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"Science and a Future Life."

As Reviewed by a Prominent Lawyer.

Prof. James H. Hyslop's recent work, "Science and a Future Life," is one of the most valuable acquisitions to the literature of Modern Spiritualism that has appeared in years. It is scientific in its method, methodical in its deductions, and in its conclusions, and above all sympathetic to the truth whatever it may be and wherever it may be found.

The work is based upon the facts established by the investigations of the Psychical Research Society of the phenomena obtained through the mediumship of Mrs. Piper, who, as is well known, is one of a class of mediums for spiritualistic phenomena the world over.

Perhaps the most interesting feature of the professor's book is its discussion of the telepathic hypothesis as an explanation of the Piper phenomena. That hypothesis is carefully weighed in the balance of reason and found altogether wanting.

"Telepathy as we know it," remarks the professor, "if we know it scientifically at all, is generally and perhaps always limited, in its access to other men's minds, to the present mental states." This is all that we have even ostensibly as evidence for. But such telepathy does not even approximate an explanation of the Piper and similar cases.

The professor goes farther and suggests that many a Spiritualist has long suspected, that telepathy instead of being incompatible with the spiritualistic theory is really in harmony with it and one of its methods. He remarks: "Telepathy may be the very process by which the disincarnate, if it exists, communicates with the living. If thought produces vibration in the ether or other media between mind and mind, whether living or deceased, it will only be a question of the kind of facts supernaturally obtained, whether the telepathy is between living minds only or between the living and the dead." And, as said at another page, "The acceptance of telepathy between living minds establishes a possibility of communication with a supernatural world." * * * and hence the telepathist is precisely the man to admit the possibility of spirit communication with the living."

Finding the telepathic theory thus inadequate, and ruling out the supposition of fraud, of secondary personality, of coincidence, etc., as explanatory of mediumistic phenomena, the professor naturally falls back upon the "spiritistic hypothesis" as being "the best working hypothesis" and he proceeds to explain the phenomena "concerned." "Others," continues the professor, "may think it is absolutely proved, but I shall not claim so much nor place myself where further inquiry and knowledge might embarrass a retreat, though I think that most intelligent men will agree that no other hypothesis presents half the credentials of rationality that can be claimed for spiritualistic agency. We may hesitate to adopt it in the face of perplexities which are certainly striking and apparently incompatible with what we find many people expecting from spirits. We may wish to know more before committing ourselves to so important a belief, but this cautiousness is not in itself a fault. In conflict with the admission that the most rational explanation at present is the spiritualistic. Our primary duty is to accept the hypothesis that best explains the fact and then to abandon it when facts are discovered that disprove or discredit it. I shall certainly not cling to the spiritualistic theory any longer than the facts which it explains will allow it because it is not respectable when it is the most rational conception in the field."

Brave words and true to the scientific spirit, but Spiritualists who have a broader and fuller knowledge of the phenomena, and who know that no other hypothesis can ever at all explain the phenomena, have no fear that further investigation and discovery of fact will result in the displacement of the spiritualistic hypothesis by any other—not at least so long as logic is logic and common sense and reason stay and govern the human mind. A fact once established is always a fact, and communication with spirits is established in the consciousness of the true Spiritualist by a long line of experience and can no more be shaken from his consciousness than can the consciousness of his communication with mortals and the external world be wrested therefrom.

Prof. Hyslop treats ably of the "Conditions of Communication" and systematically appreciates the difficulties which naturally should be expected to surround such a subject. His attitude in this respect is all the more commendable in view of the usual uncompromising and unreasoned position taken by both the scientific and non-scientific skeptics toward the phenomena. An interesting feature of the book also is that relating to the so-called triviality of the messages purporting to come from spirits. The professor denies that the messages are universally trivial, and excuses such triviality as he finds on the score of necessity for purposes of identification; and, curiously enough, demonstrates the necessity of resort to trivial circumstances to prove identity even in earth life, by engaging an intelligent and earnest man to establish his identity to a friend who did not know who was communicating through means of the telegraph; in which case the communicator necessarily sought trivial circumstances by which to prove his identity in almost exact analogy to communicating spirits.

Not the least important is that section of the book which deals with the ethical import of a belief in, or better still, a knowledge of, a continued personal existence after death; and Spiritualists who for the professor a debt of deepest gratitude for placing before the public so profound and forcible a presentation of the importance of such belief and investigation. A brief quotation from this discussion must suffice. The professor observes:

"Our duties may lie, as I think they do, right in the present environment, but this does not prevent them from being as much determined by the future life, if it be a fact, as they are determined by to-morrow or next year. We cannot draw an absolute line of distinction to indicate when morality ceases to command, if we continue to exist and to retain our identity beyond the limits of bodily existence. Our physical duties may lapse but our

moral never, except with annihilation. The very essence of moral law in our physical life is that which looks farthest ahead. The man who lives only for today is irrational and may be a criminal. He does not look to the morrow is at least imprudent; and yet the talk about our morality being determined by the present may as well apply to the present hour or minute as to the whole of the present life. Indeed it is in a measure true that we have duties referring only to the present moment or hour and that do not extend beyond the moment. But there are also duties that have to keep an outlook on the future of the present life and to reckon with the lapse of time while conditions remain the same. The highest prudence and the highest virtues are connected with the prevision of the future. It is therefore only a question of the degree to which we make it actually imperative to take it into the scope of our moral law. The retention of personal identity after death implies the same moral nature and would carry with it the same conception of virtue and vice with such a being as we would find in its intellectual qualities. We are, of course, not to live only for that future, but to apply the moral law in the present so that its effects will not conflict with the larger outlook that the cosmos may provide."

While Spiritualism can and will, if necessary, do its work in the world without the recognition of scientific method and of scientific bodies, it is well that such men and institutions should know and acknowledge the truth which it contains; and Professor Hyslop's work comes as a substantial recognition and as a most valuable aid to the cause for which the Spiritualist has for so many years so conspicuously and bravely stood alone. It is many and far, able and convincing, and should be read by those who know and those who wish to know, as also by all who take any interest whatever in the subject.

A. M. GRIFFIN.

STATUE OF DEVIL.

Herman Menz, Avowed Infidel, Responsible for This Peculiar Action—Says "Old Nick" Is His Friend and Denounces Bible as a Pack of Lies—Infidel Shocks Church People—Some Think Statue to Satan Should Not Be Allowed to Stand.

Home non est Creatio, Evolutio; Deus non Fecit Hominem, Sed Homo Fecit Deos.

This Latin inscription is on the base of the monument to Satan, unveiled in Detroit this morning.

Translated into English it reads: "Man is not created, but is developed. God did not make man, but man did make the gods."

Residents in the vicinity of Stanton and McGraw avenues, where the infidel has erected a remarkable stone structure in front of the residence of Herman Menz, a contracting stone mason, at 308 Stanton avenue, to-day.

Church-going people living in the neighborhood are particularly scandalized. Murmurs of indignation are freely voiced, and corrective measures are being discussed.

People in the neighborhood knew that Menz was erecting something, but had no idea what it was until the canvas was thrown off this morning, when many threw up their hands in horror.

During the summer meetings in Tent Evangel, Menz petitioned the common council to either prohibit religious services in tents or else make them pay license "like any other humping show."

He claims the sound of religious singing affects his nerves.

Menz is an infidel of the most pronounced type. He is serious about the matter, and avers that his monument will stand.

Asked as to why he put up such a sacrilegious structure, he said: "Isn't it as good as anything else in the way of an ornament? Would you have me put the statue of a saint up there?"

"He is my friend," declared the old man, pointing to the statue. "He spoke the first and last truth."

Doesn't Believe Bible.

"I do not believe a word in the bible. It is a pack of lies from beginning to end, but Old Nick tells the truth."

"They tell you if you disbelieve one word of the bible you are damned. I am damned and I will go to him," he continued, again pointing to the statue.

"Didn't God tell Adam and Eve in the garden of Eden that they would die if they ate from the tree of knowledge? Didn't Satan come and tell them they would not die, and didn't he tell the truth?" asked the infidel, waxing warmer in defending his unusual action.

"But why do you erect a monument to Satan?" again asked the reporter.

"Don't the devil rule the world?" he replied.

"But I don't really believe there is a devil," he went on. "I am a believer in the Darwinian theory, as far as man is concerned. I was born of nature and to nature I will return."

"If there are such animals as God and the devil I would prefer to go to the devil."

The monument is quite an elaborate affair, about 14 feet in height from its foundation to its crown. Satan is shown in stooping posture behind a pulpit. His infernal majesty is looking over the landscape with a fenshish glare, with his horns protruding from the side of his head. Carved in the stone directly in front is the big, ugly fork with which he is supposed to prod sinners in his fire.

The structure is built on the lot line alongside of the Menz home, and from his elevated position Old Nick has a commanding view of the surrounding streets and houses.

Best Site in City.

"This is the best site in the city for that monument," said Menz. "He can see everything going on in all directions."

Around the neck of the statue, when it was unveiled, was a ribbon of United States flags.

"Why is that there?" Menz was asked.

"Because it is a Yankee devil," he replied with a twinkle in his eye.

"How much did it cost you to build the whole thing?" he was asked.

"I put the base and everything else

Thanksgiving Thoughts.

Canto I.

I am thankful, truly thankful, when the mercies are low,
I have labor and warm clothing to protect me to and fro,
And have comfort where I labor, and a bed where I can rest,
And a bite to eat, and friendship; yes I do feel greatly blest.

I am thankful for the kindness that the world has shown to me;
I am thankful that true justice has from prison kept me free;
I am thankful I am healthy and with little ache or pain;
I am thankful I am thankful, and shall thankful ever remain.

I am thankful for the spankings that my mother offered me;
I am thankful I obeyed her and from spankings oft went free;
I can feel those mother kisses that will warm my heart when cold;
And I know her loving bosom never heaved for me in vain.

It should be a pleasant duty for each little mortal man,
To dispel the awful heartaches of his fellows when he can;
He should ever be quite thankful he is able to perform
Some good deed for fellow-mortals with a heart forever warm.

He should sweeten all the echoes of his sweetest wife's remembrance,
And be thankful to possess them, and attune them to mankind.
He should smother down no goodness for the fear of coming-want,
But be thankful for the blessing 'e'en through hunger's very haunt.

Canto II.

When the howling winds of winter blow the snow with fearful blast,
Let us all be truly thankful that such weather cannot last.
Let us raise our husky voices, not to rave and roar and curse,
But to say that we are thankful that the weather is no worse.

When the meat trust raises prices and the price goes up on silk,
Let us all be truly thankful for our rags and bread and milk,
For the evolving process only comes when people learn
That a few are not their owners and then make a sudden turn.

Let us hail each day with gladness and hold high and noble aims;
Let us be the real brother that the Christian brother claims.
Let us make each day thanksgiving in full meaning of the day,
And the world will be made better by our having passed this way.

Let us also be quite thankful for a sacred day of thought;
For a day of retrospection o'er the past and what it brought.
Let us each give thanks to others who are friends and helpers here,
And no God of love will chide us when we find another sphere.

Let the Christians worship turkeys, and the turkeys worship them;
Let each sing to the Jehovah of a Royal Diadem,
But the thoughtful should keep thinking of the good that he can do,
Ere he passes from the mortal to the spheres beyond the blue.

E'en the turkeys should be thankful that the Christians love them so

up except the statue of the devil, but I had to have that carved."

"How much did that cost you?"

"It was a labor of love and one of my friends did it," he said.

Beneath the monument Menz has a good-sized workshop where he does his stone cutting while overhead leading to the statue itself the structure is laid out something similar to the Hurib memorial at the water works, only not so exact an extensive or expensive scale.

"Next spring the monument will be more attractive," said Menz. "I have about 200 buds stored away, and I will have the whole thing decorated with flowers."

While the neighbors and passersby gaped in wonder at the remarkable piece of architecture this morning, none of them molested it and the old man said he was not afraid of being bothered. He said, however, that school boys pestered him a little to-day.

"The old women are the only ones saying anything about it," he said.

This peculiar man was born in Germany but has lived in Detroit 21 years. He says his parents were infidels before him and that his wife and two daughters, who live with him, have the same belief.

He says he built the house he lives in with his own hands. It bears some striking reminders of his old characteristics, being decorated on the outside with fierce looking lions' heads and images of strange beings.

On the lot adjoining the house, Menz, who speaks with a strong German accent, has planted cabbages and other garden stuff. He was hard at work hoeing when the reporter called this morning.

"Do you think you will ever change your belief?" he was asked.

"No, never. I know I am right and I will die the way I feel now," he said.

Asked if he had been prosperous all his life, he replied in the negative, saying that he had lost large sums in the upper peninsula years ago. He appears contented with his lot now and takes extreme pleasure in his monument, which he says is an ornament to the neighborhood.

It was his intention to unveil the statue last Sunday and a party of his friends was there to assist him in the ceremony, but on account of the rain the function was postponed until this morning and there were no ceremonies.

—Detroit (Mich.) News.

A Boy and the Lord's Supper.

When about three years old, Edward Potter attended, for the first time, a communion service. With childish curiosity he inquired why the table was set, and was informed that it was the Lord's supper. During the service he fell asleep. When he awoke he immediately glanced toward the table.

"Mamma," he said, "has the Lord had his supper yet?"—Boston Herald.

The man who overestimates the foolishness of others is himself the biggest fool concerned.—Satan Merriman.

That they set a day for feasting and for sacrificial show;
And the fattest and the plumpest should be thankful to the core,
For while others give some pleasure they can give just so much more.

But I'd hate to be a turkey in this mighty Christian land,
Where the preachers read the bible with a hatchet close at hand;
Where a day is named for people to be thankful once a year,
And to kill the fatted turkeys when as gifts they may appear.

Oh, heheded, lifeless body,
Since we parted, you and I,
I have found a land where turkeys for the Christians never die.

I have found a land where Saviors are a useless sort of thing,
And the greedy earthly Christians have conditions that they bring.
It is not the ax that severed you and I that Justice finds,
But the Christiau who will murder for upliftment of the minds.

I just winked my eye up at him,
As my head lay on the sod,
To remind him I would meet him,
At the throne of Nature's God.

And I now can wink down at him,
And can thank him for the blow,
That released my humble spirit
Ere my rightful time to go.

I have naught myself against him,
And shall always wish him well,
But must warn him 'gainst the horrors
Of his own projected hell.

While he builds the hells for sinners
And for self the mansion's bright,
There are many sins in spirit that
On earth ne'er come to light.

There are few remaining spotless
When examined at the bar,
And though preacher or his hearers,
All are measured as they are.

Though the hatchet of a preacher
Fell upon my mortal flesh,
It did not bend my spirit,
Though my form he made a wreck.

Yes, I'll watch for him a little,
'Round the doorway and the gate,
And I'll wink down there upon him
As he wrestles with Old Fate.

No, I've nothing laid against him
Though I laid it for his dearth,
For old Nature has no measure
Only people's own true worth.

Now, good Christians, keep on thanking,
As the lords of all the land,
But remember there's a future,
Where true Justice makes demand.

I deceived none with long sermons
When I preached the end of things,
I oppressed not any being,
Nor exalted them as kings.

It is true I knew no bible
And no Saviors othered me,
I just lived for other beings
On their hospitality.

As a living being, Nature
Chose to fashion me a fowl,
And perhaps I should be thankful
That I wasn't made an owl.

My earth form was rendered useful
For the appetite of man,
And who knows but he is highest
In the evolving plan.

TO YOU.

You do not love me? Well, then, perhaps
It is because you do not know me.
Whoever you are, wherever you may be,
If you could stand beside me this day
And, looking in upon my brain
Read there the lofty sentiments and grand

That forever formulate themselves
Into messages of love and hope, and praise
That flash like living fire along the wires
Of my being for every living thing,
You would understand and love me.

If you could sit beside me to-day
As I ponder the words of the world,
And, turning the tablets of my heart
Read thereon the sorrow, the sadness,
The indescribable sadness I feel
For the oppressed and suffering mil-

See how the pains of each man, woman
And child
In the great slave markets of the world
Pierce my heart and leave their traces
there,
How their woes become my burdens,
How the tragedies of their pitiful lives
Like tumultuous waves overwhelm me,
How the cry of the little children
Rings through the corridors of my soul
And reverberates from peak to peak,
From crag to crag, and up, and the valleys

Of the perdition where I struggled with the strugglers
In a fierce contest for existence,
If you could see me, you would at least
not hate me.

Or if you could look back along the way I've come,
See the awful nights of pain and anguish,
The days I've climbed, the Gethsemanes known,
The storms I've buffeted and battles fought,
See the suns that have set behind mountains of despair,
The flowers that have faded and fallen from my hand,
The unmarked graves where lie my buried hopes,
The wrecks and ruins of the castles I have built,
The seas where my ships have gone down,
The conflagration in which my joys were consumed,
You would know me better, and would pity me.

Again, if you could stand beside me to-day
And look with me, out over the landscapes of future,
See, as I do, the suns passing out of being,
To light a glorious and eternal day,
The flowers bursting into beauty and bloom,
The resurrection morn'g my buried hopes,
The peaceful ports where my ships lie anchored,
The glittering castles that tower above the ruins of my former ones.

NATURE OR GOD.

Some Reflections Thereon, in Connection With Points of Light.

To the Editor:—In a recent issue of your paper, T. P. Lee of Lakeport, Cal., describes radiating points of light (life entities) which he sees in the atmosphere and asks who has a similar sense of sight. I have often observed these innumerable, radiating, scintillating points or mists of light, surrounding not only myself but everybody and everything. These tiny mists of light are everywhere; the air is filled with them, but until I read his article I had never heard of anyone else seeing them, and like him, I had no idea what they were until I was enlightened by the spirit helpers. They tell me these tiny, and to most persons invisible, points of continually waving, changing, twinkling, scintillating light are life, or the source from whence originates all individualized life.

This is what they declare is Nature or God, omnipresent, everpresent, which is that infinite, incomprehensible, subtle, powerful something which the finite mind of man has never been able to grasp or define. This is the source of that so-called Invisible Presence, infinite intelligence, All Power, or wonderful presence which we have been taught to designate as the Creator of all things, sometimes called the Great Overlooker; of which man as well as everything else is a part.

We say so-called invisible, because, to most of earth's children this is an invisible quantity, while to others there is nothing invisible about it.

These same spirit helpers declare that Nature and God are one and the same thing; saying that what most people call nature is only the effect or manifestation thereof. They say that it is the proper understanding of it and the proper use, not abuse of that dwelling Nature within ourselves which enable us to distinguish between right and wrong, and according to which we ourselves cultivate our own individual nature by our daily lives for high or low purposes while we ourselves establish our own destiny, and whether that destiny leads us to happiness or misery depends entirely upon ourselves, each human soul being responsible for its own conditions and consequences.

Therefore all are responsible to their own souls for whatever they draw to or thrust from themselves. Life being made up of thoughts, words and acts, it naturally follows that each one is personally responsible for the same.

The highest manifestation of Nature being mankind, therefore when we behold the sunshine and the shower; The mighty stream or tiny rill; The opening bud or blooming flower; The mountain peak or lowly hill; The dawn of day or twilight hour; The stream from which we drink our fill;

The ocean depths, or skies which tower o'er peopled landscapes. E'en our will.

Dame Nature guides by our soul's power.

This is only the manifestation of Nature or God, but the God principle remains unexplored. That invisible, incomprehensible, inconceivable, non-understandable something which we are not able to grasp, fathom or explain, Nature and its principles when understood by man, then will God be understood.

Thus it is that Nature's laws and God's laws are one and the same thing. The life germ within every living thing is the God principle or the Nature principle, for God is life and life is Nature.

Thus Nature's God's laws are the laws of life, not only is this true, but Nature's laws formed, not created, the universe.

Thus we find that by properly combining or uniting these life entities or radiating points of light according to Nature's laws in regard thereto, all things are formed and endowed with life.

Therefore we can see why it is that Nature's laws must invariably be complied with in order not only to form all things but to propagate all things. Hence we can easily understand how death, so-called, is only an event in life, or a broader expression and higher extension of the life germ or God principle within us.

If we accept this version of the question we can readily understand how it is that God is all and in all; also how God forms all things and how nothing can be formed without him—or rather, it would be more appropriate.

Instead of Spiritualists calling their societies churches, and trying to ape the creeds and dogmas that have been the curse of the human race for centuries, and instead of a few trying to formulate a code of laws whereby they think to rule some, and exempt others from existing laws, it seems to me that Naturalists would be a more honest name and would fit them much better.

For my part I want neither church, creed nor dogma attached to my Spiritualism. The name as it is suits me quite well enough, but if we get where we are ashamed to own the name of Spiritualist, for pity's sake let us adopt some intelligent name. Instead of trying to stand forth before the world as some creed-bound, hampered sect, let us utilize our means, energy and time in declaring to earth's people the great truths and underlying principles of Spiritualism by teaching them the superiority of Spiritualism over any and all creeds known to earth.

MAGGIE NORTON.
Springfield, Mo.

My joys that leaped unmarred from the furious flames,
If you could behold the bright mountain of resolve
Whereon I have reared an altar and placed myself
A living sacrifice to human good (Unselfishly, if unselfishness to mortal be possible)
If you could see and know this as I do, Feel the strong motives that move me, You would rejoice with me in fellowship and good will,
Clasp my hand in the warm friendship of a grave.

Press me to your bosom in sympathy and blessing,
Give me that which I am freely giving you,
And for which I so much long from you,
LOVE.

Patience is the support of weakness; Impatience is the ruin of strength.—Colton.

Where love is there is no labor; and if there be labor that labor is loved.—Aeschylus.

Dr. Henry Slade.

The Truth About Him, by One Who Knows.

I have known Dr. Henry Slade for forty years. My acquaintance began in this way: I was practicing medicine in East Saginaw and went to New York for a course in the hospitals. At this time I was not a Spiritualist, but had done some investigating. Two or three days before I left Saginaw for New York, I was in Dr. Volland's office, whose home was in Ann Arbor. He was not practicing medicine at East Saginaw, being engaged in the manufacture of brick at that time. He said to me: "I wish you could see my wife," and went on to tell me how she was suffering from the nature of her disease. I gave him a prescription for her.

While in New York I one day started to find Dr. Slade's residence which was at that time on Thirty-fifth street, where he was paying three hundred dollars a month rent. Having made a mistake in the street car, I had to walk quite a distance. On reaching his house I inquired of Mr. Simmons, at that time his manager, for Dr. Slade, and was told that I could not see him that evening, as he was dressing for an entertainment. It was to receive Mr. Shepard, a great musical medium, who had just returned from Europe where he had played before all the courts of the old world.

I asked the privilege of resting a short time, and while doing so Dr. Slade came through the room on his way to the parlor, dressed in Indian attire and controlled by his Indian guide, Owassee.

He spoke to me, saying, "I have seen you before; I know you."

I replied that it was not true or possible that he knew me.

He said: "Yes, I saw you in Dr. Volland's office in East Saginaw, Mich.," and gave the day and hour. You prescribed for his squaw. I want you to stay, enjoy the evening, and stay with my child. He needs your magnetism, your life, and you can do him great good."

I did stay and heard some of the most remarkable music of my life, through the instrument and medium Sheppard, who was said to be controlled by the masters of the art.

At time for retiring I went with Dr. Slade to his room, located on third floor. On passing through the hall, which was dimly lighted, he would catch hold of me, and trembling all over he would beg me not to let them get hold of him. He would cling to me like a frightened child and say, "Don't let them catch me; Doctor, don't let them get hold of me. In all my experience as a medical man, and I have examined thousands, I have never met so sensitive, so easily affected, so psychic a subject."

After retiring, when he was sound asleep, the chairs and table and other furniture, "would" move around the room. The covering was repeatedly taken from the bed and tossed upon the floor. Spirit hands would touch both of us and loud raps would come on the bedstead, walls and furniture.

During the night he woke under control and talked to me several times, and in the early morning he awoke under Indian control and told me to now go and leave his squaw, as he had lots of work for him to do this day.

Many years after this he came to Detroit where I was living at that time and called at my office. He wanted a large table to use in his room at the hotel, and I sent my son out to a nearby furniture store to borrow one for him.

In the evening I called to see him socially, with other and soon there were raps coming on the walls and furniture. He offered to try and get something for us. Said he did not know as he could get anything but would like to try. We took two clean slates with a bit of pencil between them, held them under the table, closed, and soon there was the sound of writing. When finished there was a loud rap and upon opening them there was a communication from my friends in spirit life with all the personal peculiarities of penmanship and thought. Then we held the slates high up, nearly level with our shoulders, between Dr. Slade and myself, and secured the same results. Some of the raps were given to him and under test conditions received a communication from his grandfather, my father, concerning his last gift to him, made while on his deathbed.

In every case of slate-writing with Dr. Slade that I ever witnessed, the so-called expose of Dr. Lankaster would have been impossible, and every case Slade himself always insisted that some force invisible and outside of himself, could not have produced these things.

This was the last that I saw of Dr. Slade until about six years ago, when some friends of mine found him in a hotel in Kalamazoo, Mich., partially paralyzed, and a victim to both liquor and morphine. I took him into my sanitarium and did all I could for him. Built up his poor wrecked nervous system and improved his health greatly, but he was very restless under the restraint of sanitarium life, and after a few months he left and was under the care of others who tried to have him go back to his old work.

After a time, about a year, I received an inquiry from the S. A. as to what I would take Dr. Slade for the rest of his life. I offered to take him and care for him at just one-half the usual price, or in other words I offered to take him or anyone else that the National was assisting and care for them at half price, thus giving them an amount equal to the amount given by the society. This pledge I also made through the Spiritualist press and is still good.

I sent my house physician, Dr. Woodruff, to Grand Rapids, and brought Dr. Slade home where I cared for him until he passed out. He was not insane, but like all paralyzed cases, his mind and memory was seriously affected, and he gradually sank into a condition of senile dementia. This made him irritable and restless and for the last two years a great care, as all such cases always are.

Finally a second shock to the left side brought the end, and the impressive spirit was released, which he so much longed for and so patiently waited and prayed for. Now I wish to speak for him even in this broken condition, for his friends did not desert him nor leave him alone to pass the birth to a higher life unattended. Many times he would want me to sit with him but I could rarely spare the time. Whenever I did so there would

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SATURDAY, DECEMBER 2, 1905.

WORDS OF CAUTION.

You should not send money in a letter. You may do so a dozen times safely, and then the next remittance may be lost or stolen. Secure a postal order for five cents, and then you are perfectly safe, and will save yourself annoyance and trouble.

SOMETHING YOU SHOULD HAVE.

It Will Only Cost You Eight Cents.

Reports in pamphlet form of the last N. S. A. Convention are for sale at 600 Pennsylvania avenue S. E., Washington, D. C., at eight cents each, postpaid, or seventy cents per dozen. Every Spiritualist should send for one. Address Mary T. Longley, Secretary.

Our New Postoffice.

It is a delusion, a confusion and a snare! And there is a kick on all sides in reference to it.

All second-class matter is delivered at the chutes in Dearborn street, where each bag of mail is dropped about ten feet, striking the bottom of the shaft with more or less force according to its weight; then it is thrown one "hopper" and carried to another stage where it is subjected to another drop of about ten feet. Here the operators take the sack in charge and deliver it to the "throwers." If in its transition from the basement to the floor above it should happen that any part of the sack or mail matter protrudes over the hopper, the part thus exposed is caught between the machinery and the whole thing is ground into an unrecognizable mass, and in consequence the papers thus mutilated never reach their destination. Where there are several large packages in one sack, it matters not how securely they are tied, or how carefully and firmly wrapped, they are sure to be more or less damaged by the baggage-smashing methods employed in the handling of this class of mail matter. The Regan Printing House, one of the largest in the city, says:

"We have been in the printing business for more than twenty-five years and are free to confess that during the last three weeks we have had more complaints in regard to this matter than we have had during the quarter of a century it has been our pleasure and privilege to cater to the publisher's wants. In view of the conditions stated above, we are bending our best efforts to obviate as far as possible the liability of the packages of mail matter that go out from our institution to break open, by the exercise of more ordinary care in our mailing department, but we fear that until the present conditions are changed or modified at the postoffice, we cannot successfully cope against the wholesale slaughter of mail matter."

Complaints without number have been made to the postoffice department, and no doubt the evil will be remedied soon. In the mean time those who do not receive the paper, should send us a postal card at once, giving date and number desired, and the missing copy will be supplied at once.

Sage Brush Philosophy Aimed at Mr. Cleveland.

Sage Brush Philosophy, edited by "Bill Barlow," and published at Douglas, Wyoming, devotes several pages of its November issue to the discussion of Mr. Cleveland's recent article on woman suffrage. The whole thing is characteristically original and funny and the closing paragraphs are well worth quoting. They are as follows:

"Anent the benefits of woman suffrage, they may be summed up in the statement that she purifies politics. Though an enthusiastic partisan, she simply will not vote for a notoriously dishonest or immoral man if she knows it. Every convention is largely dominated by this fact—the possibility of influencing the woman vote is always considered when selecting nominees—the which means better men, and cleaner and more honest methods of nomination. But it is not because of this fact that we of Wyoming favor woman suffrage—rather upon the broad platform of right and justice to one who is our mortal if not our physical equal. Woman has outgrown the child's protection of the serf. She can vote and still be sweetheart, wife and mother. We shelve theory twenty-five years ago, and have been up against the real thing since. We know.

"Give her the ballot, you down-east ducks. Never mind, Grover; he's got a grouch, and is over-age, anyway."

A Step Forward in Catholicism.

News from Rome says Pope Pius X. has just issued an order to bishops all over the world, to compel all candidates for holy orders to pass an examination, and learn of their fitness to discharge holy duties. This is an innovation and would portend how did we not know the "fitness" desired is ability to compete with Protestant divines. The curriculum of all denominations to fit for the ministry is very limited. Science, real knowledge, is not a requirement for a priest. Indeed, most of the schools where the clerics are educated are known as seminaries, that is in fact schools of limited education. Theological seminaries, that is, theology, Biblical literature, ecclesiastical history, and little else. Its mission is to make half-educated preachers, of which there are quite too many already.

Joan of Arc and the Voices.

Last week we gave the readers a brief account of spirit voices heard by Socrates more than 400 years before our era. But these were not the only spirit voices which the historians have related, and which possess absorbing interest when viewed in the light of modern revelations.

The story of Joan of Arc is a wonderful confirmation of spirit intercourse with mortals. She was born at Domremy, France, in 1412. Uneducated, save in domestic duties, when about thirteen years of age she saw a flashing light, and heard an unearthly voice bidding her to be modest and diligent in her religious duties.

A war was pending between England and France, and the former were everywhere victorious. King Charles seemed powerless in the contest. He had not yet been crowned, and the throne was nearly lost to him.

When but fifteen years of age the "voices" told Joan to go and fight for the Dauphin, promising her she should be victor. She donned male attire, with much difficulty reached the prince, told him her simple story, was interviewed and opposed by the priests; but she was finally given command of the French army, first telling the king aside of a circumstance he supposed only known to himself.

The priests demanded a miracle to prove she was inspired. She replied: "I have not come to Polters to work signs or miracles. My sign will be the raising of the siege of Orleans. Give me men-of-arms, few or many, and I will lead them to victory."

Joan told where a sword was concealed in the cathedral, and demanded it for service. It was found as described and was given to her.

Every word of that wonderful history is replete with interest, and deserves a careful reading, but our purpose is only to relate the simple fact that "voices," similar to those which directed Socrates, guided Joan, and led her on to victory. The English were subdued, Charles was crowned at Rheims, July 17, 1429. While leading her forces to Orleans, Joan was captured by the English, at first successful, but having a bridge to cross, and remaining in the rear to cover a retreat, if necessary, the gates were suddenly closed before her, and she was captured by the enemy. The poor girl was sold to John of Luxembourg, for 16,000 francs. A prisoner for a time, then, at the instigation of SOUL FROM MY BODY, I WOULD SAY NOTHING ELSE THAN I HAVE ALREADY TOLD YOU.

Brave girl! Noble words! She voiced the wishes of the immortals. On May 30, 1431, Joan of Arc was burned at the stake, in obedience to Bible teaching, a command of "the Lord": "Thou shalt not suffer a witch to live." "Most 600 years have gone by and the Pope of Rome has canonized Joan of Arc as a saint! No act of priest or pope can efface the infamy justly due the church for its crimes against humanity and the spirit world.

Prayer Was of No Avail.

Was not that a test of prayer, the protracted war between Russia and Japan? On the one side was a powerful Christian nation, dominating one-fifth of the world's domain. Her wealth and resources seemed unlimited. Her population was more than three times greater than that of Japan. In the field and on ship-board religious services were carried on, and appeals through chaplains were made to the Supreme God in the beginning and during every battle.

Opposed to these forces supposed to be aided by God, was a nation of diminutive people just emerging from barbarism. They had no chaplains, worshiped no God, loved Buddha and adored their ancestors. They met their godly enemies in deadly strife, both on land and on sea, and were uniformly victorious. If God responded to the prayers of their enemies and aided in the strife he, too, suffered numberless defeats.

Our own opinion is, the invisible powers took no more interest in the strife than they would had the combatants been denizens of an ant-hill. If, however, assistance came from without the adored ancestors of the Japs were more than a match for the feeble aid rendered the Russ.

Is It a Religious Trust?

A general conference of the various Christian denominations of Protestants, to the number of thirty, is in session in New York as we write, their ostensible purpose to unify, and bring all together in a common cause.

If the motive is to elevate humanity, to establish better morals, a purer faith, greater good, and break down the barriers which superstition has erected to divide the people into clans to antagonize each other, then The Progressive Thinker will cheerfully extend to them the glad hand. If, on the contrary, it is the purpose to reanimate and strengthen obsolete and worn-out creeds, to increase sectarian intolerance, to revive the feuds of a former generation against those whom they brand as heretics; then we can only view their movement as a sort of trust, to magnify their own importance, to build up creeds at the expense of the general good, to revive the doctrine of hate so forcibly taught by the master, and so cruelly practiced before the church was divided. In division the world has prospered, intelligence has advanced, the humble have been secure in their rights. Enthrone any sect, or any combination of sects, liberty wanes, and is finally paralyzed. "Power corrupts whatever it touches."

Psalmody.

A psalmody convention of the United Presbyterian church has been in session in Chicago recently. This particular branch of Presbyterianism is addicted to the singing of metrical versions of the Psalms, in religious services. In their "metrical" arrangement they are very queer compositions, not to say, oftentimes positively ridiculous. But to the devout worshippers they are regarded as having a sanctity closely alongside the bible itself.

At the convention the Rev. W. A. Patterson severely criticised the famous hymn: "Lead, Kindly Light." As good a reply as we have seen in print is the following from the Chicago Chronicle, which is especially commendable from a Christian point of view:

If the psalmody convention of the United Presbyterian church now in session here has nothing better to do than to ridicule and denounce Cardinal Newman's celebrated hymn, "Lead, Kindly Light," it brings itself adjourn at once before it brings itself into universal contempt.

One of the criteria given of an inspired composition is that "it finds me," and this hymn has "found" more human hearts than almost any other that has ever been written. Though written by a man who afterwards became a Roman Catholic, a circumstance which might reasonably be expected to make it unpopular among some Protestants—it is found in every Protestant hymn book and in every Protestant heart. No modern hymnbook would be complete without it. Yet this is the hymn of which Rev. W. A. Patterson in delivering the address at the convention said: "It might mean anything, Christian, Pantheist or Buddhist."

In the invidious sense in which it was made this remark is absolutely false, but in a commendatory sense it is finely true. The very soul of all religion is dependence on God and particularly a sense of the divine providence and leadership. This sublime and comforting article of the Christian faith underlies the faith of the Pantheist, the Buddhist and the Mohammedan and is the foundation stone of every religion that is worthy of the name.

This is no disparagement to it. On the contrary, it is its greatest praise. It is really inspiring when one sings a psalm to the universe, and humanity and the whole stellar universe is ready to sing a joyful "amen" to it. That is singing that is worth while.

The animus of Mr. Patterson's criticism lies in the fact that he and his people believe that Christian psalmody should be confined to metrical versions of the psalms of David. This is of itself an extremely illogical principle, inasmuch as they do not believe in confining modern prayers, sermons, poetry and history to those of the scriptures, but even on their own ground the hymn "Lead, Kindly Light," is especially defensible. It is a highly poetical development of the main idea of the twenty-third psalm of David which says: "He leadeth me beside the still waters: He leadeth me in the paths of righteousness."

A Christian minister who could complain of such a hymn as this reminds us of the saying of Artemus Ward that there are some people so bent on kicking that rather than make no complaint at all they would complain that an angel's worm's tail was too long for his body.

If Newman's hymn is liable to any criticism at all it is on the ground of its pessimism. Any Christian who feels that this world is a pitchy dark place in which he is far from home and stumbling over "fen and crag" is for the time being, at least, entirely destitute of the spirit of the Christian religion.

Loaded for Witches.

In witcraft lore it seems to have been accredited with great power to disperse evil spirits. In an old book on the subject one reads of a "valiant Souldier who had skill in Necromancy," and who always used "silver bullets to shoot away the witches." The evidences of such superstition are brought directly to the modern eye through the discovery made by a Pennsylvania farmer.

Mr. Vedderman is interested in curios, and purchased recently an old musket at a farmhouse sale. From its appearance the weapon antedates the revolution. It was in a deplorable state of rust, and in cleaning it the new owner discovered that it was loaded.

He carefully withdrew the charge, and to his surprise found instead of bullets two silver shillings, dated 1781, tightly wadded with leaves of a Bible of ancient print. Beneath the coins was a small lock of hair and a piece of paper containing an illegible quotation. The gunpowder was coarse and undoubtedly of colonial manufacture. The whole looks very much like a charmed charge collected to demolish some world lady of the broomstick—Philadelphia Record.

Truly this rusty old smooth-bore musket is a fit symbol of the class of doctors of divinity and lesser clerical folk who pose as demolishers of Spiritualism, being loaded to the muzzle with antique bible attics, covered with cobwebs of superstition spun by the brains of the church fathers.

One difference is the bible ammunition is dangerous to use for such purpose—as it shoots both ways, and demolishes those who aim to demolish Spiritualism.

Destined to Perdition.

Some fellow in Washington claims he has statistics to show we have 21,018,170 swearing men in the United States. Had he pursued his inquiries further doubtless he would have found these victims of profanity, with scarcely an exception, are in sympathy with the popular religious faith and, sad to relate, they become acquainted with the creed words from the dance on the churches, the teachers' literature, supplying all that vile vocabulary in common use. It is a pleasure to know Spiritualists have eliminated all that class of expletives from use as vulgar jargon.

The Japs Are Spiritualists.

The following press dispatch from Japan shows clearly the victorious power of the Sunrise Kingdom are Spiritualists. If not, why do they worship their ancestors? Certain they would not do so did they not believe such ancestors have a continued existence and take cognizance of their doings:

Tokio, Nov. 24.—The Mikado, followed by premier, ministers and other court dignitaries, started in state this morning for Ise temple to offer thanks to his ancestors for the successful termination of the war and restoration of peace.

Every expansion of intelligence has proved of advantage to society. Gutzkow says: "People wish to be settled. Only as they are unsettled is there any hope for them."—Emerson.

The Isle of the Puritans.

Those who have visited the "shore" coast lying between Boston and Salem, most likely have heard the weird voices about the mystical island called "The Isle of the Puritans." A territory, not real, but shadowy and intangible. It is not always visible, and but few have ever seen it. Only those whose souls are attuned to spiritual things, being made pure in the furnace of affliction, and quenched in heavenly resignation, have ever beheld it. It is most frequently seen in distinct greenness a few miles off the headland of Nahant. Fashionable people who visit this resort, absorbed in the sordid and selfish cares of the world, have ridden up and down the beach, trying in vain to get a glimpse of it.

There are various opinions concerning the inhabitants of this island. As it is near Salem, some think it is the dwelling place of some of the victims of the witchcraft. Others regard it as the place where the persecutors of these unfortunate people are doomed to remain, ever in sight of the place of their wrong doing. But the most prevalent opinion is, that here dwell for some good and pure motive the purest souls of the Puritans.

Many are the ghostly stories related about this mysterious Isle. Fishermen and others sailing on the bay, in the mist of the morning or the twilight of evening, have heard bells tolling, as if from bellfries, and waited to them on the swell of the billows. Shadowy pinnaces have suddenly darted from some headland and as suddenly disappeared. When they reach some sunlit spot, then disappearing as suddenly above the line of the horizon. During storms majestic hymns are heard borne on the swell of the ocean.

Weird anecdotes are also related concerning the inhabitants of this Isle. Some ludicrous, some touching and pathetic, and some grandly supernatural. The latter kind is the latter, bearing every evidence of being true.

In the city of Salem lived a family by the name of Dixwell, descendants of Col. John Dixwell one of the Regicides. About the year 1852 the name became extinct by the death of Dr. Dixwell. He lived in an old house in which many murderous trials had been held during the reign of the Puritans. The house was a gloomy old place, and the heavy sobbing heard often after quiet evening, or gloomy midnight, floating through the gloomy mansion.

It is believed that when any event of importance is about to occur, in any of the families in whose veins flows the blood of the Puritans they receive a visit from one of the dwellers of the mystic Isle. The time of the death of Dr. Dixwell, there lived with him in the old house, his daughter and her husband by the name of Mather, and two servants. During the evening of the day preceding the funeral, Mrs. Mather was sitting in the room in which the body of her father lay. The house had been open all day, allowing any one who so wished to look at the face with which they were so familiar.

But now all was quiet, and as she sat looking at the coffin it seemed to float away into the misty distance. Suddenly a form passed her and stood at the head of the coffin. It was that of a tall man, enveloped in a long cloak. His arms were folded, and in one hand he held his hat. Silently he stood looking at the lifeless form before him. Mrs. Mather felt no fear, supposing it was some belated relative of the family, and arose to extend to him the hospitality of the house. But he paid no attention to her as she offered her hand. She left the room to call her husband, but when they entered the room, the visitor had disappeared as noiselessly as he had entered.

Near midnight Mrs. Mather being nervous and anxious, making it impossible for her to sleep, was sitting by the fire, meditating on the events of the few past days, when she was startled by one of those deep sighs that so often sounded through the old house. Many lights were burning in the house, making it impossible for her to be deceived. She looked through the door and hall into the room where her father lay, and saw the visitor of the evening seated at a writing table, at which her father had often sat. A book lay before him, and with arms folded, he was resting upon it, and seemed to be absorbed in its contents. She arose, being compelled by some force she could not understand, and walked toward him. As she did so, he seemed to float upward toward a picture of a battle between Puritans and Cavaliers, appearing to engage in the furious combat for a moment, then vanish in the background among a troop of horsemen.

On examining the book it was open at a portrait of Col. John Dixwell. She called her husband and asked him to look at the book which came to be there. He replied he remembered taking the book from the shelf, and was equally certain of returning it to its place.

During the funeral services nothing was seen of the mystic stranger, and she thought he would not appear again, but at the grave she saw him standing behind the coffin, as the casket was lowered to its last resting place, then turning he disappeared among the bystanders.

A story more picturesque in its character, is related of a family of the name of Umberfield. They were farmers and lived in an old house on the headland where now stands the Nahant Hotel. The house was a gloomy old place, and the heavy sobbing heard often after quiet evening, or gloomy midnight, floating through the gloomy mansion. Many lights were burning in the house, making it impossible for her to be deceived. She looked through the door and hall into the room where her father lay, and saw the visitor of the evening seated at a writing table, at which her father had often sat. A book lay before him, and with arms folded, he was resting upon it, and seemed to be absorbed in its contents. She arose, being compelled by some force she could not understand, and walked toward him. As she did so, he seemed to float upward toward a picture of a battle between Puritans and Cavaliers, appearing to engage in the furious combat for a moment, then vanish in the background among a troop of horsemen.

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LOOK OUT!

LOOK OUT, or some of your previously formed opinions may be completely wrecked, or badly disabled or crippled, as you survey the SPECIAL THOUGHT CHANNEL and the ideas floating thereon, which will be given birth by leading minds in a few weeks. While other Spiritualist papers are traversing the old humdrum channel worn threadbare by a monotonous and proper spiritual brain nourishment. So look out for the SPECIAL THOUGHT CHANNEL, The Progressive Thinker is THOUGHT CHANNEL to be inaugurated soon.

Something New.

A Special Thought Channel is to be opened in The Progressive Thinker, on which the opinions of prominent Spiritualists will float, touching certain important matters in connection with Materialization and Dematerialization in the Dark Cabinet. A Flood of Light will be thrown upon this important subject, which will startle Spiritualists as never before.

The Progressive Thinker leads! Now is the time to subscribe for it. It is creating interest everywhere. It is a creator of Storms, and they all tend to purify the moral and spiritual atmosphere.

An Important Announcement.

It Ought to Have a Million Circulation.

We shall publish some time in January of the coming year a most remarkable paper, grouping together exceptionally important matter that should have a world-wide circulation. We will lead off with that remarkable lecture by Colonel Ingersoll on THE DEVIL. That will be followed by a most extraordinary article by Baron Harden Hickey, illustrating the "Parallels Between BUDDHIST AND CHRISTIAN Stories, and Showing how Buddhism Was Transported to the West." It is rich in facts and incidents, and it alone will be worth one dollar to every reflective mind. This will be followed

by other extraordinary Articles, Lectures, Poems, etc. We published one edition of The Progressive Thinker that reached 150,000. Another edition has reached the altitude of THE PROGRESSIVE THINKER. This edition will be a MISSIONARY TO ILLUMINATE THE WORLD. No order received for less than ten copies. Stamps will be acceptable. Commence sending in your orders. You can furnish any number of different addresses, and the paper will be mailed to them. Write plainly. Further announcement soon.

Dr. Peebles on Reincarnation.

We have quite enough of theories which have no stable basis upon which to rest their claims, and that are also unsupported by evidence in proof of their assertions. There is no theory or dogma, no matter how absurd or unreasonable from the standpoint of a practical, unimaginative mind, but what will find converts by the thousand and sometimes by the million.

And what especially illustrates this fact is that the doctrine of reincarnation, though having no logical, demonstrable basis, should find such wide acceptance. And in view of the fact that in America we have gained the praiseworthy title of being progressive and independent in thought, it is somewhat surprising that there should be such a hungering for this unprovable Oriental assumption of reincarnation.

But while many American Spiritualists believe in reincarnation, it should not be understood that they comprise a majority or even a very large minority; but still there is necessity for determined and persistent effort in favor of a philosophy that has some evidence in support of its contentions, and we are pleased to notice that most of the prominent writers on this side of the Atlantic are emphatic in their denunciation of its unwarranted statements.

In this connection it is refreshing to note the position taken by Dr. J. M. Peebles in his contribution to the literature of Spiritualism, a book of over 100 pages bearing the title, "A Discussion on Reincarnation or the Successive Embodiment of the Human Spirit."

When Dr. Peebles undertakes to present the results of his wide research and observation in any field of investigation we are assured that he has something interesting and instructive to say, and this product from his pen is no exception to the rule. Its value is increased by the fact that it is not a one-sided presentation of his case, but includes several able articles in defense of reincarnation by such well-known and forceful writers as W. J. Colville and Dr. Helen Densmore, and it may be said for them that they make an interesting and excellent endeavor to sustain their position, although with what degree of success it must be left for the reader to determine. Dr. Peebles, a disbeliever in reincarnation gives in his usual terse and thoughtful style a convincing demonstration of the fallacy and weakness of their arguments in particular and of reincarnation in general, which makes it a book of more than usual interest to everyone who desires to understand this subject.

Every Spiritualist who lays claim to being well informed should give attention to this problem and use his best efforts to arrive at a true understanding of the subject, and this little book is well calculated to give the inexperienced reader a correct idea of the truth or falsity of this repulsive doctrine, while the person who is well informed in regard to the subject can also gain much valuable information from its perusal.

GEORGE B. FERRIS.

United States Court of Appeals Declares Mental Healing Lawful.

The case of Helen Wilmas-Post is familiar to most of our readers we suspect. For two years even her personal mail has been returned to the writers under the "fraudulent" act of the U. S. postal authorities.

The U. S. Court of Appeals in its decision has this interesting clause: "The case should be tried with the distinct understanding that the practice of mental healing is, in federal law, as lawful as healing with drugs. As to the right to use the postal establishment of the United States no discrimination is made between those whose vocation is healing, whether they be allopathists, homeopaths, osteopaths, or mental scientists."

Mrs. Post's crime was in making her vocation a paying one. When the "Medical Trust," as the late Alfred E. Giles dubbed the medical trade that is ever scheming to monopolize the medical fees—when the American Medical Association started in its legislative plans to limit its restrictions to those practicing

new pastures, into new environments, into hitherto unexplored fields, and is creating a NEW VIBRATION ALL ALONG THE LINE, and to such an extent that the one who doesn't read it weekly will be simply left completely in the rear of the advancing column, and become lean and impoverished for want of proper spiritual brain nourishment. So look out for the SPECIAL THOUGHT CHANNEL, The Progressive Thinker is THOUGHT CHANNEL to be inaugurated soon.

Easily Pleased.

A Jewish rabbi who had been all his life extremely religious, but a great sufferer from poverty, on his deathbed asked his attendants: "Do you know after all the sad experiences I have passed through, I shall find there is no future life I shall be greatly amused."

THE OPINION OF A PROMINENT LECTURER.

He Critically Examines the Present Condition of Our Cause, and Asks Some Important Questions—The Fraudulent Weaver of Lace—An Earnest Plea for a Step in Advance.

In the Progressive Thinker for Nov. 28 is an article from the pen of Dr. Geo. B. Warner, reviewing Dr. Funk's latest message upon the subject of Spiritualism. Both the item under consideration, and Dr. Warner's article are thought-provokers. Personally, I am glad the crisis is coming, and that the gauntlet has been thrown down; it means that somewhere in the not very far distant future the people who call themselves Spiritualists will get their eyes open and make a stand as a body for the genuine spiritual phenomena in preference to all of that which is palmed off as the genuine.

There is a strange defect somewhere when men like Dr. Warner cannot give their voice for more thorough and scientific phenomena without being defamed and denounced as "Fraud Hunter"—having applied to them even more appropriate titles. I find myself wondering what there is about the simulated phenomena that holds people so thoroughly in their thrall that they can not see when a man is striving for the betterment of the world, and most people who are interested in Spiritualism claim to have an absorbing love for it.

It would seem to me the great trouble is that many who have espoused the belief in the conscious continuity of life, and the possible communion of the denizens of both expressions of life, have been so carried away with the temptation of the phenomena of spirit return, and consequently of the channels through which such phenomena may come that they capitulate entirely—giving up all the powers of reason and everything concomitant thereto.

Repeatedly Spiritualists revile and ridicule our so-called more orthodox brethren because of their statement that "they would not attempt to reason on religion"; at the same time the ridiculers are in the same position exactly. The man who will not reason upon spiritual phenomena and mediums, seeking to find the exact truth, is in my estimation as thoroughly and blindly orthodox as the most devout believer in the extra rib story.

Why should we not question mediumship? Why should we not question the intelligences that come to us purporting to be some one of our departed friends? Why should we not demand proof that the person posing as a medium is actually a medium, and not the victim of peripatetic chills, or worse still, the dealer in and dispenser of grease paints and filthy "mediumisms"?

Are we as Spiritualists to become so dogmatic that we will exorcise the man or woman who would dare question the infallibility of those individuals who hold the same relationship to Spiritualism as do the priests and preachers of all other denominations? If this is the case, there can be but one thing ahead of the thumbcrew and rack for the malefactors who question our media. I would question a medium as quickly as I would any other common individual. I would question exorcism men as quickly as I would incarnate men. Why should I not?

Now, here is the question I want answered: How many of us who have some little understanding of the delicate conditions required for the production of spiritual phenomena can really believe that, say materialization and physical phenomena, and all other phenomena for that matter, can be produced night after night irrespective of the physical and mental condition of the medium and audience? How many of us believe that the medium can hold two and three seances a day and have forms and manifestations galore at each session? I rise to a point of information—will someone explain how all this is done? Is it genuine? Can it be genuine? Is it reasonable to expect that anyone shall have sittings on the spirit world that will yield different seances the same night, the same hour and almost the same moment?

Let it be written large, Brother Francis, that I am a believer in phenomena, genuine spiritual phenomena; but let it go down just as large that, I most thoroughly believe that a very large percentage of the phenomena that are presented to the public is made of white cloth, and not always of one piece either, for I distinctly saw the seam in one piece of lace woven (?) in a seance some time since; evidently the spirit (?) was not able to weave the lace all in one piece so he sewed two pieces together to make it large enough.

What is the outcome? The Spiritualists will take to the study of phenomena and mediumship in a thoroughly scientific way, and will thus delve to the very bottom, or top as the case may be, and be able to say to the world we have at last found untainted phenomena. Brother Francis, the simulator of phenomena—the man or woman who deceives the masses with our most sacred relationships is lower than a forger, more cruel than a thief! Aye, the person who would trifle with our heart longings in relation to our departed friends is a ghoul of the basest type.

Either, I say the Spiritualists must take hold of this matter in a systematic, scientific, consistent manner, or our cause will eventually become a thing of the past. I am too optimistic to believe that the latter will be the case. Surely the bright intellects that enabled the masses to escape the thrall of the superstitions of the ages will come to the rescue, and will emancipate them from this other slavery.

Will you not let the cause of Spiritualism, but more especially for the sake of humanity, be the wish of WILL J. ERWOOD, Black River Falls, Wis.

LIVE IT DOWN.

Has your life been bitter sorrow.
Live it down.
Think about a bright to-morrow.
Live it down.
You will find it never pays
Just to sit wet-eyed and gaze
On the grave of vanished days;
Live it down.

Is disgrace your galling burden?
Live it down.
You can win a brave heart's guardon;
Live it down.
Make your life so free from blame
That the lustre of your fame
Shall hide all the olden shame;
Live it down.

Has your heart a secret trouble?
Live it down.
Unless griefs will make it double,
Live it down.
Do not water it with tears—
Do not feed it with your fears—
Do not nurse it through the years—
Live it down.

Have you made some awful error?
Live it down.
Do not let it live in terror;
Live it down.
Look the world square in the eyes;
Go ahead as one who tries
To be honored ere he dies;
Live it down.

—Ella Wheeler Wilcox.

Dr. Isaac K. Funk.

Dr. I. K. Funk is a typical investigator of Spiritualism, and a man of broad, liberal views, although he does not claim to be a Spiritualist. His work, "THE WIDOW'S MITE," is a vivid and comprehensive portrait of the true character of the man, and as we judge the work, it exhibits a LEARNING OF THE AUTHOR TOWARDS AN ACKNOWLEDGMENT OF THE TRUTHS OF SPIRITUALISM.

The Doctor is a typical investigator, from the simple fact that he examines the phenomena with the eyes of a spiritualist, and with the calmness of a philosopher, his only aim being to arrive at the truth, the whole truth, and nothing but the truth.

To overcome that "stupendous inhibition," as he calls it, which separates this world from the realm of the unknown is the earnest endeavor of the Rev. Dr. Isaac K. Funk. Once he was interested in prohibition of spirits, and now he seeks to overcome the long existing prejudice against having man in touch with the hereafter while yet resident on earth.

It must not be understood that the Rev. Dr. Funk is himself a Spiritualist, for at present he calls himself merely an investigator of the psychic phenomena which have come under his notice. He goes to seances in order to learn as much as he may of the region of the next phase. He talked this last week to the Presbyterian ministers on the relation of the wraiths and specters to theology, and in a few days he will do as much, if not more, for the Congregationalists. The Federation of the Disembodied knows no creed.

If Spiritualism can make good its assertion that its priests are actually in communication with the persons who have passed beyond the veil, the Rev. Dr. Isaac Funk will be very glad. Then perhaps, too, the way will be opened for the theological seminaries to give more definite instruction to the candidates for orders as to the kind of a future state they will be justified in preaching to their congregations. At the present time, even the Rev. Dr. Funk does not know about it, much as he would like to make it the subject of an entertaining brochure. Whether the world beyond is modeled after the plans of Jonathan Edwards or has a more peaceful outlook, the psychological researchers of even the most advanced investigators have not been able to determine. Information of this character would tend to make many persons who are at present rather uncertain about their status more thoughtful in their conduct, and then again it might not. In the language of the Mexican philosopher, "Quien sabe."

Sees Great Possibilities.

There are possibilities in Spiritualism, if it really does attain reliable information about the state of the unknown, thinks Dr. Funk, although he is no avowed believer in the cult. Suppose, for instance, that men should find out that they really have the power to communicate with each other by thought waves. They might save tolls, stifle a telephone monopoly or two and send messages from brain to brain for thousands of miles. If all that might be so of the undiscovered mental forces be true, one sitting in his office could lift a spiritual can until an inhabitant of Mars could mentally sight his visual. Such inquiries as "Is Mars inhabited," and "Have you a canal scandal," or "Is there a Furnaceville on your sphere," could be answered off-hand by any well informed Martian.

Although all kinds of problems pervade the consciousness of the Rev. Dr. Isaac K. Funk, he is never worried by them. He attends to his business by day and studies spirits at night. When he is not working or studying he is playing a four-some on the Parkway links, Brooklyn, with St. Andrew and other bogies. The Rev. Dr. Funk likes golf as physical exercise, for it adds zest to life just as his effort to find out what Mrs. Pepper knows about the realms beyond is spice to his intellectual digestion.

Altogether a kindly man is he, and even the most timid shade need have no fear in his presence. The youngest and most inexperienced spook finds in him a sympathetic listener. Psychics speak to him in confidence; visitors from other worlds do not hesitate to ask his advice through the proper mediumistic channels, and even Presbyterians are sitting for instruction at his feet.

Searcher for Thirty Years.

The Rev. Dr. Isaac Kaufman Funk has been engaged in spirit trapping for at least three decades. He was born sixty-six years ago in Ohio, where the inhabitants seek office and other material things. His Alma mater is Wittenberg University, which was named from the city where dwelt an eminent German theologian who hurled an inkstand at what he thought was the embodied devil. After preaching for a few years, the Rev. Dr. Funk became an editor and founded several magazines and compiled a dictionary. Probably he numbers among his acquaintances more eccentric persons than any man in the United States. He knows scientists, mediums, clairvoyants, table rappers, slate writers and Spiritualistic handy men of all descriptions.

One medium in whose revelations the Society for Psychical Research was much interested was Mrs. Piper, and Dr. Funk, who is several learned societies in himself, has selected Mrs. May S. Pepper of Aurora Grata Cathedral, Brooklyn.

"Once for all," said the Rev. Dr. Funk, when I saw him last week, "I wish to say that I am not in any sense a Spiritualist and I do not think that the truth of Spiritualism has been demonstrated."

"I think none the less that there is much about the world unseen which should be investigated. It has only been in recent years that it has been possible to get the attention of men of science to these interesting phenomena. I would not have anybody over credulous and would warn all who seek truth along the lines of Spiritualism to take good care that they are not imposed upon, yet at the same time I think that it is an error equally grave to be too materialistic. It is in line with the mental attitude of the man who declined to hear anything about meteors, saying that it had been demonstrated to his satisfaction that there were no stones in the sky. When the Edison phonograph was shown before the French Academy a savant rushed forward, seized the operator by the collar and exclaimed, 'We will not be the dupes of a ventriloquist!'"

An Unanswered Question.

"Will Spiritualism ever be proved? Who can tell? That is a question which must be determined by scientists, and by them alone, for the mediums themselves are not capable of conducting such an investigation. Those who really have gifts often do not understand their own powers. Some of the best equipped minds in the world, however, are giving this subject their earnest attention. I might mention Sir Oliver Lodge, Sir William Crookes, of England; Professor Barrett, of Dublin, and the Hon. Arthur Balfour, the British Premier. Alfred Russel Wallace indeed is committed to the Spiritualistic hypothesis. The study of these phenomena has reached such a stage that an eminent scientist exclaimed that we were seeing a new science in the making. There are enough of ascertained facts to convince us that this subject is worthy of thorough examination."

"Will you explain, Doctor," I inquired, "what good there is in this new science?"

Dr. Funk paused for a moment and looked intently out of the window.

"Such a question as that, he said, might have been asked fifty years ago about magnetism or electricity. It might be asked now about radium. Let us first gather all the ascertainable facts and then perhaps we may judge. With the investigation of the nature of radium it is found that numerous uses for it are developing. Is that not true?"

Searching for Truth.

"Will Spiritualism," I inquired, "if it has any real basis, be of any assistance to the theologian; to a Presbyterian minister, for instance?"

"Just now," said the Doctor, "I am not interested in it from that point of view, but I am studying entirely from the scientific side."

"If there is a communication between the two worlds," I asked, "why is it that the spirit messages are of such a trivial nature?"

"That," was the reply, "is easily explained. The spirits which communicate through mediums were foolish when in this life, and after they have passed out they remained so for a time at least. That is why some of them come back, and prompted largely by curiosity or by the wish to minister to their own inclinations and passions, make themselves known in seances. Perhaps in a thousand years or so they may undergo a change. A transformation in the nature of any one cannot take place all at once."

"You refer to a communication which was given by a spirit in a seance last Sunday night in Mount Vernon. The spirit warned somebody to tell mother not to stand too much on her feet because she was too heavy. Perhaps that spirit in life thought only of the material things,

ing but the truth.

Besides, he is genial gentleman; nothing pretentious, arrogant or haughty in his make-up. He is one that any medium would feel in an instant AT HOME WITH. He is a cultured gentleman—an author, a publisher in one of the leading firms of New York, founder of the Literary Digest, editor-in-chief of the Standard Dictionary, and famous as an IMPARTIAL INVESTIGATOR OF PSYCHIC PHENOMENA.

Mrs. May Pepper, the great medium, endorses his methods in every particular. We cordially invite him to continue his investigations, for we know that, in time he will become a full-fledged believer in Spirit Return.

"There are many persons, both connected with the Christian churches and out of them, who will not accept anything which they cannot reach with their five senses. Yet every year we are finding out things about this world of which we never knew before. New forces are constantly developing and we are discovering that which is so subtle that it escaped the understanding of our ancestors. Take, for instance, the discovery that there is an ether which transmits waves of light, and now Sir William Crookes tells of a still more subtle fluid. Is it unreasonable to believe that thought waves may not travel through some means of which now we know little or nothing. A mother dreams that her son is in trouble and though he be a thousand miles away it will be found that her belief concerning him is true."

"It is not improbable that we may yet communicate with one another sitting in our chairs, though separated by great distances. None would have believed a few years ago that the wireless telegraph could have been effectively used. Yet now we have messages without wires. There are those even now who seem to be able to transmit and to locate waves of thought."

"Spiritualism teaches that this world has planes which we cannot discern by the material senses. It teaches that the earth itself is in a vortex. The spirits have a plane of their own, just as mortals have. Here we know little except the material—the earth and the ocean—yet it may be that there are other oceans, of which we know nothing. I give this only as what the Spiritualists think, for as yet nothing has been proven concerning this unseen world."

"There Are Many Mansions."

"The Scripture records say that 'In my father's house there are many mansions.' Can there be communication, then, between this spirit plane and the world known to the material sense? Are we at present prevented from the knowledge of this other life by some stupendous inhibition? The human race may not yet be sufficiently developed to understand these things, which are so subtle that they escape the ordinary sense. Suppose that the knowledge of the uses of electricity were suddenly made to some savage race. It might by the use of this powerful agent, of which it knew nothing, soon destroy itself. As the human race improves mentally and spiritually the time may come when it will learn much concerning the life beyond, and possibly will be able to communicate with those who are part of it. Such a knowledge would demonstrate without question that the soul is immortal. We would be scientifically sure of an existence beyond the grave."

"Now, do not understand me to say that spirit communion with us through our five senses does actually take place. But what I do maintain is that it is not entirely absurd that it should take place. And I say to those who believe the Scriptures that the presumption is in favor of such communication, not against it."

As to the form which spirits may have in another life the Rev. Dr. Funk could give no details. He cited the case, however, of a man who left his own body in a dream, called upon a friend a thousand miles away and then returned to his own form, which he saw lying on a bed in a trance. He said that he himself had confirmed the truth of this occurrence, for the man who was visited had written to his caller, asking why he had so unexpectantly departed into thin air. The figure which had been seen corresponded in every respect with the real body.

Tale Undoubtedly True.

"There is no question of the truth of this," said Dr. Funk. "How is it to be explained except that the spirit exists independent of the body and can at times make itself manifest to the physical sense of another in a form like it was known to occupy in the flesh. A sufficiently large number of experiences of the kind would scientifically make certain that we also have spiritual bodies of which our physical bodies are but the coarse shadows. It might show that each ego has the power, when both spiritual and physical conditions are favorable, to crystallize individual atoms about each ego in harmony with some divine law of crystallization not now recognized by science."

Dr. Funk was asked how manifestations of the presence of spirits in the surrounding planes might be obtained and if truly reliable mediums were available.

"It is difficult," he replied, "to tell from one's acquaintance with mediums as to how much truth there is to be derived from their experiences. After much careful investigation over a period of years I think I am within bounds in saying that nine-tenths of what passes as psychic phenomena is fraudulent, and that coincidence, telepathy and clairvoyance would explain some of the remaining tenth. The balance of that tenth to great scientists gives pause."

"There is so much of fraud that it is difficult to find out what is true and what is false," he continued with emphasis. "There is the dark room, the distance between the medium and the persons who witness the seance, the difficulty of touching anything. Such conditions give opportunities for fraud. Then, again, it is difficult to tell what the power is which these mediums, so-called, possess. They may have no communication with spirits whatever, but they mistake the manifestations of their own subliminal consciousness for the promptings of spirits. What the medium himself may be sure is a direct communication from spirits may be nothing more or less than clairvoyance."

"There are undoubtedly persons so endowed that they can read without the aid of the vision of the eyes. Molly Fancher, in her old age and practically blind, could read pages from a book which you held in your hand without ever having seen it. There are persons who accomplish what appear to be feats in communication with alleged spirits who have merely hypnotized themselves from one personality into another. Many such instances are on record. You will remember the woman mentioned by a French scientist, who was greatly troubled with indigestion. She was hypnotized and became another personality and was thus cured of her malady. On resuming her original personality the indigestion returned."

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"Another case of unusual interest was brought to my attention. A boy at the age of two years had lost his mother and his father wandered away. He had reached the age of twenty-nine years when he attended one of Mrs. Pepper's meetings and sent in a communication to his mother asking the address of his father. Mrs. Pepper gave an address in London to which he wrote. The firm there answered that Mr. had been there three years before, but had left its employ to go to Glasgow. The young man sent a letter to his father in Glasgow, to which he received a reply. I investigated this case myself, and I am thoroughly convinced that there was no collusion."

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and what was spoken therefore could not be of any more importance than thoughts that were being entertained in life.

"However, there is a wide difference in mediums. I have gone to seances which were attended by persons of refinement and culture, and the language used by the mediums was of the most exalted kind. The communications from the spirits themselves were about the conditions in which they lived. They described life as it was on their plane, talked of their surroundings and of those whom they knew, and even spoke of going to school and attending lectures. They knew each other as by some subtle instinct, and it would be only natural that those who on earth were given to the material would not be able to recognize those who were devoted in the spirit life, as they were in existence here, to higher standards."

"There are many persons, both connected with the Christian churches and out of them, who will not accept anything which they cannot reach with their five senses. Yet every year we are finding out things about this world of which we never knew before. New forces are constantly developing and we are discovering that which is so subtle that it escaped the understanding of our ancestors. Take, for instance, the discovery that there is an ether which transmits waves of light, and now Sir William Crookes tells of a still more subtle fluid. Is it unreasonable to believe that thought waves may not travel through some means of which now we know little or nothing. A mother dreams that her son is in trouble and though he be a thousand miles away it will be found that her belief concerning him is true."

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THEOSOPHISTS IN ERROR.

The Experiments of Col. De Rochas Taken as a Text for Some Critical Thought.

The Annals of Psychical Science for July, 1895, publishes what Mr. Stead calls the most startling and amazing paper published for many a long day, describing experiments by Colonel De Rochas in France, who, by mesmerizing a girl at the suggestion of Mrs. Besant, was able to throw her into a trance and induce her to recall all the events not only of her present life to the earliest infancy, but her life in previous reincarnations, before she entered her mother's womb, in her present incarnation. The curious thing is that, whereas Theosophists have publicly taught that it takes 1,000 years between one incarnation and another (Mr. Sinnett in Esoteric Buddhism, distinctly said that none returned under 1,200 years. Pray, on what authority?). Here we have a French girl describing her experiences in two incarnations during the past century—the last being as the wife of a French fisherman in Brittany, and previous to that as a man in the time of Louis XVIII.

Thus, if this be true, we find the teachings of theosophy about the period between one incarnation and another entirely disproved.

Mrs. Besant not so long ago announced that there was going to be an epoch of wickedness because the people of the times of ancient Rome in the days of Nero were going to be reincarnated.

As a matter of fact, if Col. De Rochas' experiments are at all reliable, the spirits of the time of Nero have been reincarnated hundreds of times since, and have had time to forget all their wicked habits of 2,000 years ago.

Again it would lead us to suppose that the supply of disembodied souls is infinitely smaller than would be the case if we assume that we wait 2,000 years for the other side of the earth to experience in "Nirvana."

Supposing there are 1,500 millions of human beings on this globe and they reincarnate as fast as they pass out, the supply would necessarily be only a thousandth part of what it would be if we have to wait 1,000 years on the other side.

As to other questions are raised. If the people on the earth 1,000 years ago only numbered 100 millions, and to-day number 1,500 millions, obviously a fresh supply of spirit is constantly being evolved (presumably from the animal world, from our domesticated animals, dogs, horses, cows, etc.) who take their turn at being incarnated as human beings, thus gaining the more progressive spiritual experiences and making greater spiritual growth.

All this seems quite reasonable and consistent with the philosophy of life which teaches that we are here like school children to learn a lesson and progress onward and when we have advanced sufficiently we pass upward as Spiritualists teach, and do not need to return and pass through another earth experience, but our places are taken by spirits from the lower animals whereas, if we fail to learn our lesson, we have to come back to school again.

One startling and puzzling conclusion seems to be that there is no sex in spirit life, because the girl who was formerly a man and may have been alternately man and woman.

Notwithstanding this, it would be contrary to all the teachings of Spiritualism and contrary to all human aspirations to suppose there is not a female as well as a male element in the spirit world, and that the ultimate union of male and female spirits forms the highest happiness attainable and that the beautiful doctrine of soul affinities is a veritable truth.

This may be quite consistent with the teaching that spirits progressing from the lower animals into man, pass alternately through male and female earthly bodies so as the better to develop the male and female elements of character which are needed to make a perfect man, a man who combines the intellectual power, wisdom and will of a man with the tenderness and love of a woman.

I merely offer these as speculations. If, because spirits pass through earth experiences alternately as man and woman, we are to conclude that there are no men and women in the spirit world, then we should have to reject most of the spirit messages and teachings of the last fifty years. Of course, if we can be supremely happy without calling ourselves men and women, being all alike, it matters little, since we can't wish for anything higher than to be happy. Our present ideas of happy are based entirely on our earth experiences as human beings. If, therefore, God made man in His own image, we shall continue to feel pretty much as we do now, simply realizing our highest expectations and aspirations one step at a time.

Some time ago I mentioned to a leading Theosophist at Point Loma, home-stand the fact that spirit messages through a medium confirmed much of their teaching; that I had a book entitled "Eon and Eon," describing the various life experiences of two male and female spirits (now dwelling in the higher spheres) in their various incarnations upon earth, and amongst others they lived in the time of the submerged continents and described the life there. This was apropos of the fact that Mrs. Tingley believes thoroughly in Atlantis, and continual references are made to it in her admirable paper, "The New Century Path." Notwithstanding this, and to show the small-minded prejudice, not to say ignorance, of some Theosophists towards Spiritualism, this gentleman of Point Loma spoke in terms of contempt of the book, and said he did not give a snap of his finger for such so-called spirit communications.

Considering that we can know absolutely nothing about life on the "astral" plane except through clairvoyance or spirit communications, without which (to support Mrs. Besant and Madame Blavatsky's teachings) there would not be a shred of proof, this scornful attitude of theosophists strikes me as both small-minded and unscientific, and they claim above all things to be scientific.

When one asks for the authority on which Madame Blavatsky's teaching rests, we are told it is in the remote past—the "Ancients"—and if we were to call up the Ancients and ask whence did you get this information about life in the spirit world? they would in all probability say, "By revelation from spirits," from God, or Jehovah, or the Lord, as we read in the Bible.

Where, then, is the difference? Theosophy rests on ancient spirit messages; Spiritualism on modern spirit revelations which come at the right time, when materialism was dense and becoming more so.

General Survey.

The Spiritualistic Field—Its Workers, Its Work, and General Progress, the World Over.

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must be left for the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid writing, and it is essential that all copy to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper. Please bear this in mind.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

TAKE DUE NOTICE. That all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary, Correspondent, or Editor, or to say with- out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

Julius Wagner writes from Allegheny, Pa.: "The Psychic Research Society is doing a grand work. It had Prof. Wm. Windor, the well known phonologist and lecturer. He gave a splendid address. The Rev. Mr. Oles gave some fine tests from articles; all recognized. Your humble servant gave a few demonstrations from the audience."

Wm. Haemann, president, writes: "The regular Sunday meeting of the North Star Spiritual Union was held at its hall, 1546 Milwaukee avenue, and a large audience greeted the devoted workers of the platform. Lecture delivered by Rev. Dr. P. M. Esser. Subject, 'Thou Shalt Not Kill.' The discourse was a rare spiritual feast for the investigators. Spirit messages were given by Mrs. Miller and Mrs. Johanna Renna, the well-known psychics of the North Side. Our helpmate, The Progressive Thinker was at hand, and wanted to the last copy. November 20, Box Party, at 1804 Astland avenue, arranged by this society, also a business meeting, Nov. 25, 33 Upton street, both at 8 p. m."

A. F. M. writes: "If mediums were to endeavor to prove Spiritualism true instead of their own mediumship, investigators would not need to proclaim 'nine-tenths of the psychic phenomena fraudulent.' When mediums make their own powers paramount to the cause they represent, it leads investigators to the conclusion that they are dealing with personalities, rather than a science."

The First German Spiritualist Society, which meets at Gaiterstein's Hall, corner Ashland and 14th streets, will hold an anniversary celebration, on Sunday, Dec. 24, both afternoon and evening, beginning at 2 o'clock. A special program will be prepared for that occasion.

Mrs. Kirchner writes: "The large numbers of members and friends attending the services of the Rising Sun Mission Sunday, Nov. 19, were treated to a grand surprise. The speaker, Doctor Miller, a deep student of science and a thorough Spiritualist, held his hearers spellbound for an hour. We hope to have the Doctor address people soon again. After the discourse Sister West gave some remarkable demonstrations of spirit return, to the full satisfaction of those who received them. In the evening our hall was well filled to listen to that grand inspirational speaker, Mrs. J. L. Travel. Her spiritual utterances brought comfort and joy to all present, during her discourse a stillness prevailed which was characteristic of the audience's appreciation of her guide's efforts. Our president being absent, Sister Travel conducted the meeting. She as well as Sister Brother Thompson gave some beautiful demonstrations of the return of the spirit loved ones. As we have different speakers every Sunday, we cordially invite strangers seeking after the truth to attend our meetings Sunday afternoons at 2 o'clock, at Star Lodge Hall, 278 So. Western avenue. Our speaker for Sunday, Dec. 3, in the afternoon will be Dr. Underwood, of Austin, and in the evening, which will be mediums' night, short talks and spirit messages by a number of good mediums. Good singing at all our services."

Mrs. A. Birdall writes from Jackson, Mich.: "On Sunday, Nov. 5, Mr. Oscar A. Edgerly began a month's return engagement with us, he having served the First Progressive Spiritualist Society during the month of September. Mr. Edgerly's work is giving the same general satisfaction we derived from him when he was with us in September; his lectures are pre-eminently practical and educational, features that make them particularly valuable in our community. We are glad to note that Mr. Edgerly has engagements for a year ahead; it means profit for our cause wherever he may work. I want to mention our Blue Bell Club, an able auxiliary to our main society. It has held a series of entertainments and socials that have aided materially in the way of finances."

Mrs. Anne Herman writes: "The Spiritualists of Stevens Point, Wis., have had W. D. and Mrs. Noyes, Wisconsin State Missionaries, and they are doing a grand work. They held spiritual services, four nights here and

AS A GENERAL RULE, IN THIS OFFICE WE PAY NO ATTENTION TO ANOTHER'S COMMUNICATIONS. THE NAME AND ADDRESS OF THE WRITER SHOULD ACCOMPANY ALL MATTER, OF WHATEVER KIND, SENT TO THIS OFFICE.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for current issue must reach this office earlier than the previous Saturday morning. Bear this in mind.

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NOTICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

then went to Almond and held services there, returning here by request and at each service to large and appreciative audience. The state president, Will J. Erwood, made no mistake in appointing Brother and Sister Noyes as missionaries. Any society or individuals will make no mistake in employing our state missionaries as lecturers and test mediums. They can be addressed at Portage, Wis., care of Rev. Nollie K. Baker."

David A. Leisk writes from Alameda, Cal.: "Dr. Philpenn, Mrs. Rissel and myself have been working in Alameda, Oakland and San Francisco. Dr. Philpenn is from Grand Rapids, Mich., and has only recently come here with his wife and daughter. He is a healer and clairvoyant, and has certainly demonstrated to the people here the powers of the spirit. We hold meetings every Sunday at 3 p. m., in Loring Hall, 11th street, Oakland, and in Alameda on Sundays at 3 p. m.; Tuesdays and Thursdays at 2:30 p. m., at 1449 Everett street. Dr. Philpenn and myself are open to all engagements in the neighborhood. I lecture under inspiration and the Doctor gives free demonstrations of healing and clairvoyant descriptions of spirit friends."

Eva L. Stewart writes: "The audience which was quite large was held spellbound by the inspiring talk that Mr. H. M. French's guide gave through him. He is a grand speaker and took his text from the Bible and handled it far better than some of the orthodox preachers do to-day. After the lecture he answered written questions, but not oral ones. He was very case they were answered correctly. On Dec. 3 and 10 we have Dr. C. S. Tisdale with us. He is with the Hering Medical College and an initiate of the Ancient Mystical Brotherhood of Atlantis, Egypt and Greece; also of Mystic Succubus, and all who hear him will be well repaid as he will enter the depths of Occultism. His subject for Dec. 3, 'The Hermetic Constitution of Man,' Dec. 10, 'The Crowning Glory of Man,' Don't fail to hear him. Social dance on Wednesday nights."

Correspondent writes from San Bernardino, Cal.: "Mr. W. P. Overman and Mrs. Clara Smith were married November 8, 2 p. m., at the residence of the officiating minister, Mrs. Lily M. Thibaud. The bride is well known in San Bernardino, and has many friends. Mr. Overman is a successful business man, formerly of Iowa. Both are Spiritualists. Mr. Overman will be at home to their friends after Nov. 15, at 172 Third street."

A. Haeger, president, writes: "The Society Light and Truth, holding services in their temple, 370 Wabasha avenue, near Robey and North avenue, will give a spiritual concert, Sunday, Dec. 3, 8 p. m. sharp. We will have with us Mr. Arnold, a well known medium, who will lecture and other mediums will give tests and messages, and vocal and instrumental recitations. Sunday, Dec. 10, our pastor, Mrs. L. Loll, will perform a christening ceremony at the evening service, 8 p. m."

S. B. Weaver writes from South Bend, Ind.: "Sister Virginia Barrett has made a sacrifice for truth and justice in this city that few realize. Selfishness has no part in her work. Instead of wasting her time criticizing other workers, she constantly strives to reach the public with the beautiful philosophy of Spiritualism. This is certainly an age when selfishness and plutocracy should be the issue."

W. J. Colville has been lecturing recently to very fine audiences in Grand Rapids and Muskegon, Mich. Local papers have given excellent reports. He is engaged for a course of lectures in Detroit, beginning Nov. 29, and ending Dec. 1, 1905, at the Grand Union Hotel, Toronto.

G. M. Dorn writes from 1414 Derry street, Harrisburg, Pa.: "I call the attention of the N. S. A. to Harrisburg, Pa. It is a city of about 30,000 inhabitants, situated 100 miles from Philadelphia. It is a city of the future, and is a Washington, yet we have no society. We have plenty of material for one if only some one would take the trouble to work it up."

M. L. Pease writes from Springfield, Mass.: "Your valuable paper has been a companion to me now only a year, and I already look forward to its coming as one of the most pleasant events of the week. Many of its articles I do not endorse but realize that we are many minds (and women) of many minds, and others will read and enjoy what I do not. There are many of its contributors that seem like friends, and reach out to them in thought and spirit, and am glad to have attained the knowledge that we can do so. Henry Morrison Tefft, Elizabeth Harlow and Clara Watson are some of the writers that I especially enjoy, but there are many others."

Mary E. French writes from Clyde, Ohio: "Mrs. Marlene Carpenter of Detroit, Mich., served our society the evenings of Nov. 18 and 19. She was listened to by a full house, who gave close attention to her wonderful eloquence, illuminated by the fires of inspiration. She is certainly blessed by the gifts of the gods, and impresses the audience with her sweet simplicity. Sincere, earnest, devoted in heart and soul to her work, she seems to be versed more in the things of heaven than of earth. The messages given to bereaved visitors, especially those who had never attended the meetings before, brought tears to the eyes of many, regardless of creed. May the good angels prolong the sweet singer's life many years to bring healing balm to sorrowing hearts."

Mrs. A. W. Whelan writes: "Mrs. G. A. Coven of Chicago, will give a lecture, followed by messages, in Sheratt's Hall in Hudson, Iowa, Nov. 25."

SPECIAL ANNOUNCEMENT—THE CHURCH OF THE SOUL, UNDER THE AUSPICES OF THE BAND OF HARMONY, WILL HOLD ITS ANNUAL BAZAAR, THURSDAY, DEC. 7, FROM 2 TO 10 P. M., IN ROOM 512 MASONIC TEMPLE, 12 ANCHOR ST. TO 2; SUPPER TO 7:30. CHOICE CHRISTMAS GIFTS AT THE BOOTH. PRIZE GIFTS, ETC.

Dr. Beverly writes: "The meetings at Arlington Hall, 31st and Indiana avenue, are increasing in numbers and power. Last Sunday we had a medium from Boston who gave some wonderful tests; also an angelic voice from the East, who gave many readings. Free treatment to all who attend. Honest demonstrations of spiritual power to heal and help humanity is what is demanded. This will bring the people out of pain and bondage, and lift them to a higher manhood and womanhood."

Isabella Powderly writes: "We write to tell you how pleased we all were with Denise Horendsen last Sunday. Every society would do well to engage her. Address her at No. 241 Dearborn avenue. December 3 we will be favored by Dr. Wario, state president. We consider ourselves very fortunate in securing him, as his time is so taken up all over the state."

D. G. Hill writes: "Sunday, Nov. 19, was another day for which the Golden Rule Spiritualist Society feels grateful for the large attendance at its meetings held after noon and evening. There was a short talk by Mrs. Nollie Kussner; then the circle with Mrs. Hamilton Gill, Mrs. M. McIntyre and Mrs. Nellie Kussner as message bearers, bringing comfort to many hearts with their work, completed the afternoon. For the evening that capable speaker, Attorney at Law, Dr. J. H. Palmer, gave a lecture, Subject, 'Spiritualism,' messages by Mrs. McIntyre. Our speaker for Sunday evening, Dec. 3, will be our own worker, O'Donnell E. Hill, at our meeting place, O'Donnell College Hall, 200 Paulina street, between Washington and Park avenue. Bear with mind open to all dances on the second and fourth Saturday evenings of each month. Open doors. All invited."

E. W. Sprague writes that Mrs. Sprague is working in Michigan, while he is holding two meetings in the court house at Remington, Ind. They are doing an excellent work.

R. Mitchell writes: "The services at the Spiritualist Church of the Students, at 1000 N. 1st street, Dayton, O., on Sunday evening, will long be remembered by those who attended. There was a most excellent discourse by Rev. Laura G. Fiken. Dr. L. C. Koehler, with his eloquent remarks, was a pleasant surprise to all. Our Sister N. Kussner gave many demonstrations of clairvoyance, every test being recognized."

W. J. E. writes: "To a hall full to the door, Dr. Carlos Montezuma, the refined, educated, spiritual Indian doctor, spoke for the Spiritual Alliance Society at its hall, 3514 Vincennes avenue. He made a marked impression on the audience, and his guide gave some fine return data. Mrs. C. Kirchner gave some pointed tests. Mrs. Elmo gave about thirty convincing messages. Prof. Don Martena of Mexico will speak Sunday evening, Dec. 3. Mrs. Mary E. Weaver and Mrs. May Elmo will give messages in the evening. Services at 8 and 8 p. m. sharp."

Prof. Kershaw of Bombay, India, spoke to a very large and intelligent audience at the Independent Church of Truth last Sunday evening. The lecture was very entertaining as well as practical, and of lasting value to the audience that he has been requested to give another address which will be on Sunday, Dec. 10. His parlor talks at Mrs. Cooley's residence have attracted many able minds who have become much interested in his teachings and he has conducted an open class for private instructions Tuesday evening, Nov. 28. For application to the same he can be addressed in care of Georgia Gladys Cooley, 567 E. Sixty-second street. Phone, Hyde Park 6168.

Dr. T. A. Bland has received a letter from that eminent English scientist, Alfred Russel Wallace, of London, Eng., dated Nov. 15, in which he says: "I was very pleased to receive your kind letter, and a copy of your book, 'In the World Celestial.' I have read the book with great pleasure. It is written in a very pleasing style, and the information it gives accords so well with what has been received through many different mediums that there seems every probability of its being substantially correct. I have a very pleasant recollection of my visit with you and Mrs. Bland at Washington, and have referred to it in 'My Life,' just published in England and also in America."

Thomas Pritchard writes from Pittsburgh, Pa.: "My dear friend, I have been so vividly impressed by the personality and remarkable psychic powers of Mrs. Josephine Werner, the medium now installed and conducting spiritual meetings for the South Pittsburgh Spiritualist Society at 1921 Carson street, South Side. I have been so accustomed to having many spiritual 'derelicts' officiate for me, but Mrs. Werner comes like a thunder clap from a clear sky, at once illuminating the spiritual era. Her tests are simply sublime, at once instilling the conviction that you are in the presence of a master mind, positive mind, and a mind forth ready and hearty attestations of approval. Her meetings have now reached the overflow stage, an epoch of history-making, even in Pittsburgh. So many of the mushroom variety existing, that it is a pity that it is a devotee at her shrine. The society is fortunate in securing the services of Mr. Louis McDowell, an inspirational speaker of exceptional ability, who is in attendance at all meetings. We look forward to an era in Spiritualism, and as the winter approaches, the Spiritualists, and the cause of Spiritualism in particular."

Mrs. Maggie Henry writes: "Nov. 19, at Spiritual Mission Chapel (old 77) we had a very harmonious meeting in the afternoon. The hall was crowded in the evening and our speaker, F. M. French, who is a very enthusiastic worker in the cause, answered a great many philosophical questions. The scripture lesson, he was followed by spirit messages by Madame Lucile De Loux and several visiting mediums, and a few psychometric readings by your correspondent. A cordial invitation is extended to strangers and investigators."

J. S. Maxwell writes from Minneapolis, Minn.: "I have received quite a number of inquiries from delegates and others who attended the N. S. A. convention, in regard to photographs brought—the one that was taken in front of the church, wish to say in reply that I have sent the photographer and he told me that he had sent it of the pictures. If there is any delay in receiving them kindly write, either to him or to me, and the matter will be sent at once. Any one desiring photographs, please write to Central Studio, 2222 Central avenue, Minneapolis, Minn., price 75 cents per photo."

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Rev. Alice Baker in Missouri. These beautiful autumn days find us busy as usual. There is no time to idle, for the sincere worker in the broad Central Studio, 2222 Central avenue, Minneapolis, Minn., price 75 cents per photo."

Mrs. G. Partridge has gone to Sandwich, Ill., for a time. Her regular letter patrons will reach her by addressing Box 928 of this city.

Mrs. M. A. Barland will hold her regular test society on Thanksgiving evening, Thursday, Nov. 30. All are invited to attend. Good psychics always present to give spirit messages and short readings; also palmists to read the lines in your hands. Refreshments served and a good cup of coffee and a jolly time for all at the residence, 3019 Vernon avenue.

Will C. Hodge has, closed a three months' engagement at Seattle and has returned to California. He can be addressed at 1373 1/2 Teah avenue, East Oakland.

H. F. Arnold writes: "The next meeting of the Chicago Spiritualists League will be held Saturday evening, Dec. 2, at Handel Hall, 40 East Randolph street. The speaker for that evening is Hon. Charles H. Hulse, ex-attorney. Message bearers are Charles Thompson and Mrs. A. W. Bloom. A full attendance is desired."

Dr. Daniel S. Hager writes: "In the current issue of the Journal of the American Medical Association, Dr. Nicholas Senn, the eminent American surgeon, has written an article on Peary into the land of the Esquimaux. A detailed account of the habits, customs, etc., of these children of nature. Among other things he says: 'They believe in a good and a bad spirit. The former is the departed soul of a father; the latter is a monster human being or animal. The latter they look for, and sharpen their knives with intent to kill should he be apprehended. Sorcerers (angeles) are summoned who employ the good spirit by incantations and a mournful, unceasing, monotonous chant to help. The foundations of all religions are one and the same, viz., Spiritualism phenomena.'"

Helen Stuart-Richings lectures for the First Spiritual Church of Detroit, Sunday, Nov. 26, entertains the patients of the Danville (Pa.) State Hospital on the 28th, and begins a month's engagement with the First Society of Philadelphia on Sunday, Dec. 3. May and June next open. Letters should be addressed to General Delivery, Philadelphia, Pa., until January 1, then to General Delivery, Baltimore, Md., until March 1.

HORRORS OF WAR.
Extract from Biography of S. H. West, Now Being Written.

On arriving in New York City from California, where I had resided for more than two years, I found great war excitement existing. The worst had come to the worst and the nation was engaged, within itself, in the greatest war known in history—the North against the South, and the South against the North—brother against brother, father against son, and son against father. Reason dethroned, and the savage, beastly spirit of war instilled in its midst. The teachings of the Christian religion along the lines of peace, that I had so long held, were being removed without shedding a drop of blood or incurring a debt, had been long discarded. The efforts of Crittenden, Bell and Everett, and other patriotic heroes had been laughed to scorn and they derided as imbeciles and Union salesmen. Davis and Lee, Toombs, Yancy and Wilcox, the South's counterparts in the North, had unchained the thunderbolts of war and turned the tornado of hate against the cyclone of frenzy and the volcano of intolerance against the earthquake of destruction. Devils danced for joy and angels wept for grief. The lives of thousands of the best men on both sides were slaughtered like beasts. Thousands of millions of money and property destroyed. Homes made desolate and hell turned loose upon the land, and why? Simply for the lack of a better idea. After the war, the destruction, when both sides were exhausted, reason began to come back. The South lost far more than every negro in the nation was worth. Then from the South came peace and peace and better friends. After the war, the South's counterparts in the North, had unchained the thunderbolts of war and turned the tornado of hate against the cyclone of frenzy and the volcano of intolerance against the earthquake of destruction. 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