we have lots of church-members here who contribute, and we hope to draw them in. We want you to go easy on the theological creeds, and draw them over to us." Yes, I went easy on the creeds! With the easiness the truth always has on beliefs that are damnable wrong, and at the end of that meeting a marriage ceremony might have been performed. I never heard of a church member joining that camp, or any assistance ever being given by the church to Spiritualism. A minister of the gospel as chairman of a spiritual meeting would be as incongruous as to make the devil president of the Young Men's Christian Association!

MODERN SPIRITUALISM DISTINCT.

Herein Modern Spiritualism is distinct from the Spiritualism of the past; it maintains the rule of law, not only in the material universe but in the spiritual, and that the origin, growth and sustenance of the individualized spirit are subject to the same.

Talk about evolution destroying the hope of immortality; it is its strongest evidence. What right have you Materialists to say that progress ends with the perfection of the physical body? If so, creation is meaningless. It would have been as well to stop at any other member of the animal world, the elephant or the dog as with man. Better even if after all his high achievements, his aspirations and desires, he is to vanish in dust.

Extend the theory of evolution. After the travail of the ages to bring forth perfected human beings—allow that through this being is evolved an immortal individuality! Admit that the spirit life is a continuity of this, corresponding to it, and that the spirit world is a higher and more refined world.

Now we may build the superstructure of spiritual knowledge.

ism should be regarded as a religion is that its adherents and advocates may enjoy the same privileges the members of the religious denominations do, and the better protected from such disgraceful persecution as is visited upon Spiritualists in many places. Like the gentleman whose article I am commenting upon, I despise the idea of dubbing Modern Spiritualism "Christian" Spiritualism. While some of the teachings of Christianity harmonize with the teachings of Spiritualism, the devotional exercises of both societies are very similar, at least they appear so to me; both societies devote their time during their public meetings to prayer, praise and adoration. About the only difference I see, Spiritualists pray to spirits, while Christians lived in mortal bodies as we do, instead of to the old Jewish God or his miraculously begotten son.

If Spiritualism is only a cold fact like the multiplication table or a triangle, then there is nothing sacred about it. But to me Spiritualism is the most sacred thing in the world; its highest and best teachings, and manifestations I think possess the highest title to our respect and reverence or veneration. The simple fact alone that man survives the change called death, and can and does communicate with mortals, is also what religiousists believe as well as Spiritualists. If there were nothing more to Spiritualism than that, it would be worse than useless to me. That would only excite my curiosity, I should want to know the location of the spirit world, and a description of it and the character and condition of its inhabitants, whether they were happy or miserable, or some happy and others miserable, and whether we have it in our power to

Spiritual beings are not perfect, not infallible. They return because they retain their love for us and their old surroundings. They can, if we provide favorable conditions, communicate with us. The conditions and possibilities of such communication opens up an infinite field of psychic research and becomes a new department of science.

It must be confessed that we are, even after fifty years, only a little way beyond the threshold of this temple of spiritual knowledge, whose foundations are laid on the material world, and whose gilded dome rises into the heavens, but we have made some acquisitions and are able to say we have the grandest philosophy of spiritual life, and are sure of our ground so far as we have gone. It is for the future, by the research of plodding experimenters, the earnest thought of thinkers, the inspiration of those sensitive to the influence of the spirit world, to perfect this philosophy.

Yes, we can now build and not destroy.

WHAT HAS BEEN GAINED IN FIFTY YEARS?

No great central organization has grown up, because such would have been contrary to the spirit of the movement; yet without leadership the cause has gone forward, as though impelled with a fixed purpose, and changes have been wrought with such silence that we almost fail to perceive the wonderful transformation.

At the advent of Spiritualism, the sailing ship was the means of transportation across the waters, the stage coach the fastest on land, the work of the world was performed by manual labor, across a room was the extent of the human voice. To-day the ocean greyhound makes the six-weeks' voyage in five days; the steam and electric cars make the journey of weeks, of so many hours; a network of wires like nerve fibres, intersect the earth, and underlie the sea, and we sit in our rooms and talk at ease with friends across continents and oceans.

Wonderful as are these achievements, more radical are the changes in the world of thought. We laugh at the negro preacher in Cleveland "pitching into the deible" and taking his shouting converts to the lake and dousing them in the name of the Father, Son and Holy Ghost, and reporters guff the business because they know the people will guff; but fifty years ago a camp-meeting pow-wow, and baptizing were no laughing matter, and arrest would have followed an attempt to ridicule the most absurd performance. What now in the "rapid fire" exhorter is out of time and a back number, was then common and respectable. So too the dogma of hell-fire, the devil, predation, infant damnation, the fall, and other atrocious beliefs have been relegated to the rubbish heap of dead things and a new and brighter conception of life and its purposes entertained. The dark and forbidding ideas of death, entertained by the past age, have given place to cheering knowledge of a continuous life completing the promises of this.

Our loved ones are not lost. They have not been swept by a remorseless God into hell; they have not been annihilated by a remorseless resolution into the elements. Over the despair of the mourner there breaks the full sunlight of knowledge, revealing those they mourn in a life more glorious.

What a change for the space of half a century! Will you not agree with me that something must be allowed for the increasing number of those sensitive to spirit influence? In the old times there was now and then a medium prophet, now there are a multitude; all are more or less susceptible, and many are free channels for communication. An Edison, a Tesla, are mediumsistic to the inventive thought of the higher spheres, as Darwin and Wallace are to its science, and Tennyson to its poetry. There has been a flood of spirit inspiration in these years such as has no parallel in the history of the world. Would you go back to the old time? Would you turn the hand on Time's dial over these fifty years?

Do we not all sympathize with the old gentleman who came on an electric car yesterday, and sitting down in the luxurious seat with a sigh exclaimed, "I was born 75 years too soon!"

FIFTY YEARS HENCE

And fifty years hence such will be the advance in at present unknown ways, that then even more would we lament being born too soon.

And I firmly believe that as the past has been an era of wonderful material advancement, the future will be of mental and spiritual growth.

We are coming to a crisis in the accumulation of wealth. There must be a change or the flaming sword of revolution will avenge the wrong. The wealth of nature belongs to mankind—the land belongs to mankind as the water, the air and the sunlight, and no laws can make it otherwise. The laborer must have the products of his labor, and the few must not waste the life-sustenance of the many. We are spirits while in this life, and earth is the first sphere of heaven. The religion of the past has taught that it was best for the spirit to suffer here to gain eternal glory. It has allied itself with the aristocracy and tyranny to make the people submit quietly to the yoke of oppression. The new conception of life makes us live because life is a pleasure and worth living, and not to torture ourselves that we may gain a mythical life after death.

Glorious privilege is ours, heirs to an immortal heritage which cannot be taken from us; watched over by angels—friends—with the possibilities of realizing all our ideals in the infinite progress of future ages!

And as immortal beings, it is our high privilege and duty to strive to make this world a realization of heaven, and ourselves as the angels we idealize.

A SPIRITUALIST.

A Good Medium Wanted.

I have just closed an engagement with Louis Schleisinger, at Ballina, Kansas, the doctor giving spirit tests at the close of my lectures on the philosophy of Spiritualism.

I want a good medium who can give good public tests, following each discourse on the gospel of spirit return—a gentleman who can serve in this capacity three or four times per week.

He must be not only a good test medium, but a man of good moral habits and sincerely devoted to the advance of the truth that immortality is capable of proof.


Those desiring themselves at for such noble service, and being situated to enter upon the work, will kindly address me at McPherson, Kansas. Letters will be forwarded me. I am engaged in the work of building a sanatorium at the foot of the Wichita Mountains in O. T., a place destined to be a leading pleasure and health resort in the United States. We also will build a Spiritual Temple there as a center for the dissemination of the God-appointed truth which the angels have brought to the world. We are working in a well-defined purpose which we have had in mind for many years.

T. W. WOODROFF.

McPherson, Kansas.

BEWARE OF BLINDNESS

Failing Eyesight, Cataracts and All Imperfections of the Eyes Should Have Immediate Attention.



Dr. F. Geo. Curtis, America's greatest oculist, has perfected a new and infallible method of curing all eye diseases, cataracts, glaucoma, strabismus, and all other imperfections of the eye. He has cured thousands of cases, and his success is attested by the highest medical authorities. He is now in Kansas, and will visit the following places: Lawrence, Topeka, Kansas City, St. Paul, Minn., Chicago, Ill., St. Louis, Mo., and many others. He will be in Kansas from September 1st to October 1st. He will be in Lawrence, Kan., from September 1st to 10th. He will be in Topeka, Kan., from September 11th to 20th. He will be in Kansas City, Mo., from September 21st to 30th. He will be in St. Paul, Minn., from October 1st to 10th. He will be in Chicago, Ill., from October 11th to 20th. He will be in St. Louis, Mo., from October 21st to 30th. He will be in New York, N.Y., from November 1st to 10th. He will be in Philadelphia, Pa., from November 11th to 20th. He will be in Boston, Mass., from November 21st to 30th. He will be in Washington, D.C., from December 1st to 10th. He will be in Baltimore, Md., from December 11th to 20th. He will be in New Orleans, La., from December 21st to 30th. He will be in San Francisco, Cal., from January 1st to 10th. He will be in Los Angeles, Cal., from January 11th to 20th. He will be in Portland, Ore., from January 21st to 30th. He will be in Seattle, Wash., from February 1st to 10th. He will be in Tacoma, Wash., from February 11th to 20th. He will be in Vancouver, B.C., from February 21st to 30th. He will be in Portland, Me., from March 1st to 10th. He will be in Boston, Mass., from March 11th to 20th. He will be in New York, N.Y., from March 21st to 30th. He will be in Philadelphia, Pa., from April 1st to 10th. He will be in Washington, D.C., from April 11th to 20th. He will be in Baltimore, Md., from April 21st to 30th. He will be in New Orleans, La., from May 1st to 10th. He will be in San Francisco, Cal., from May 11th to 20th. He will be in Los Angeles, Cal., from May 21st to 30th. He will be in Portland, Ore., from June 1st to 10th. He will be in Seattle, Wash., from June 11th to 20th. He will be in Tacoma, Wash., from June 21st to 30th. He will be in Vancouver, B.C., from July 1st to 10th. He will be in Portland, Me., from July 11th to 20th. He will be in Boston, Mass., from July 21st to 30th. He will be in New York, N.Y., from August 1st to 10th. He will be in Philadelphia, Pa., from August 11th to 20th. He will be in Washington, D.C., from August 21st to 30th. He will be in Baltimore, Md., from September 1st to 10th. He will be in New Orleans, La., from September 11th to 20th. He will be in San Francisco, Cal., from September 21st to 30th. He will be in Los Angeles, Cal., from October 1st to 10th. He will be in Portland, Ore., from October 11th to 20th. He will be in Seattle, Wash., from October 21st to 30th. He will be in Tacoma, Wash., from November 1st to 10th. He will be in Vancouver, B.C., from November 11th to 20th. He will be in Portland, Me., from November 21st to 30th. He will be in Boston, Mass., from December 1st to 10th. He will be in New York, N.Y., from December 11th to 20th. He will be in Philadelphia, Pa., from December 21st to 30th. He will be in Washington, D.C., from January 1st to 10th. He will be in Baltimore, Md., from January 11th to 20th. He will be in New Orleans, La., from January 21st to 30th. He will be in San Francisco, Cal., from February 1st to 10th. He will be in Los Angeles, Cal., from February 11th to 20th. He will be in Portland, Ore., from February 21st to 30th. He will be in Seattle, Wash., from March 1st to 10th. He will be in Tacoma, Wash., from March 11th to 20th. He will be in Vancouver, B.C., from March 21st to 30th. He will be in Portland, Me., from April 1st to 10th. He will be in Boston, Mass., from April 11th to 20th. He will be in New York, N.Y., from April 21st to 30th. He will be in Philadelphia, Pa., from May 1st to 10th. He will be in Washington, D.C., from May 11th to 20th. He will be in Baltimore, Md., from May 21st to 30th. He will be in New Orleans, La., from June 1st to 10th. He will be in San Francisco, Cal., from June 11th to 20th. He will be in Los Angeles, Cal., from June 21st to 30th. He will be in Portland, Ore., from July 1st to 10th. He will be in Seattle, Wash., from July 11th to 20th. He will be in Tacoma, Wash., from July 21st to 30th. He will be in Vancouver, B.C., from August 1st to 10th. He will be in Portland, Me., from August 11th to 20th. He will be in Boston, Mass., from August 21st to 30th. He will be in New York, N.Y., from September 1st to 10th. He will be in Philadelphia, Pa., from September 11th to 20th. He will be in Washington, D.C., from September 21st to 30th. He will be in Baltimore, Md., from October 1st to 10th. He will be in New Orleans, La., from October 11th to 20th. He will be in San Francisco, Cal., from October 21st to 30th. He will be in Los Angeles, Cal., from November 1st to 10th. He will be in Portland, Ore., from November 11th to 20th. He will be in Seattle, Wash., from November 21st to 30th. He will be in Tacoma, Wash., from December 1st to 10th. He will be in Vancouver, B.C., from December 11th to 20th. He will be in Portland, Me., from December 21st to 30th. He will be in Boston, Mass., from January 1st to 10th. He will be in New York, N.Y., from January 11th to 20th. He will be in Philadelphia, Pa., from January 21st to 30th. He will be in Washington, D.C., from February 1st to 10th. He will be in Baltimore, Md., from February 11th to 20th. He will be in New Orleans, La., from February 21st to 30th. He will be in San Francisco, Cal., from March 1st to 10th. He will be in Los Angeles, Cal., from March 11th to 20th. He will be in Portland, Ore., from March 21st to 30th. He will be in Seattle, Wash., from April 1st to 10th. He will be in Tacoma, Wash., from April 11th to 20th. He will be in Vancouver, B.C., from April 21st to 30th. He will be in Portland, Me., from May 1st to 10th. He will be in Boston, Mass., from May 11th to 20th. He will be in New York, N.Y., from May 21st to 30th. He will be in Philadelphia, Pa., from June 1st to 10th. He will be in Washington, D.C., from June 11th to 20th. He will be in Baltimore, Md., from June 21st to 30th. He will be in New Orleans, La., from July 1st to 10th. He will be in San Francisco, Cal., from July 11th to 20th. He will be in Los Angeles, Cal., from July 21st to 30th. He will be in Portland, Ore., from August 1st to 10th. He will be in Seattle, Wash., from August 11th to 20th. He will be in Tacoma, Wash., from August 21st to 30th. He will be in Vancouver, B.C., from September 1st to 10th. He will be in Portland, Me., from September 11th to 20th. He will be in Boston, Mass., from September 21st to 30th. He will be in New York, N.Y., from October 1st to 10th. He will be in Philadelphia, Pa., from October 11th to 20th. He will be in Washington, D.C., from October 21st to 30th. He will be in Baltimore, Md., from November 1st to 10th. He will be in New Orleans, La., from November 11th to 20th. He will be in San Francisco, Cal., from November 21st to 30th. He will be in Los Angeles, Cal., from December 1st to 10th. He will be in Portland, Ore., from December 11th to 20th. He will be in Seattle, Wash., from December 21st to 30th. He will be in Tacoma, Wash., from January 1st to 10th. He will be in Vancouver, B.C., from January 11th to 20th. He will be in Portland, Me., from January 21st to 30th. He will be in Boston, Mass., from February 1st to 10th. He will be in New York, N.Y., from February 11th to 20th. He will be in Philadelphia, Pa., from February 21st to 30th. He will be in Washington, D.C., from March 1st to 10th. He will be in Baltimore, Md., from March 11th to 20th. He will be in New Orleans, La., from March 21st to 30th. He will be in San Francisco, Cal., from April 1st to 10th. He will be in Los Angeles, Cal., from April 11th to 20th. He will be in Portland, Ore., from April 21st to 30th. He will be in Seattle, Wash., from May 1st to 10th. He will be in Tacoma, Wash., from May 11th to 20th. He will be in Vancouver, B.C., from May 21st to 30th. He will be in Portland, Me., from June 1st to 10th. He will be in Boston, Mass., from June 11th to 20th. He will be in New York, N.Y., from June 21st to 30th. He will be in Philadelphia, Pa., from July 1st to 10th. He will be in Washington, D.C., from July 11th to 20th. He will be in Baltimore, Md., from July 21st to 30th. He will be in New Orleans, La., from August 1st to 10th. He will be in San Francisco, Cal., from August 11th to 20th. He will be in Los Angeles, Cal., from August 21st to 30th. He will be in Portland, Ore., from September 1st to 10th. He will be in Seattle, Wash., from September 11th to 20th. He will be in Tacoma, Wash., from September 21st to 30th. He will be in Vancouver, B.C., from October 1st to 10th. He will be in Portland, Me., from October 11th to 20th. He will be in Boston, Mass., from October 21st to 30th. He will be in New York, N.Y., from November 1st to 10th. He will be in Philadelphia, Pa., from November 11th to 20th. He will be in Washington, D.C., from November 21st to 30th. He will be in Baltimore, Md., from December 1st to 10th. He will be in New Orleans, La., from December 11th to 20th. He will be in San Francisco, Cal., from December 21st to 30th. He will be in Los Angeles, Cal., from January 1st to 10th. He will be in Portland, Ore., from January 11th to 20th. He will be in Seattle, Wash., from January 21st to 30th. He will be in Tacoma, Wash., from February 1st to 10th. He will be in Vancouver, B.C., from February 11th to 20th. He will be in Portland, Me., from February 21st to 30th. He will be in Boston, Mass., from March 1st to 10th. He will be in New York, N.Y., from March 11th to 20th. He will be in Philadelphia, Pa., from March 21st to 30th. He will be in Washington, D.C., from April 1st to 10th. He will be in Baltimore, Md., from April 11th to 20th. He will be in New Orleans, La., from April 21st to 30th. He will be in San Francisco, Cal., from May 1st to 10th. He will be in Los Angeles, Cal., from May 11th to 20th. He will be in Portland, Ore., from May 21st to 30th. He will be in Seattle, Wash., from June 1st to 10th. He will be in Tacoma, Wash., from June 11th to 20th. He will be in Vancouver, B.C., from June 21st to 30th. He will be in Portland, Me., from July 1st to 10th. He will be in Boston, Mass., from July 11th to 20th. He will be in New York, N.Y., from July 21st to 30th. He will be in Philadelphia, Pa., from August 1st to 10th. He will be in Washington, D.C., from August 11th to 20th. He will be in Baltimore, Md., from August 21st to 30th. He will be in New Orleans, La., from September 1st to 10th. He will be in San Francisco, Cal., from September 11th to 20th. He will be in Los Angeles, Cal., from September 21st to 30th. He will be in Portland, Ore., from October 1st to 10th. He will be in Seattle, Wash., from October 11th to 20th. He will be in Tacoma, Wash., from October 21st to 30th. He will be in Vancouver, B.C., from November 1st to 10th. He will be in Portland, Me., from November 11th to 20th. He will be in Boston, Mass., from November 21st to 30th. He will be in New York, N.Y., from December 1st to

