

1000
The
Office
for
names
all
t.

The Spiritual Reformer

—AND—

Humanitarian.

SUBSCRIPTION, \$1.00 IN ADVANCE. SINGLE COPY, 15 CENTS

STAFF

MRS. SUSAN J. FINCK, Mortal, } EDITORS.
JAMES M. FINCK, Spirit, }
ANDREW A. FINCK, Business Manager,

Published Monthly by A. A. FINCK & Co.
Printers and Publishers.

409 21st Street, Galveston, Texas,

To whom all Business Communications should be addressed.

Obey the law of Universal Love with the total ingeniousness of thy inmost nature, for it is this uncircumscribed principle which circulates and throbs through all the veins and arteries of humanity.—
A. J. Davis.

Entered at the Galveston Postoffice as second-class mail matter.

Vol. 1. GALVESTON, TEXAS, MAY 1903. No. 10

OUR CHURCH AND PREACHER.

It is innate in man, whether civilized or savage, to look up to something higher than the material to reverence and worship, and from this has originated and multiplied the various churches and creeds. Either from habit, or a desire to be popular, men will seek out or lean to that particular one which is most compatible with his nature. It has become quite common to ask of another to what church they belong? Often and again have we been so questioned, and as A. J. Davis has so much better described our church and preacher than we could do, by describing his we shall quote from it, fully indorsing it, as

Chapter XIII.—Thought on Dreams.—Somnambulistic Experiences	134
Chapter XIV.—A Dream and What Followed.—The Vision of a Friend.—A Strange Experience.—Visions of a Negro Slave. A Christian Convert's Dream.—Dreams of Different Persons	142
Chapter XV.—Presentments and Warnings	153
Chapter XVI.—A Singular Phenomenon.—An Expose of Spiritualism.—A Warning and Sad Accident.—Message from the Spirit of a Negro	163
Chapter XVII.—Spiritual Manifestations of Past Ages	170
Chapter XVIII.—A Spirit's Presence and Revealmnt	178
Chapter XIX.—How the Sea Captain Informed His Family of His Death.—A Seance at Sea.—The Doctor and Spirit	181
Chapter XX.—Message From General Sam Houston	188
Chapter XXI.—The Trumpets.—A Trance Experience.—A Spirit Poem.—A Controversy on Inspiration.—A Minister's Visit ..	192
Chapter XXII.—A Spirit Message and Narrative.—A Poem	206
Chapter XXIII.—A Minister and His Spirit Brother.—A Spirit's Strange Mistake	222
Chapter XXIV.—Magnetic Healing.—A Spirit Message	232
Chapter XXV.—How Spirits Have Aided Us.—Spiritual Seances	240
Chapter XXVI.—A Sudden Journey and Its Results.—Letters From Friends.—Healing.—Independent Slate-Writing	257
APPENDIX	283

THE REAL AUTHORS OF SHAKESPEARE'S WORKS.

A plain and final answer to the much-discussed question, "Who Wrote Shakespeare's Works?" has been obtained from Shakespeare and Lord Bacon, through the organism of a reliable medium.

SAPPHO and SOPHOCLES were the chief inspirers of Shakespeare. To know how Shakespeare produced the verse, and the part which Bacon took in preparing the manuscripts for publication, send for the pamphlet, "Sappho, Sophocles, Shakespeare, Bacon."

Price 10 cents. Postage 1 cent.

For Sale at the Office of A. A. FINCK & CO., Galveston, Texas.

"HENRY DRUMMOND IN SPIRIT LIFE."

(Mrs. Carolinn E. S. Twing, Medium.)

SOME OF THE CONTENTS.

How Life Looks to Him Now—No Six Days Creation—No Fall of Man—The Unwelcome Child—The Woman Who Gave Secretly—Arrested Development—Models of Home Life—I Have Eliminated From My Faith All Thought of Outside Power in Salvation—Time Is Ripe for New Lessons—Spirit Communion Is a Fact—Dust for Gold—Hate—The Woman Who Hated—Spirits Haunting Saloons—Teachers Are Happy in Heaven—Drummond's Packages—The Spirit Hunter—The Magdelene Teacher—Punishment After Death—Coming into Light.

Price 15 cents. Postage 2 cents.

For Sale at the Office of A. A. FINCK & CO., Galveston, Texas.

The Spiritual Reformer

—AND—

Humanitarian.

SUBSCRIPTION, \$1.00 IN ADVANCE.

SINGLE COPY, 15 CENTS

STAFF

MRS. SUSAN J. FINCK, Mortal, } EDITORS.
JAMES M. FINCK, Spirit, }
ANDREW A. FINCK, Business Manager,

Published Monthly by A. A. FINCK & Co.
Printers and Publishers.

409 21st Street, Galveston, Texas,

To whom all Business Communications should be addressed.

Obey the law of Universal Love with the total ingeniousness of thy inmost nature, for it is this uncircumscribed principle which circulates and throbs through all the veins and arteries of humanity.—
A. J. Davis.

Entered at the Galveston Postoffice as second-class mail matter.

Vol. 1.

GALVESTON, TEXAS, MAY 1903.

No. 10

OUR CHURCH AND PREACHER.

It is innate in man, whether civilized or savage, to look up to something higher than the material to reverence and worship, and from this has originated and multiplied the various churches and creeds. Either from habit, or a desire to be popular, men will seek out or lean to that particular one which is most compatible with his nature. It has become quite common to ask of another to what church they belong? Often and again have we been so questioned, and as A. J. Davis has so much better described our church and preacher than we could do, by describing his we shall quote from it, fully indorsing it, as

the church in which we delight to enter and worship. He says:

"The sancturay where is heard the most eloquent and profound discourses and in which I commune with worshipping brethren is of modest structure and wise dimensions. It was erected by a master builder, and stands upon a foundation which can never change. Its external form indicates but imperfectly the pleasing beauty, magnificence and real-reality of its interior. Within all is beautiful. The impress of Wisdom is on everything. The adaptation, the perfect fitness, the unity of one part with another, extract the deepest admiration and gratitude. No language is adequate to breathe forth the thanks, and utter the praise, I would confer upon the Founder and Builder of the church which I am permitted to enter and call my own. Although there are millions of similar churches resting on the same foundation, constructed upon the same principles and erected by the same hand, I am more familiar with the one I attend. And as a knowledge of the one will lead to a general understanding of all others, I will give a description of its origin, situation and possessions.

"It stands upon a spiral-like eminence, commanding an unlimited view of all surrounding scenes. In truth, it stands above and overlooks the grand living panorama of the boundless creation. The basis is a material combination of infinite varieties and holds within its granite embrace the ten thousand parts which are indispensable to the formation of the three terraces, which complete and decorate the gentle eminence.

"A vast collection of substances, having an original affinity for, and, consequently, resting upon the compound base; and which are the capacious laboratory of terrestrial electricity, are so wisely arranged that they form the first terrace, which is termed the Mineral Kingdom.

"An association of superior particles, representing them-

selves in appropriate forms and breathing fragrance and nourishment to all around, immediately succeeds the first, and forms the second terrace, termed the Vegetable Kingdom.

And by virtue of the original design, new parts converge and congregate with philosophic precision and ultimate themselves in the production of the third terrace, termed the Animal Kingdom.

"The preparation and concentration of materials thus complete, according to the principles of holy architecture, the great architect moved His mighty will and erected the living temple consecrated to my use!

"With speechless veneration I tread the path of progression leading to this mental edifice. But adoring as I advance, the Maker will be pleased and I am rendered capable of appreciating its interior grandeur.

"Over the arched entrance, in well-known characters, is engraved '**Perception**;' and within the spacious vestibule, suspended from above, is a highly burnished mirror—the callendar of the temple, upon which is inscribed '**Memory**.' On this is recorded the age and character of every person (or thought) that enters from without; and, also, the image and principles of many minds, who, because of their naturalness and love of truth, are admitted, although to them unknown.

"Passing memory, I contemplate the numerous living pictures which people or ornament the vast interior. These are Archetypes (icdas) or representatives of what is manifested but imperfectly upon and through the external form. Prepared and pleased, also, with surpassing order, are a set of windows (senses) designed for the admission of light, and to inform me of outward creations and the condition of human society. But a more mellow, resplendent and cheering light descends through the wreathed dome (the faculty of wisdom). By the Supreme Architect's design this dome was calculated as a medium for the influx of light (truth) from the interior or spirit

world, that my sanctuary might be illuminated, and each member gladdened with joy.

“Underneath the dome and in the center is an altar (**Justice**), which sparkles with divine beauty, and by that altar in native dignity and composure stands my preacher (**Reason**), a divinely commissioned advocate of good and right! Before him, open, and resting on the altar, is a precious, sacred volume—a universal compend of Art, Science, Philosophy, Theology and of the architectural principles upon which my church was built. It embraces the history of causes and creation, the genealogy and experience of nations, and contains a likeness of its Wise and Eternal Author. Its language is composed of the forms and symbols of original thoughts; its sentences admit of no transposition; and its amazing consecutiveness prohibits the possibility of human interpolation or change.

“To an anxious and attentive congregation composed of twelve spirits (**Desires**) my preacher delights to expound in philosophic detail the teachings of the Holy Book (**Nature**) which he adores and advocates, because its Author built his church and inspires him with a growing happiness and lovely veneration.

The central and most prominent member is a **desire** for unity—a great and good layman; as the preacher catches inspiration from the effulgent firmament of interior truth and unfolds the sublime principles of that stupendous volume, this disciple bows in prayerful silence, and eagerly receives any suggestion or sentiment that breathes of harmony! And the statement of the principle: ‘Justice and Truth generate happiness, the native religion of the soul’—my preacher considers a sufficient text from which to preach the perpetual sermon of a righteous life, in unity with the Neighbor, the Universe and the Father.

..“**Are you ever disturbed in this sanctuary?** The universal relation and sympathetic chain bounding and con-

necting all things subjects me to the disquieting sounds of religious strife without me in society. Although peace reigns triumphant and a holy quiet pervades the spiritual atmosphere of my Sanctuary, the contention of sects and the prejudices of men come in and disturb me. The windows permit not only the entrance of discordant sounds, but also the conflicting scenes of theological discussion everywhere presented. What a contrast! In the outer world on every side I behold noble, good and learned men, but **not wise ones**, engaged in erecting and supporting churches, which, though **lifeless** representatives of the **living** church within, are pre-eminently calculated to localize each religious sentiment and circumscribe the sphere of thought and investigation. The various sects, arrogating to themselves the possession of 'true faith,' presumptuously 'lift a standard' according to which they exercise their judgment and calmly pronounce a verdict of condemnation upon all dissenting minds.

"From the windows of my temple I perceive a number of highly esteemed men in the distance; though well versed in ecclesiastical history and much nearer my church and theology than others, they are seemingly anxious to have my religious faith considered unsound or deficient, and are assiduously laboring to give the impression that 'a grand demonstration' of long prepared and closely combined evils and pernicious delusions are about to 'break forth from the world of spirits upon the world of men.' Not anticipating an invasion from without, I was for a moment surprised and even unkindly moved; but on turning and observing my Preacher's composure, and the calm smile that played upon his countenance, I bowed and quietly listened to his brief discourse.

"What does Reason say concerning sectarian disturbances?

"Reason replies that Arrogance would as palpably show her haggard form, and the charitable injunction 'judge not' would be as unqualifiedly violated were you

to pronounce judgment upon the moral habitudes of my mind, because not believing as we believe and not worshipping in our sanctuary. And the wise admonition 'think no evil,' which is the proverbial index of the 'pure in heart' would be as unheeded, were you to blacken the already clouded intellects of men by indulging in the melancholy speculation and chimerical belief of greater evils to befall the human race.

"There is greater cause for composure and gentle speech; for the difference between you and church convictions and utterances is measured and comprehended by the fact that they look from their position, without themselves, at you; and you look from this position, without yourself, at them. This causes misapprehension and censure.

"Another sound proceeds from a multitude, in an oblique direction, who, for the want of liberty, capacity or inclination, doing little of their own thinking, are exceedingly clamorous in shouting 'He is the victim of delusion, or the vile instrument of imposture! When called to the contemplation of this class of minds, in numbers by far the greatest, I am surprised that they do not see, as I see, how inconsistent and ineffectual their labors are. Though in sound united, I perceive that their heterogeneous and contradictory utterances, being intended to concentrate at **one point**, and perform their destructive mission, converge on their eccentric route and equally neutralize and dissipate each other.

"And I heard a voice '**Fear not!** Error is mortal and can not live; truth is immortal and can not die,' replies my preacher, not to the vociferous multitude whose passion and high-mindedness lift them above the voice of Reason, but to those timid intellects who dare not think without the sphere of public opinion.

"A congregation of the weak and trembling class, far, far behind all others—and infants in theology—are represented in the act of cautiously whispering: 'Beware!

Leave not the old paths; we know not, nor do we wish to learn, the way to his church; it may lead to ruin.'

.. "What does your preacher say concerning old paths? The old paths in commerce between men and cities, replies my preacher, were traversed by the caravan, or by hugely built and incommodious vessels, depending for movement and success upon the capricious winds; but now, the palatial steamer, the 'iron steed' and 'the lightning track' are paths and mediums for communication.

And the old paths in Theology began in Egypt and led, not to the 'promised land' of peace and happiness, but through divided elements, over idolatrous plains, and into a wilderness of anarchy, superstition and want. But now they begin in the first sphere, and, illuminated by interior Wisdom and pure Philosophy, lead the intelligent traveler through a galaxy of peopled stars, to a higher sphere—into the spiritual world.

"So am I instructed, and the contentions of the outer world disturb me not. And in the purity of my preacher, and in the holiness and wisdom of the Builder of his sanctuary, I have a strong and undiminished confidence.

"But, reader, thou hast also, an internal preacher and a church. The latter may be closed and encompassed about by one that is external and material; and thy preacher may be silenced and held in subordination by an outward and superficial preacher; but the Kingdom of Heaven, the good and the true, are **within thee**; to know this, let thy Wisdom be unfolded, and from its depths will spring the holy and beautiful truths of intuition—the light of the inner world. Unmask thyself and wear no garb but what Nature gave. Appear as thou art—the Eternal Child of an Eternal Father!

"Be pure—be natural. To entomb thy living mind in the grave-like superficiality of sect or party is not only arresting thy spiritual growth, but is doing positive violence to the sacred principles of thy being. For countless

reasons I would persuade thee to seek and know the truth, that thou mayest be free indeed.

"Sectarianism is not in man, except the central tendency to associate and form groups or bodies, as the planets were made, by the spontaneous gravitation of congenial parts—the sectarianism of the universe! As this is the true form of association, religious and social, he should form no other.

"In truth I attend no church by my Mind. I listen to no preacher but Reason; I read no book so studiously as Nature; I love no sermon so well as a 'well ordered life;' and believe and dream of no higher, or more glorious Heaven, in this or any other sphere, than the harmonious adaptation of one spirit to another, and all to the **Great Spirit Father**.

"In order to understand each other well, I have, so far as the subject justifies it, unfolded myself to the candid consideration and just decisions of the reader, and whatever be his church, opinions and creed, I can truthfully say that the above are the purest and surest means to find and become reasonably acquainted with My Preacher and his Church."

○

INCOMPLETION.

Perhaps the bud lost from the loaded tree
The sweetest blossom of the May would be;

Or wildest song that summer could have heard
Is dumb within the breast of the dead bord.

The perfect statue that all men have sought
May in some crippled hand be hid unwrought.

The words forever by thy lips unsaid
Had been the crown of life upon thy head.

THE MORTAL AND SPIRIT MIND.

The fact that man has both a mortal mind and a spirit mind is now being conceded by most thinkers.

The mortal mind is connected with and dependent upon the physical organization; and is gradually evolved from it, as is exemplified in the ignorance of the babe and the intelligence of the man. The elements of this mind is sensation, and its use is for material life and purposes—to discover, to weigh, measure, understand and determine things pertaining to human existence on the physical plane.

This mind can not perceive things relating to the spiritual universe—the inner life—the life of the soul. That can only be discerned by the mind of the spirit. Not the Infinite Spirit, but a part of it. A portion of the Omnipotent whole, which is imparted to every living thing, and without being either spent or lessened.

The part which has been bequeathed to man is the mind of his spirit, without the power of which he could never build up a physical body nor evolve a mortal mind.

The mortal mind is concerned only with material life, and in all its purposes and pursuits it is for self and its gratifications. Self and its interest is always the predominating stimulant. Yet when the mortal mind relaxes control over the physical body and its surroundings, as in sleep, then does the spirit mind, although not recognized act, for the further and higher unfoldment of its mortal mind and body.

No man, however devoid of the conscious illumination of his spirit mind, can rise above the desires and promptings of his mortal mind. His likes and dislikes are in accordance as he observes in places, persons or things that which brings him the most ease and the greatest enjoyment.

It matters not to what extent man's intellectual faculties and reason may become unfolded, he can not grasp the

spiritual without some superior revelation; neither would there be need for a higher revelation if the material faculties could be schooled to see and acquire and understand through human reason, things pertaining to spirit. So it will be seen that there is a divine light for spirit life and a material light for physical life, and the divine being the superior to the material should ever be in the ascendancy, and must be, whenever man in thought or desire rises above the material plane and selfish gratifications.

Had man not known through experience the weakness and limitation of the material. Had he not seen those around him pass from the stage of physical action beyond his mortal sight and fade into a dim memory, he never would have questioned from whence, or whither bound. He never would have yearned for light had he not experienced the darkness of despair. He never could have realized the good without feeling and knowing the pains and penalties attached to evil.

However, light from the superior mind of spirit has in greater or less degree illumined the mortal mind in all ages of the world. There is no nation nor people who have advanced beyond the animal plane, who have not in a vague manner sensed a power higher and above mere physical existence. Faint glimmering of light from the spirit mind has ever been struggling through the darkened material mind. Men have worshiped at the shrine of Gods, Saviors, Ghosts, Genii, Fairies and Great Spirit.

Now and then some more illumined mind has made an effort to prove to the material senses, to the human reason, the existence of a Supreme intelligent, over-ruling power, but which has as often failed, as the effort has been made; unless such efforts were attended by phenomena which appealed to the physical senses.

Kant, one of the most profound metaphysical thinkers and authors, in his "Transcendental Philosophy," realized the need of some sensuous demonstration, when after masterful reasoning and deep research he was at last

compelled to the conclusion that all his arguments did not amount to absolute certainty. And after further investigation and deeper insight into the subject since entering Spirit life, he still asserts the truth of his statement.

Had there never been a revelation, nor physical demonstration, to the material senses, neither Kant nor any other man would ever have attempted to prove the existence of a Supreme Spirit intelligence. And had there never been divine illumination and intelligent communications from the invisible world to the mortal mind of man which appealed to his material senses in some tangible manner, he never could have known of his divine origin or glorious destiny.

The visible phenomena of the past, as do those of the present, the testimony of an indwelling, invisible spirit within man, and without an Infinite, Omnipotent, Intelligent power, of which with the use of his mortal faculties and reason alone, man could never have attained any knowledge.

Sensation is the guiding light on the material plane. Spirit is the light and life of man, and each may know the measure of it which is possessed—each may know when they have passed from under the dominion of the material, to the higher rule, and laws, and light, of spirit, because their affections and interest will broaden out and embrace the whole human family. They will also, cheerfully and obediently follow wherever the divine light may lead.

Through the unfolded brain of man is now flowing inspirations and impressions from the invisible world—the soul realm—the realm of **cause**, and man is beginning to feel the pulse beats of a divine life, and to realize a higher standard of living than merely for self and its aggrandizement and gratifications. He is rising above human reason, which experiments and speculates, to intuition which **knows**.

Yet, however assured of truth one may be, in making assertions as to the fact or falsity of any theory, every one should be able to substantiate his declarations by **proof**. The cry of the world is still 'show me a sign!' and **Spiritualism** only is able to do this.

Messengers are here to-day with duly accredited credentials—the **phenomena**, and spirits are rapping at the doors of human habitations, and the sick are being healed, proving its divine origin and authority. They are through intuition and impression appealing to human hearts for recognition, that the world **may** receive the gospel of Love.

Hebrew, chapter 6, verse 1:

Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God.

Verse 2: Of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

Verse 3: And this will we do, if God permit.—Bible.

O! Beautiful Messengers,
Give to all some evidential view,
Of life, and love, and joy supreme,
Some sign, or sound, from beyond death's stream.

DR. FUNK HAS AN INTERVIEW WITH BEECHER

Dr. I. K. Funk of Funk & Wagnalls, New York, has, according to the Boston Sunday Herald, reported to the Psychical Research Society the particulars of one of his recent interviews through a medium with Henry Ward Beecher.

It seems from the account that Dr. Funk had borrowed from Prof. West a coin—the widow's mite—one of the two extant coins of a similar kind in the world, for use in illustrating Funk & Wagnalls' Dictionary. The coin was

valued at \$2500. Dr. Funk had ordered its return to the Professor and was under the impression that it had been so returned. We give below Dr. Funk's statement:

"Recently I was invited by a friend to a private house in Brooklyn, where a widow, 70 years old, was going to hold a Spiritualistic service for a few friends of the family. The affair was private, no money was asked, and the service was the regular religious service of the Spiritualists that this family holds every night. I sought the invitation to this house myself and, until a very short time before I went there the widow did not know I was coming and I guess never heard of me."

The account says the service went on for two hours, when Dr. Funk began to get a trifle bored with the lady receiving messages behind the curtain. The woman's natural voice was heard, with answers from other voices. Dr. Funk saw nothing except now and then lights would appear on the curtains of the cabinet. The medium was supposed to be in control of a departed spirit named George Carroll. Suddenly George Carroll asked:

"Is there anybody here who has failed to return something that he borrowed from Henry Ward Beecher?"

Nobody answered, when, finally, Dr. Funk thought that he might be meant, and replied that he had in his pocket a letter from Newell Dwight Hillis, Beecher's successor. The spirit answered that the letter was not what was intended. George Carroll, who spoke through the medium, was speaking for a fellow-spirit named J. Rakestraw, who was speaking with the spirit of Beecher. Beecher in turn was not speaking for himself, but for his friend in the spirit world, Prof. West. Prof. West, however, was not mentioned to Dr. Funk. John Rakestraw then explained that Dr. Funk had either borrowed a rare coin from Beecher or a friend, and that the friend was worried about it and wanted it returned to its owner.

Dr. Funk said that the spirits were mistaken, as the coin had been returned. The spirits then said that the

coin was in the possession of Dr. Funk and was in a safe. At first they said it was in the safe of the Plymouth church. Then they corrected this and said it was in a safe in Dr. Funk's office.

Dr. Funk was mystified. He remembered back in 1893 he knew Prof. West very well. He and Beecher and Prof. West had been intimate friends, and all members of the Clerical Society.

"In 1893, when we were getting up the Standard Dictionary," continues Dr. Funk's account, "Prof. West showed me a widow's mite he had, which, he said, was one of the only two in existence. The other was in the Philadelphia mint. I persuaded him to lend me the coin so I could have a picture made for the Dictionary. About the same time my brother, Benjamin F. Funk, got a coin that he said was a real widow's mite. So I turned Prof. West's coin over to him, and he sent them both to the curator of the Philadelphia mint to find out which was the genuine. The curator sent them back with word that Prof. West's was the genuine coin. I saw Prof. West repeatedly up to the time he died, and always supposed that my brother had returned the coin. He certainly never said anything about the coin not having been returned to him."

"I couldn't get any information out of John Rakestraw that night, but the next day I lunched with my brother, and in telling him of the matter, asked him what he had done with Prof. West's coin. He said it had been returned. After we made our cut of it, he said, he gave it back to Mr. Raymond, our cashier, who sent it back to Prof. West.

"At the office I asked Mr. Raymond about the coin, and Mr. Raymond distinctly remembered that he had returned the coin. Then I told E. J. Wheeler, the editor of the Literary Digest, about the matter, and as he is a great scoffer at Spiritualism, we had a hearty laugh over it.

"Up to this time I hadn't as much as looked in the safe,

but Mr. Wheeler said we ought to look if only in fairness to the spirit of John Rakestraw, so I ordered Mr. Raymond to make search, and in a very few minutes he returned to me with an envelope containing both Prof. West's coin and the imitation widow's mite. He had found it in a little drawer in the safe and under a lot of papers."

Another remarkable feature of the case is in Dr. Funk's extended report.

"The difference between Dr. West's coin and the imitation," says he, "is that the former is black and the latter light in color. We made our cut from the light one, believing that was the one the curator of the mint had pronounced genuine. I went back to this medium a few nights later and had the control summon John Rakestraw. When Rakestraw was announced I demanded to know which coin Mr. Beecher was worrying about. Quick as a flash the response came: 'The black one.' I thought I had trapped the spirit, for knowing we had used the light one I believed that to be the one I had borrowed from Prof. West. But the other day I again sent the two coins to the Philadelphia mint, and they sent them back, saying the black one was the genuine. Therefore that must have been Prof. West's, as his was the genuine."

Dr. Richard Hodgson, who represents the Society for Psychical Research in America, is at present very prominent in scientific matters because he has completed and recently published the epochal book of the late Frederick W. H. Myers, entitled "Human Personality and Its Survival of Bodily Death." This book is considered to be the grandest summary yet in the psychical world.

In analyzing and stating his conclusions in regard to the Beecher coin case, Dr. Hodgson said to a Herald reporter yesterday:

"I have just received from Dr. Funk an extended report of his experience, together with sworn affidavits from witnesses in the case. There are four solutions following

four different hypotheses in regard to this case. These hypotheses are: Fraud, information derived from telepathical sources, clairvoyance and information from incarnate spirits."

After discussing briefly the first three hypotheses Dr. Hodgson goes on:

"The fourth hypothesis presupposes a belief that the spirits of the departed have a knowledge of matters in this world. Of this theory the public will have little use. For many years I could not believe it, but after many years of study and investigations of the work done by Mrs. Piper, I placed credence in this idea. This solution would be that the spirit of the departed Prof. West knew that the coin had not been returned, and that he wanted his family to have the coin he had cherished so much during his life. He talked with Beecher in the other world about it, and Beecher decided to communicate with his life friend, Dr. Funk.

"Of these different solutions, after I received more definite data from Dr. Funk than he has sent, and after certain phases of the case are better explained, we can at least say that this is a remarkable case of the activity of a secondary personality.

A subsequent dispatch to the same paper professes to give the statement of Dr. Funk in which he refers to insistent "communications" from Mr. Beecher and tells of a seance in which he saw the great orator of Plymouth Church, evidently referring to a subsequent sitting, as he makes no reference to seeing Mr. Beecher in his report to Dr. Hodgson. Dr. Funk, it may be remarked, has been an investigator of psychic phenomena for twenty-five years. Here is the statement, in part, attributed to Dr. Funk:

"It was a usual seance," he said. "I had not made my presence known in any way to the Spiritualists, but sat in a corner, where I could see the cabinet constructed of heavy funeral draperies, inclosing the medium.

"Suddenly these draperies moved and I half started from my seat. Truly, I could scarce believe the evidence of my own eyes, for the portieres had parted, and peering from beneath them, I saw a face slowly taking shape, until I cried out in surprise: 'Mr. Beecher.'

"The deep, resonant tones of his voice filled the apartment as he replied: 'Yes, my friends, I have come to commune with you.'

"A sense of triumph filled me, and not to be restrained I stuttered forth: 'Oh, Mr. Beecher, how did you guess where the widow's mite was?'

"I thought a smile lighted his face as he benignly answered: 'The manifestations of the immutable are beyond the ken of ordinary mortals, and the finite is but the shadow of the infinite. I have come to-day merely to tell you that I still am interested in my old friends, and to show them there is no death, but instead a subliminal hereafter that is most beautiful.'

"I tried to stop him with a torrent of questions, but even as I asked them the face evaporated before my eyes, until all that remained was a slight rustling of the curtains.

"Without meaning to cast any reflection on my friends of the circle, I can not be sure that the astral person was really Mr. Beecher. So I await with interest the results of efforts of Prof. Hyslop and of the Boston Psychical Research Society."—Philosophical Journal.

—o—

PSYCHOMETRY.

We have frequently advised persons who are anxious to develop mediumistic gifts to begin with the study of Psychometry. Its use will enable them to intelligently grasp much pertaining to mediumship, and the same spiritual faculties are used and are thereby strengthened.

One desiring to unfold these soul powers should get some object, or letter upon which a deep impression has

been made, and hold it in the hand and note the thoughts that flow into the mind. Let the object be a piece of wood from a house in which some tragedy has occurred, or some scene of unusual delight, and from the first will come a feeling of horror with every minute detail, and from the other will come emotions of delight. A letter so used should be one written in deep grief or intense joy. After things have been handled upon which deep impressions have been, and favorable results obtained, any ordinary object or writing may be used, but which will reveal only ordinary scenes or emotions. This is an interesting and useful study and we believe it will in time fill a place in the common education of the human family. We give below a poem by the Rev. John Pierpont which we think will interest the reader who is seeking information on the subject; from it some ideas may be gained that will aid in understanding the nature of the study.

Much, Daguerre, as has thy science done
 In educating thus Latonia's son,
 In thus educating in the God of Light,
 The power to paint so at a single sight,
 Buchanan has transcended thee as far
 As the sun's face outshines the polar star.

Thine art can catch and keep what meets the eye,
 His science subjects that far deeper lie,
 Thy skill shows up the face, the outward whole,
 His science measures and reveals the soul.
 Thy subjects must be present, his may be
 Sunk in the depths of the mysterious sea.

Their bodies may have moldered into dust,
 Their spirits long have mingled with the just
 Made perfect. Yet if one has left behind
 A living page, whereon the mind
 Has poured out, through pencil, paint or pen,
 That written page shall summon back again

The writer's spirit: pressed upon the brow
 Or by the hand of many living now,

It shall the writer's character disclose,
His powers, his weaknesses, his woes.
The manly air, the sycophantic smile,
The patriot's valor and the traitor's wile.

The fire that glowed beneath the snows of age,
As in the Hero of the Hermitage, when he exclaimed
"By the Eternal" I will not, or I will!
All is revealed! The promoting spirit
Threw itself upon that paper, and the few
Spirits that are highly touched to issues fine

Will move the hand thus touched along the line,
And catch the soul that issues from it yet,
As fishes taken from an evil net.
"The form and presence of the soul that's there,
And the detecting spirit shall declare
With greater truth than e'er a sybil sang.

And with as great as fell from prophet's tongue!
Mysterious science! that has now displayed
How fearfully and wonderfully made
Is man, that even his touch can catch the mind
That long ago has left material things behind!
Fearful the thought that when my clay is cold

And the next jubilee has o'er it rolled,
The very page that I am tracing now,
With tardy fingers and a careworn brow,
To other brows, by other fingers prest,
Shall tell the world, not what I had been deemed,
Nor what I passed for, nor what I had seemed,

But what I **was**! Believe it friends or not,
To this high point of **progress** have we got—
We stamp ourselves on every page we write!
Send you a note to China or the pole—
Where'er the wind blows, or the waters roll,
That note conveys the measure of your soul!

Another authority in Psychometry says: "Radiant forces are ever passing from objects to other objects in their vicinity, or that are within the limit of their aural

atmosphere, imprinting their image each upon the other, and as enduring as the objects upon which they have been pictured.

"You can not enter a room by day or by night but upon going out you leave your portrait behind you; not only that, but your thoughts and deeds while there. You can not lift your hand nor wink your eye, nor can the passing breeze stir a hair upon your head, but every movement is infallibly registered and which may be seen by sensitives in the coming generations. The glass in your window, the brick in your wall, the paving stone in the street, catch the forms of the passers by and faithfully preserve them.

"Not a leaf is stirred, not an insect crawls, not a ripple of water, but every motion is recorded by some of the thousands of faithful scribes and infallible scriptures."

Nature has furnished a grand sensitized plate. It is our recording angel—our book of life in which is registered every thought and deed of man, every perch of bird and movement of beast.

These scriptures cover every material object, and sensitives may read from them correctly or incorrectly, according to the degree of their spiritual unfoldment. All being more or less sensitive, each one may at times behold some scene or catch some word or hear some sound of the past, which scenes are pictured on objects that were near by and still in existence, and sounds which are still echoing down the corridors of time.

All is preserved and is being intruded upon the present either disturbing or harmonizing to every passing moment. Should one be contented and happy the avenue will be open for seeing and hearing pleasant sights and sounds in their passive moments, otherwise the sights and sounds will be distressing. These ever enter the door that is opened to them, and many times some new, and startling revelations are made.

"One of those small instruments of flint," says Denton,

by which the slender record of long forgotten tribes are handed down the steps of unknown centuries is to material science a worthless relict. The sword once wielded by a daring warrior is regarded by the material mind with merely a feeling of curiosity, but to the finer sense of the soul will be imparted the habits and nature of these tribes and the actuating influences of the warrior."

These records of the past, these locked up scenes and sounds, these undeveloped pictures, are to-day being revealed to the eye, heard by the ear and understood by the receptive mind of the highly sensitive. These facts are far beyond the reach of material science. They belong to the Psychic realm, and science possesses no key that can unlock the sanctuary of human souls.

A STRANGE PREACHER.

There was once a minister of the gospel who never built a church;

Who never preached in one;

Who never proposed a church fair to pay the debts with which the church was burdened;

Who never founded a new sect;

Who never belonged to any sect;

Who was known to have drunk wine with sinners;

Who never received a salary;

Who never asked for one;

Who never wore a black suit or a white necktie;

Who never used a prayer-book or hymn-book or wrote a sermon;

Who never hired great musicians or singers to draw people to hear the Word;

Who never went through a course of theological study;

Who never was ordained;

Who never was even converted;

Whose abiding places were always among the poor;

Who made no distinction between sinful man and sinful women.

Do you know who this strange preacher was?—Ex.

○

A STARTLING EXPERIENCE.

Mrs. Emma Pix, a resident of Galveston, Texas, and whose father now lives not many miles distant from this city, and who has a brother at the present time who is one of our County Commissioners, has furnished us with a letter received from her father, who was at the time of writing in Florida. In it he gives an account of a remarkable spiritual manifestation occurring soon after the funeral of a daughter, who was a telegraph operator.

Mr. Dick, the father, had never given any attention or thought to Spiritualism. The family are all practical business men and women, not given to "vain imaginings," and so the experience came with a shock of the greatest surprise, fully convincing them that although considered dead, yet do our loved ones who have passed beyond the veil of the flesh still live, and can make known their presence to those who remain.

The letter was hurriedly written and not intended for the public, but to acquaint the children here of the marvelous revelation that had come to him. He writes that about two hours and a half after they had returned from the funeral of his daughter Kate and about three o'clock in the afternoon, that himself and his son William were standing facing each other the width of the room apart—his son nearest the telegraph machine. Their conversation was concerning the daughter and sister whose body had just been left in its last resting place, when lo! the instrument began to work, which startled both father and son, and their gaze became steadily fixed upon it. He stated the machine had no connection outside the building. William remarked: "What does that mean?" while the father walked slowly nearer the instrument, with his

eyes still upon it, and both, all the while seeing the sounder moving, and which continued for at least five seconds after Mr. Dick had approached the instrument. He says when the "dots" and "dashes" were read it was "Away—going beyond," which was signed "K"—his daughter's usual way of finishing.

There was more, which they failed to understand. A Mr. Sloan, who was an expert in the business, examined the instrument thoroughly and pronounced the incident "supernatural!"

Mr. Dick closes his letter with: "Now, there is no mistake nor hallucination about this, and we should feel thankful for the light that has been shown to us by an affectionate telegram from the other side."

O, beauteous and bright
 Was the glory of that celestial light!
 That you may sincerely accept this, I pray,
 With amen, in the depths of your hearts, and say,
 O Father in heaven! Thy will is my love!
 Be Thy will done on earth as in heaven above!"

A LATE SCIENTIFIC DISCOVERY.

New York, May 18.—Rays of light emitting from the human body and visible to the eyes of some of the lower animals is the interesting scientific discovery announced as having been made by accident by Prof. A. W. Goodspeed of the Randall-Morgan Laboratory of Physics of the University of Pennsylvania. Divested of its technical terms, the discovery of Prof. Goodspeed means that the rays of light shed from the living human body may have sufficient intensity, although invisible to the human eye, to produce a picture on a plate properly sensitized and in a room which is as dark as pitch. The discovery was made while X-ray photographs were being taken. While an iron tripod stand, with a ring-shaped top as a

support for a photographic plate, was being used, it was observed that the plate was being exposed to the rays of the iron ring below. Puzzled at this seeming departure from the rules, the operator attempted to discover the cause. In so doing one of his assistants placed his hand below the plate. The result was an imperfect radiogram of the bones of the human hand, like those obtained from the Roentgen rays. When experimentation in that line was in its first stage it was so entirely new that Prof. Goodspeed was perplexed. He tried again and again. Every time a human hand was placed within the proper focus the same amazing phenomena followed. The experiments were continued for three months, and the conclusion of Prof. Goodspeed was not announced until he had satisfied himself beyond all question of the correctness of his results.

While to science the discovery of enveloping atmospheres around the human body may be new, but it was discovered long ago by the eye of clairvoyance. A step further in investigation will reveal the fact that these atmospheres keep correct records of the character of the persons they surround, and in time none will be able to conceal any evil thought or design. Then will the human family be compelled to live on a more elevated plane, or to go into some obscure part of the earth, away from the penetrating gaze of their fellowman.—Ed.

○

SECRET THOUGHTS.

Told it true that thoughts are things,
 Endowed with bodies, breath and wings,
 And that we send them forth to fill
 The world with good results or ill.

That which is called a secret thought
 May speed to earth's remotest part,
 And leave its blessings or its woes,
 Like tracks behind it as it goes.

It's Nature's law—remember it,
In your silent chamber as you sit,
With thoughts you would not dare have known,
And yet make them comrades when alone.

These thoughts have life, and they will fly,
And leave their impress as they pass by—
Like some marsh breeze, whose poisoned breath
Bears on its wave the sting of death.

And after you have quite forgot,
Or have outgrown some vanished thought,
Back to your mind to seek its home,
A **dove** or **raven** it will come.

Then let the secret thoughts be fair,
And thus create a healthful air.
They have vital force and will take parts
—F. A. I.
In building worlds and molding hearts.

SOME EXPERIENCES AND EVENTS.

In childhood's days, which should have been free from all care and the brightest in one's life, our dear but careful father made them days of sadness and gloom. Our mother had gone to the better land and left our early training to our father, who was a farmer. It was in antebellum days, when business pertaining to farm life devolved upon "the overseer," and consequently our father devoted his time to looking after the comfort and providing for the mental needs of his three orphaned children, two daughters and a son. One daughter, the elder of the three, and the writer, the younger. None of us ever had cause to complain of the least neglect, but rather of too much attention, his strict watchfulness debarring us from well nigh every joy of childhood.

His usual custom was to deliver at least two lectures during the week on the lives of the renowned men and women of the present and the past. These were evening

lectures when we were worn and tired from the constant drilling of the day, which it seemed to us would never end. These lectures would be continued into the small hours of the night, and always proved a narcotic to our sister, who would choose a corner where she would be less observed, and pass the time in refreshing sleep. But our dear brother was so harassed by the perplexing questions put to him that his mental ability was too active for sleep, and my sympathy for him always kept me wide awake. Our father's ideal of manhood and true greatness was realized the character of Henry Clay, and he was presented night after night as a model after which our brother should copy.

After this had gone on regularly for more than a year, one night our brother gathered courage to protest, and told our father that all his lecturing was useless, that he would never make him a Henry Clay. Father, when delivering these discourses, always walked the floor, and when he heard that solemn, earnest protest, he stopped and turned to our brother in surprise: regarding him for a moment in silence, he replied: "My son, I shall continue to try." And he did, persistently and faithfully, until fully convinced that there was no hope for the fulfillment of his desire. He then concluded to make him a merchant, and soon found him unfitted for the occupation, and was exercised in his mind as to what he would, or could, do with and for his son.

During our brother's free and leisure moments he made medicine from the bark of trees and kept it concealed in a box, with which he ministered to the need of the sick animals, little negroes and even ourselves. Strange it then seemed, that he by coming in contact with the different plants and trees, would know which one was best suited for some particular case, but we always found relief from using his remedies. We now know, because of the healing magnetism imparted in their preparation, and that his knowledge of the properties of barks and

plants was due to his natural spiritual perception.

Our family physician one day discovered this disposition in our brother to sympathize with and relieve suffering. And at the time when our father was complaining of the stupidity of his son, that the doctor was intently watching our brother, who was sitting and binding up the broken leg of his favorite dog, and he called father's attention to the care and tenderness with which it was being done, and said: "Mr. Mumford, Nature has made your son a doctor and you can never make him anything else." These words was the key that unlocked the prison door and set our brother free. They also inspired our anxious father with hope and he said to the doctor: "Take him into your office and give him a trial." Which was done.

Our brother became a successful physician and surgeon and in after years held from the Governor of Louisiana a commission as surgeon in the Confederate army.

We give this little scrap of biography, hoping it may deter some other anxious father from any effort to make of a child other than Nature designed and so spoiling some life that, if left to choose a congenial profession or trade, would be rendered happy and useful.

The spirits tell us that when anticipating any important change it is wise to withdraw from all outside influences into the inner life and question of the higher self, and by quietly waiting a response will come, which will guide in the best path.

We are acquainted with a man who never makes any change nor engages in any new enterprise until after a night's sleep. He says he always goes to sleep with the question on his mind concerning the wisdom of the step he designs taking, with an earnest desire to receive instruction, and on the morrow when awakening the best course to pursue would always be plainly impressed upon his mind, and he acted upon it. This leaning to question

of one's higher self and living in obedience to its lofty commands and working in harmony with the unseen, controlling forces often requires repeated and sometimes painful lessons, which many never learn while dwellers upon the earth; and such go through this rudimental life with crippled ambitions and energies and are usually failures.

Truly has it been written that "law is the schoolmaster leading one to Christ"—**the divine spirit in man**. After the unhappy and damaging results of transgression, after resisting it and being baffled, some are made sufficiently wise to enter the inner closet of their soul and close its doors to all outer and disturbing voices and question of the higher self. It will be found both profitable and healthful on rising each morning to spend a few moments in communion with the divine guest within and ask its guidance through the day.

We had heard that remarkable materializations were being produced in an humble family who resided in a city not far distant. On passing through the place on our way to a more distant part of the country the cars missed connection through some accident, which necessitated a wait-over until the following day, which afforded us an opportunity to attend one of the seances.

The family, although poor, very poor, were genial and accommodating, hard working and honest. The medium was a niece of the man at whose house the seances were given. She was coarse and repulsive and we made a great effort, though with but little success, to overcome the feeling of repulsion on coming into her presence. A description of the room in which the circle was held is not necessary, further than to satte that there was the usual cabinet, with a small table in front of it. After the circle was formed and quiet, notwithstanding it was a sultry summer evening, there came a sudden gust of wind, as cold as though it came from the frigid zone. Then loud

and distinct raps were heard upon the table. Through these were a number of mental questions intelligently and appropriately answered, then another cold wave passed around the circle, and immediately in front of the visitor there suddenly appeared a white, luminous substance about two feet in length, without form. It did not come from the cabinet but emerged from the darkness. It wavered from side to side, and when we asked permission to feel it, immediately the end of it came into our opened hand. It seemed to be cloth of the coarsest texture. It suggested at first a fish-cord tidy, but on close examination was found to be close woven, rough and harsh, and the end fringed as though it had been torn. Never had we felt such cloth. On releasing this strange substance, or something, it disappeared as suddenly as it came—like the blowing out of a candle.

Again there were loud raps, and other mental questions asked, which were correctly answered, then another cold wave, after which suddenly appeared another foggy substance as did the first, with the outlines of a person faintly defined, but without head. It was as tall as an ordinary man or woman. It did not reach within a foot of the floor and wavered as did that of the first from side to side, and upon requesting that it be examined the end of it at once came into our opened hand. This likewise was coarse, but not stiff and harsh as was the other, but thick and soft and fringed at the end, as though it had been torn from an old thick home-wove spread. When released this instantly disappeared and no more manifestations were produced.

Mention is made of this seance, first because we believe the demonstrations were genuine and that their crudeness was due to the coarse nature of the medium, and lastly, that cloth being insensate, was easier to materialize than was a human form, and the head yet more difficult, because of its more active, positive human brain.

During a seance with a minister who knew, or thought he knew, all about the Christian Bible and its teachings, and asserted that he believed every word contained between its lids from the beginning of Genesis to the end of Revelation to be the words of God and that without obedience to even the first commandment, none could be saved—that all who did not believe were doomed to perdition.

To this we replied that the Bible had been our study for years, but not until recently did we understand the full meaning of that first commandment. He then slowly and solemnly repeated it, and said: "Nothing can be plainer." We then repeated and gave our version of it: "Love the Lord thy God (the God within the soul) with all thy mind and strength." This every one can easily do and not be compelled to wander after some strange God in a far off heaven. Blessed thought that "**I and my Father are one.**" When men realize that **they** are the temples of the living God all sectarian animosity and contention will cease, and each one can and will love his neighbor as himself, because dwelling within is the same Divine Spirit. Neither will men longer defile these temples by unholy thoughts and deeds.

"Then shall all shackles fail ; the stormy clangor
Of wild war music o'er the earth shall cease ;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace."

Eight years after our mother had gone to the better land our father again married, a good woman who did her best to fill our mother's place. One evening she had gone into the yard, from which she in a few moments returned pale and excited. On being questioned as to the cause of her alarm she informed us that she had seen her father, who always came to and warned each one of the family before they had died. She said he told her to hurry up, he could not wait long. She assured us that she

would die very soon. The following day at noon she had a congestive chill and at sunset joined the waiting father in the great beyond.

○

A DISTINGUISHED AUTHORITY ON VIVISECTION.

Opinion of Dr. Henry J. Bigelow (the late : Membr of the Massachusetts Medical Society, Emeritus Professor of Surgery in Harvard University, etc. (Extracts from "Anaesthesia. Addresses and other papers," 1900. Written some time after 1890.)

"There is little in the literature of what is called the horrors of vivisection which is not well grounded on truth. For a description of the pain inflicted I refer to that literature, only reiterating that what it recounts is largely and simply fact, selected it may be, but rarely exaggerated.

"Vivisection is not an innocent study. We may usefully popularize chemistry and electricity, their teaching and their experimentation, even if only as one of cultivating human powers. But not so with painful vivisection. We may not move as freely in this direction, for there are distinct reasons against it * * * A man about to be burned under a railroad car begs somebody to kill him. The Hindoo suttee has been abolished for its inhumanity, and yet it is a statement to be taken literally, that a brief death by burning would be considered a happy release by a human being undergoing the experience of some of the animals who slowly die in a laboratory. * * *

"The difficulty is that the community, for want of time or opportunity themselves to investigate the subject, are willing to rely upon the discretion of scientific men. This is an error. In matters of this sort people are reluctant to doubt the infallibility of their doctors. A recent Boston journal says: "The scientists who practice vivisection are neither brutes nor savages, and it is going to be

hard work to convince sensible people that they are.' The answer to this remark is, that it would have formerly applied with equal force to the upholders of slavery, and yet after some hard work sensible people were convinced and abolished it. * * * It should not for a moment be supposed that cultivation of the intellect leads a man to shrink from inflicting pain. Many educated men are no more humane, are in fact far less so, than many comparatively uneducated people. Having seen something of surgery for half a century, I unhesitatingly give the opinion that unwillingness to inflict physical pain, whether upon man or brute, is largely an implanted instinct with which human nature is very unequally endowed. Also that this instinct becomes blunt by habit. **The more eminent the vivisectionist, the more indifferent he usually is to inflicting pain;** however cultivated his intellect he is sometimes absolutely indifferent to it. * * * There can be no question that the practice of vivisection hardens the sensibility of the operator and begets indifference to the infliction of pain, as well as great carelessness in judging of its severity.

"A dog has at least as perfect senses, as acute feeling, and as perfect physical machinery as a man. He has also a not inconsiderable share of the mind possessed by the human race. The right to vivisection for the benefit of mankind inevitably includes the right, apart from human legislation, to dissect alive a living idiot, or the lowest grade of savage. * * * Man is but a parasite upon a speck of dust whirling in infinite space. Who will deny that in infinite space there are higher beings than man? The possibility is all that is needed for the argument. The vivisectionist of dogs would undoubtedly object to being himself dissected alive by a superior being for the good of anybody, whether in the pursuit of science, or of a fascinating amusement, or with the hope of making a discovery, or of increasing the reputation of a colleague, or of gaining a little scientific prominence. In offering this

objection to being himself dissected alive for the benefit of somebody else, the vivisector would have the support of the community. Why then has not the dog a right to the active defense of the community? * * *

"Motive apart, painful vivisection differs from that usual cruelty of which the law takes absolute cognizance, mainly in being practiced by an educated class, who, having once become callous to its objectionable features, find its pursuit an interesting occupation under the name of science. * * *

"Further, every laboratory ought to be open to some supervising legal authority competent to determine that it is conducted from roof to cellar on the humanest principles, in default of which it should be, as slavery has been, uncompromisingly prohibited wherever law can accomplish this result. * * *

"A torture of helpless animals—more terrible by reason of its refinement and the effort to prolong it, than burning at the stake, which is brief—is now being carried on in all civilized nations, not in the name of religion, but of science. * * * By far the larger part of vivisection is as useless as was an auto da fe. It does not lead to discovery. * * * The law should interfere. There can be no doubt that in this relation there exists a case of cruelty to animals far transcending in its refinement and in its horror anything that has been known in the history of nations.

"There will come a time when the world will look back to modern vivisection in the name of science as they now do to burning at the stake in the name of religion."

Mrs. Finck—After so long a time I take pleasure in indorsing copy of the message of Sidney Sherman, which I received through you just after the unveiling of the Sidney Sherman monument in Lake View cemetery some time since. I remain yours truly, H. A. LANDES.

Mortal Comrades: We desire to assure you of our pres-

ence at your earthly gathering when you met to do homage to the brave deeds of the past, and we felt the warm gratitude emanating from the bosom of patriotism. Our spirits mingled with yours and we caught the mystic vibration of mortal speech, voicing your gratitude and extolling the virtues of your so-called dead, and for all of this we are deeply grateful. Far above that material display we also heard the roll call of another revolution echoing through the summer land valleys and over its hilltops, not of bloody warfare that honors the few and sounds the death-knell of the many, but a revolution of the human soul, one that is destined to break every fetter that binds men and women to that which is grovelling and selfish and make them free, free to assert their divine origin and glorious destiny. Then shall human hopes be anchored within the temple of God's eternal haven of peace and progress, there to learn and to labor, to enjoy and progress when the national monuments have crumbled into dust.

To the Daughters of the Republic we extend kindly greetings and send out to each waves of magnetic strength and helpful thoughts, and we would draw their hearts closer to such as be in sorrow and need, and would strengthen their arms when reaching out to those who dwell under life's shadows. To each and all we leave a soldier's thanks and warmest blessing.

SIDNEY SHERMAN.

OUR MESSAGE DEPARTMENT.

Know we not our friends are looking
 Downward with a sad surprise,
 All our strife of words rebuking
 With their mild and loving eyes?
 Shall we grieve the holy angels?
 Shall we cloud their blessed skies?"

I am permitted to send some words of love and counsel to a dear daughter, whose life is clouded through material

losses and crosses. I would say to her: Beloved child, while you have felt that you were alone buffeting the rough waves of time, yet were we near trying to still the angry waters. Daughter, your mental unrest generates and aggravates physical disorders and enfeebles your mortal body. It likewise renders it difficult for us to approach and impart our soothing influence and magnetic strength. So filled is your soul with material worry and cares and fear of coming ills that you fail to realize the power of your own indwelling spirit to overcome the transient trials of time. We have long been trying to separate yours from all opposing magnetisms and influences, and have in a measure succeeded. When you are entirely free you will be able to assert without hesitation the power of the human will, not only to overcome difficulties, but also to lift you above them.

Regulate the forces about you and prepare to receive and enjoy the sweet revealments of beauty and truth that we yearn to bring. Your daughter, with the needed quiet and harmonious conditions, will become an instrument for Spirit use. We have been able to inspire her brain with many thoughts her hand has penned, while she was unconscious from whence they proceeded. She, dear child, even as do you, need to understand that your own indwelling spirit—the God Spirit—is far more powerful than any earthly environment. Enter the within more and live in closer touch with your higher self.

With the knowledge you have gained of spiritual things and their practical use there and now, and with what we shall in the future impart, your days there may be rendered both prosperous and peaceful. I see you often wonder how our time is occupied in this heavenly country, and I reply in various pursuits, each engaged in the one for which they are the best adapted. I am still learning and teaching—still trying to fathom the mysteries of human and spirit existence. I now have broader opportunities for progression and more time to enlighten those

below me, and consequently am more delighted in my work than I was while treading the earthland paths as a mortal man. Here, Love, dear daughter—Divine love—is the propelling power—the actuating ambition. And the more we all love the more Godlike do we become.

Your father in Spirit life.

JOHN HARGREAVES.

It is not only customary, but it is a privilege attended with the greatest delight that when any change of residence has been made to communicate with the dear ones who have been left behind. Since I have made the one great change that must some time come to every mortal, the desire to send some tidings across the lines, to cheer and comfort hearts that grieve has been to my soul as a consuming desire. I succeeded at one time in influencing my dear brother to go where conditions made it possible for me to exchange with him a few hurried words. I wish here to state that had his mind been divested of the material cares I could have spoken direct and to his own soul, for I now perceive that he is highly sensitive to our impressions.

With my new and wonderful experiences, were I again in a mortal body, not one that was dear to me would be taken, or I might better say, would be translated from time to eternity, but I would make every effort known to man to hear from them. Yes, I would give the needed attention to the unfoldment and cultivation of my own soul-powers that would enable me to hear when they called and to see when they stood beside me. I would be exceedingly happy were I able to impress upon the minds of the human family that to one newly resurrected the most painful attendant is their inability to be heard, and their presence recognized by those still in the flesh, whom they yet hold so dear, and did we not meet others here, who are familiar and dearly loved, the immortality of the

human soul, instead of being coveted, would be unbearable.

I want to assure all friends on the earth plane that life in the Spirit world is far more real than on the material, yet I have found that when due attention has not been given to the cultivation of the Spiritual faculties while in that life, the soul on its arrival here will be shorn of much of its beauty and denied many benefits and blessings. Not as a punishment, but by reason of the inability of the soul to perceive and enjoy. Yet, withal, I have met none in this glorious land who would be willing to return and again be prisoned in the house of clay.

To my beloved mother I send my soul's tenderest greeting. I never knew the power and blessedness of mother love until my soul was illuminated by this higher light of Spirit life. Yet, dear mother, your doubts and fears and great grief for me have been a disturbing element and hindrance to me, while trying to adjust my thoughts and habits to this wonderful state of existence. Be comforted to know that I love you and although unseen, I am often near, yearning to tell you **I live**, and shall continue to progress in knowledge and usefulness as eternity unrolls.

I am now contented to wait another opportunity to commune with my dear ones of earth, and trust that these words may comfort their sorrowing hearts. I am investigating some of the possibilities of this new life, and shall make mine one of activity and use. I send loving greeting to each dear heart of earth. T. H. JONES.

Since this avenue has been opened for our use I have been patiently waiting to send my dear father and mother a message. Many times in the past when I have come to do so and was in the act of making an effort I have been moved through sympathy to give place to another who had never been able to reach the loved ones who were sorrowing for their visible presence. Not only have I

yielded place, but have furnished power to assist them to succeed.

My manner of passing from earth life has enabled me to do this, and it affords me most gracious delight when dauntless courage has enabled me to overcome material obstacles and make my presence known to you, my blessed mother and father, when others who were equally anxious had failed. I am more than thankful that it was willed that I should come here when and as I did. The compensation has far exceeded all seeming pain and sacrifice. It has endowed me with strength and power to assist many weak ones, who could not reach across the divide and give comfort to weeping hearts. It also fitted me to become a message bearer from place to place and from circle to circle in this heavenly land of the living human soul.

Dearest mother and father, had you the words how gladly would I tell you of my delightful travels and the grandeur of the scenes through which I pass as I journey, sometimes upward to the heavenly homes and at other times downward to the earthland, bearing some message from a wise circle of immortal men and women to the bright spirits who linger in your atmosphere, that they may guide and inspire mortals who are laboring for the good of humanity. But your words could only faintly describe their gorgeous splendor and uplifting influence. The breath of my soul, darlings, is almost stilled by what is seen and heard.

Often I meet and hold sweet converse with beings on like missions, whose faces radiate love and beauty, then we pass on, mutually benefited and blessed.

In these spirit highlands are fertile farms of rich and growing grain similar to yours, verdant valleys and orchards laden with delicious fruit. Gardens filled with rare and odorous plants. Fountains of sparkling water which, while it refreshes, never soils nor wets the weary traveler as do yours of earth. I cross rivers and lakes

with more ease and safety than you tread your garden walks, fearless of danger or accidents, for here there are none.

All along these heavenly highways are beautiful and restful arbors, flower decked and fragrant, and in these I spend many blissful hours in communion with that Divine Spirit, the **Life** of this grand life, with these attendant possibilities and glories. However, beloved mother and father, surrounded as I am by all this beauty and perfection, my soul yearns for your sweet companionship. It is a source of continued joy that you **know** that death has been powerless to sunder the sacred ties of love. I have given ample evidence of my active, living presence, and I also rejoice that your intuition has been sufficiently unfolded to enable you to reject the false without casting aside the true. Go often into the silence and ask for light and truth to guide and you will be led in wisdom's ways. Your loving daughter,

GENIE WATKINS.

I suppose that I am still remembered as one of the staunch advocates of Modern Spiritualism. Some of my friends regarded me as too ardent, but I will remind them that it is "ardor that wins," and I do not regret, but rejoice, that I gave both time and interest to investigating its grand truths. I am very glad that life's material journey has ended, yet am thankful for all its lessons and experiences. Just as soon as conditions made it possible I have come to testify of the fact of Spirit communion and the reality of the existence of a Spirit world as tangible to the spirit of man as is the material to his physical senses. I also state that the half has not been told of these heavenly homes and their surroundings.

I have met the dear ones who had gone before. My good old mother-in-law and my dear Walter, and my own precious mother and father were waiting to receive and welcome me. Hardly had I given a good-by look to

earth before the resplendent glories of heaven beamed upon me. O! the joy to be released from the old time-worn body. The joy, too, of meeting the dear friends of long ago. The joy of again clasping some "vanished hand" and hearing familiar voices that long since were stilled. The emotion of recalling all those tender experiences overcomes my ability to at present write more of them. Judge Dickinson is present; he earnestly desires to form a line of communication with friends of earth. When I gain more strength and experience of heavenly life I shall be delighted to come and impart the knowledge to my dear ones who remain and try to open blinded eyes to the glories of the hereafter. Keep the avenues open, friends, through which this may be done. To the dear ones and to all friends I send my soul's warmest greeting.

DR. MCGREGOR.

There is still some unused power which is offered to me and which I gladly use, to express my great satisfaction that there are so many minds in Texas who are susceptible to the teaching of the Spirit world. So many who are waiting for some evidence of the future destiny of the human soul. It is to all such that I would say: "You are in the right condition to attract help from those who are just beyond the veil. Confidence in your own ability to obtain this evidence, with an earnest desire for writing from some dear one in spirit life, will bridge the great gulf. Establish circles in your own homes and give the needed conditions and you will be rewarded by receiving from those waiting and anxious to give.

E. STONE.

PEOPLE'S COLUMN.

"For the Betterment of Humanity."

By Mrs. Eliza Mowry Bliven.

Mr. Editor: "The pen is mightier than the sword." The man that does not take a newspaper is justly con-

sidered "way behind the times." From the newspaper he gets his ideas on politics, progress, fraud and justice, and the world's doings. The advertisements guide him in obtaining necessities, luxuries, employments and investments. The stories and humor furnish entertainment. The papers sway public sentiment, incite to war or quell disturbances. Every new movement of reform or progress must be advocated through some newspaper to get a hearing and win a following sufficient for success. Iniquity is blazed abroad, so that the guilty man finds not where to lay his head; and mankind is constrained to moral conduct to escape public condemnation.

Equally with this public censure of wrong there should be public recognition of well doing, and encouragement to progress in all kinds of right development. Our best and wisest citizens are seldom heard through the press. Some method is needed to win them out of their retirement into helping the people by their counsel, through the press, to avoid evils and choose better methods for securing prosperity, happiness, equal rights and justice. If people whose ideas are not correct are also allowed to express their views briefly in the newspapers, wiser people will give convincing reasons against the erroneous ideas and thus lead them to drop errors and also prevent others being misled. Public discussion, restricted to brevity, in the people's column of every newspaper, would ferret out the causes of poverty, injustice, vices, crimes, diseases and suffering. When the people are taught the causes they will avoid the results. Thus it seems to me a people's column in every newspaper, "for the betterment of humanity," will be the most successful means for promoting morality, health, temperance, self-control, happiness, prosperity, justice, philanthropy, physical, mental and moral development, equal rights, honest politics, the highest type of citizen and the general welfare; and it will be the surest, most rapid means of reducing all preventable evils.

The young people should be taught to judge between right and wrong, and to combat evils, and to speak up for virtue and the beneficial. Reading the people's column will sharpen their wits and give them backbone. Learning to write for it will make them clear-cut thinkers and give them ability to express their ideas in brief, clear style; for the people's column should have no space for long-winded arguments, rubbish, nor gas.

The American Press Writers' Association, of nearly 700 men and women, have headquarters at 17 Leroy street, Boston, Mass. Their object is to secure a people's column in every paper in the United States, to be used "for the betterment of humanity."

By supplying short articles on the various reform and progressive movements and on the political, social, humane, hygienic and religious questions of the day, we would awaken the readers of each paper to think, discuss and write their own views upon these and kindred subjects for their people's column.

The editor has, of course, the privilege of selecting the best of the articles offered, cutting down those too long and refusing any unfit for publication; or if articles are sent him which he thinks are too radical he is not obliged to print them. The people's column should especially collect and give to the community the helpful views of the best thinkers and become the schoolmaster of the people. Those papers that adopt the people's column and make it most instructive, beneficial and wideawake, will secure the most subscribers, make the best citizens and most promote the general welfare.

To the Spiritual Reformer and Humanitarian: "Spiritualism and Spiritism are the same."—Century Dictionary. Most ancient history proves that the people had knowledge of Spiritism, that it has been known in all ages. Chinese, Persian, Hindus, Egyptians, Greek and others in ancient times taught Spiritism.

Spiritism is a fact; knowledge; Spiritualism is the spirituality of Spiritism; it is Spiritism on a higher plane; a science. Mortals should consult the most useful minds in mortal and spirit life so that greater knowledge may prevail among Spiritualists. Consider how we can make this earth a more pleasant dwelling place for Spiritualists and all humanity. Both evil and good persons have souls, and after the death of their bodies they appear to have equal power to return—the same as both have had to live a mortal life on this earth. AURRIN F. HILL.

The last magazine has been read many times. The article on healing strengthened the ideas formed some time ago in regard to the law of healing. Your own thoughts were quite as strong, clear and well expressed as those of the dear Spirit editor, who gave me so much pleasure in his discussion of "Solathia." Reflecting upon the errors that have crept into the great Spiritual movement, one thinks the length and breadth, the height and depth are too vast for the unilluminated mortal intelligence, and in the effort of the finite to grasp the infinite, leads many into a labyrinth from which they can not extricate themselves; the original mile posts are lost and like children in a vast wilderness, without any well defined knowledge of ingress or egress, wander about, seeking a path they never find. In truth the continual effort of putting a bushel into a peck has resulted in chaos and confusion.

And no good will be accomplished by opposing them. This class seems to be hydra-headed; you decapitate in one instance, and they immediately spring into life in another. Alas! alas! for earthly ambition. I once heard a minister say that most clergymen stood in front of the cross, instead of placing the sacred emblem in front of them and following it, and so it is with many speakers from the spiritual rostrum. "I, myself," comes first; and the uplifting, life-giving philosophy, stands with bowed

head, abashed and humiliated, while human souls hunger and thirst for spiritual sustenance.

If we could only drop into your sanctum this perfect day and unburden, take from the pack, separately, each parcel, good, bad and indifferent, and discuss with you each quality and marking the value of each, it would relieve my mental unrest.

You are one of the standard bearer that keep the banner high above the flotsam and jetsam of the incoming tide of fraud and uncleanness. Blessings for you and your household, and love from MARY A. WILSON.

Glens Falls, N. Y., Feb. 26, 1903.—Mrs. Susan J. Finck, Galveston, Tex., Editor *Spiritual Reformer and Humanitarian*—Dear Madam: I have received two copies of your February issue, which I have not as yet had time to read, but from glancing through it I think your magazine is not only interesting, but has a full value as a teacher and uplifter of humanity into a higher and more spiritual plane, and I thank you very much for your kindness in sending the books. Yours very truly,

MEREDITH B. LITTLE.

NOTICE.

This publication has entered upon the second year of its existence. Small as it is and simple as is the style of presenting truth as we have discerned it, many not only near by but also from distant parts of the world have assured us of its uplifting influence.

While sometimes working under the shadows, yet has there come into our lives a sweet comfort and sacred joy from a closer association with the dear ones in spirit life, and a more sensible nearness to that Supreme Power from whence must come all strength and success.

We have been assured that through these pages many of the disembodied have been able to reach their mortal

friends and still their grief. We are happy to know that there are some "weeping Rachels" who have been comforted, because they have found their long mourned for children. We rejoice that from month to month, as we received, we have been able to give some measure of truth from the spirit world—some information concerning the homes and habits and occupations of some who people the homes in the heavens.

Glorious it is that communion between the two states of human existence has passed beyond the pale of speculative philosophy, and is to-day an accepted fact. Although by many considered of the evil, and unto such of no use, and abuse it, none but evil results could be expected.

We thank the friends who have been so prompt in renewing subscriptions for another year and we shall use our earnest endeavors to make the magazine a welcome visitor to their homes and a comforter to their hearts, and we ask a continuation of interest and sympathy with the work.

EDITORS AND PUBLISHER.

THE MAGICAL USE OF PERFUMES.

Is fully explained in our neat little pamphlet, which should be in the hands of every reader of this magazine. Something wonderful. Few hundred copies left. Send one dime and secure a copy of this pamphlet and have your name placed in our Directory. Address THE NEW THOUGHT DIRECTORY, Dept. H, Union City, Mich.

OCCULTISM.

This is the only way I have of introducing myself to the many sincere and worthy occult students. I will say I was born in Egypt in 1861, educated in Europe (University of Barcelona) and sixteen years of my life was spent in the Orient, including Turkey, Persia, India and Thibet. I say in plain, honest words that I am the only man in

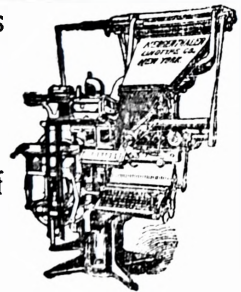
America to-day that has credentials from the Hindoo Priest and Dalai-Lama of Thibet. I have just printed a neat little pamphlet which fully explains the unforbidden secrets of this strange country. I will send one copy **FREE** to sincere occult students only. Write me at once, inclosing stamp; they are going fast. Address DR. J. T. BETIERO, 2960 Indiana Avenue, Chicago, Ill., U. S. A.

SAMPLES COPIES.

For ten stamps (ones), I will ask 40 New Thought publishers to send samples to you. For 20 cents, 100 periodicals. C. W. SMILEY, Takoma Park, Washington, D. C.

**WE HAVE UP-TO-DATE FACILITIES
FOR PRINTING**

**Catalogues, Books
Magazines and all kinds of
Commercial Printing**



**WRITE FOR ESTIMATES
WHENN IN NEED OF ANYTHING
IN OUR LINE**

A. A. FINCK & CO.

PRINTERS AND PUBLISHERS,

Tribune Building, Corner 21st and Market Streets, (Up-Stairs),

GALVESTON, TEXAS.

LIFTING THE VEIL:

OR

INTERIOR EXPERIENCES

AND

MANIFESTATIONS.

BY

SUSAN J. and ANDREW A. FINCK.

FOR SALE AT THIS OFFICE

Price \$2.00 Postpaid.

CONTENTS

Chapter I.—Earley recollections of One of the Authors—Sketch of Plantation Life in Slave Days.—The Negro Skeptic.—Visit to the Quarter.—Catechised by the Minister.—The Creedal School, and Its Effects.—Conviction and Conversion.—Dawning Light	13
Chapter II.—Early Recollections continued.—Seeking for Truth. An Infidel's Experience.—The Spirit of an Indian Maid.—The Spirit Mother	20
Chapter III.—Joining Another Church.—Leaving this Church.—The Spirit Rap.—The Little Philosopher.—A Plea for Lyceums	39
Chapter IV.—A Spirit Message.—A Seance with Dr. Slade.	45
Chapter V.—Forming a Circle.—A Spirit Messenger.—Celestial Music.—Messages from the Upper World.	52
Chapter VI.—Remarks on Orthodox Jews and Orthodox Christians.—Spirit Messages.	61
Chapter VII.—A Millionaire's Home.—His Message.—Seance with a Gentleman.—The Spiritual Aura.—Experience from "Ghost Land" of Chevalier de B.—Vision of A. J. Davis.	66
Chapter VIII.—Transition of a Babe.—A Clairvoyant Scene. Thoughts on Reformers	75
Chapter IX.—Free Agency.—Controversy Between Two Christians.—Developing Paper.—Magnetized Paper for the Sick.	80
Chapter X.—Testing the Indian Spirit.—The Esquimaux Spirit. A Strange Experience.—Letter from a Medium.—Interesting Seances.—A Season of Doubt.	92
Chapter XI.—A Letter Causing Pain.—Manifestations Through a Negro Slave.—An Amusing Seance With a Negro.	106
Chapter XII.—The Need of the Age.—A Fairy Story.—Mediums and Messages.—Some Thoughts on Mediums and Development	117
Chapter XIII.—Thought on Dreams.—Somnambulistc Experiences	134
Chapter XIV.—A Dream and What Followed.—The Vision of a Friend.—A Strange Experience.—Visions of a Negro Slave. A Christian Convert's Dream.—Dreams of Different Persons	142

Chapter XV.—Presentments and Warnings	153
Chapter XVI.—A Singular Phenomenon.—An Expose of Spiritu- alism.—A Warning and Sad Accident.—Message from the Spirit of a Negro.....	163
Chapter XVII.—Spiritual Manifestations of Past Ages.....	170
Chapter XVIII.—A Spirit's Presence and Revealmnt.....	178
Chapter XIX.—How the Sea Captain Informed His Family of His Death.—A Seance at Sea.—The Doctor and Spirit.....	181
Chapter XX.—Message From General Sam Houston.....	188
Chapter XXI.—The Trumpets.—A Trance Experience.—A Spirit Poem.—A Controversy on Inspiration.—A Minister's Visit..	192
Chapter XXII.—A Spirit Message and Narrative.—A Poem.....	206
Chapter XXIII.—A Minister and His Spirit Brother.—A Spirit's Strange Mistake	222
Chapter XXIV.—Magnetic Healing.—A Spirit Message.....	232
Chapter XXV.—How Spirits Have Aided Us.—Spiritual Seances.	240
Chapter XXVI.—A Sudden Journey and Its Results.—Letters From Friends.—Healing.—Independent Slate-Writing.....	257
APPENDIX	283

THE REAL AUTHORS OF SHAKESPEARE'S WORKS.

Price 10 cents. Postage 1 cent.

"HENRY DRUMMOND IN SPIRIT LIFE."

(Mrs. Carolinn E. S. Twing, Medium.)

Price 15 cents. Postage 2 cents.

FOUR INTERESTING BOOKS BY THE FARADAY MEDIUM.

Planetary Evolution. 132 pages, paper, 50 cents.

Sidereal Evolution. 143 pages (illustrated), 50 cents.

Illuminated Brahminism. 130 pages, 50 cents.

Illuminated Buddhism. 103 pages, 50 cents.

THE HYMNAL.

A Practical Book for Congregational Singing.

Send seven 2 cents stamps for sample copy by mail; postpaid.

APPEALS TO THE METHODISTS.

(By Gilbert Haven, late Bishop of the Methodist Church.)

Price 5 cents. Postage 1 cent

GLIMPSES OF HEAVEN.

(By Gilbert Haven.)

Price 10 cents. Postage 1 cent.

THE SCIENCE OF THE SPIRIT RETURN.

(By Charles Dawbarn.)

Price 20 cents. Postage 1 cent.

DEATH IS BIRTH. THE OUTCOME OF TRANSITION.

(By H. A. Budington.)

Price 10 cents. Postage 1 cent.

MAN MAKES HIS BODY.

(By H. A. Budington.)

Price 10 cents. Postage 1 cent.

THE PATHWAY OF THE SOUL THROUGH FORM LIFE.

(By an Oriental Spirit.)

Price 10 cents.

GOLDEN GLEAMS FROM HEAVENLY LIGHT.

This is the fifth book from the spirit Samuel Bowles, written through the hand of Mrs. Carrie E. S. Twing.

119 pages. Price 30 cents. Postage free.

EXPERIENCES OF SAMUEL BOWLES IN SPIRIT LIFE.

(Late Editor of the Springfield (Mass.) Republican.)

Or As He Now Sees It From a Spiritual Standpoint.

New edition with later papers. Written through the mediumship of Mrs. Carrie E. S. Twing.

Price 15 cents. Postage 2 cents.

HEREDITY AS SEEN BY THE SPIRIT WORLD.

(By Gilbert Haven, Late Bishop of the Methodist Episcopal Church.)

Price 10 cents. Postage 1 cent.

THE HISTORICAL JESUS.

(By Gereald Massey.)

Price 50 cents. Postage 6 cents. Cloth 75 cents. Postage 8 cents.

BOWLES' PAMPHLETS.

(Carrie E. S. Twing, Medium.)

No. 1—Experiences of Samuel Bowles in Spirit Life, with Later Papers. Price 15 cents. Postage 2 cents.

No. 2—Contrasts in Spirit Life. Price 30 cents. Postage 3 cents.

No. 3—Interviews With Spirits. Price 30 cents. Postage 4 cents.

No. 4—Out of the Depths Into the Light. Price 25 cents. Postage 2 cents.

No. 5—Golden Gleams From the Heavenly Light. Price 30 cents.

MISCELLANEOUS PUBLICATIONS.

The Historical Jesus and Mythical Christ. By Gerald Massey. 230 pages, 12 mo. Paper 50 cents. Postage 6 cents, Cloth 75 cents. Postage 8 cents.

Egypt the Mother, Rome the Father of Christianity. A telling extract from Gerald Massey's Historical Jesus and Mythical Christ. Price 10 cents.

Ed S. Wheeler in Spirit Life. Materialization, the True and False. Reincarnation and its Deceiving Spirit Advocates. The War of Wills in Spirit Life Over the Spread of Spiritualism on Earth as Seen by Ed S. Wheeler. Price 17 cents.

Elsie Ainslie, a Victim of Social Wrong. Price 15 cents. This is a fine Spiritual novel.

Evidences of a Future Life. By Captain H. H. Brown. Price 10 cents. Postage 1 cent.

The Science of Spirit Return. By Charles Dawbarn. Price 10 cents. Postage 1 cent.

Glimpses of Heaven. By Gilbert Haven. Price 20 cents. Postage 2 cents.

Appeal to the Methodists, by Gilbert Haven. Price 5 cents. Postage 1 cent.

Pathway of the Soul Through Form Life and Oriental Poems. Price 10 cents.

Death is Birth. By H. A. Budington. Price 10 cents. Postage 1 cent.

Man Makes His Body. By H. A. Budington. Price 10 cents. Postage 1 cent.

FARADAY PAMPHLETS.

No. 1—The Relation of the Spiritual to the Material Universe. The Law of Control. New edition, enlarged and revised by M. Faraday. Price 15 cents. Postage 1 cent.

No. 2—The Origin of Life, or Where Man Comes From. The Evolution of the Spirit From Matter Through Organic Processes, or How the Spirit Body Grows. New edition, enlarged and revised by M. Faraday. Price 10 cents. Postage 1 cent.

No. 3—The Development of the Spirit After Transition. The Origin of Religions, by M. Faraday. Price 10 cents. Postage 1 cent.

No. 4—The Process of Mental Action, or How We Think, by M. Faraday. Price 15 cents. Postage 2 cents.

No. 5—Jesus Christ a Fiction, Founded on the Life of Apollonius of Tyanna. The Pagan Priests of Rome in Secret Session. Startling Confession of Its Founders. Transcribed by M. Faraday. 208 pages. Price, board, 75 cents; paper, 50 cents. Postage 5 cents.

Rome, not Bethlehem, the Birthplace of Jesus. Extracts from No. 5. Price 10 cents.

Who Wrote the New Testament. Extract from No. 5. Price 10 cents.

No. 6—Obsession, or How the Evil Spirits Influenced Mortals. By M. Faraday; 23 pages. Price 10 cents. Postage 1 cent.

No. 7—Progression, or How a Spirit Advances in Spirit Life. The Evolution of Man. By M. Faraday; 35 pages. Price 15 cents. Postage 1 cent.

No. 8—Dissolution, or Physical Death. How Spirit Chemists Produce Materialization. By M. Faraday. Price 5 cents. Postage 1 cent.

No. 9—The Relations of Science to the Phenomena of Life. By M. Faraday. Price 10 cents. Postage 1 cent.

INTERVIEW WITH SPIRITS.

(By Spirit Samuel Bowles. Mrs. Carrie E. S. Twing, Medium.)

OUT OF THE DEPTHS INTO THE LIGHT.

(Samuel Bowles. Mrs. Carrie E. S. Twing, Medium.)

Price 25 cents. Postage 2 cents.

CONTRASTS IN SPIRIT LIFE.

Price 30 cents. Postage 3 cents.

—○—
TREE AND SERPENT WORSHIP.

Price 15 cents.

—○—
PROF. WILLIAM DENTON SPEAKS AGAIN.

(An Extract from "Rending the Vail." By Permission of J. H. Nixon,
Owner of Copyright.)

Price 15 cents. Postage 1 cent.

—○—
REVELATIONS FROM THE ETERNAL WORLD.

No. 1 contains revelations from the authors of the Hebrew system, in which the Angel of the Covenant, Abraham, Moses, Joshua, Samuel, David, Elijah, Jeremiah, and Daniel of the old dispensation, makes statements, with a conclusion by Josephus, the Jewish historian.

Price 20 cents. Postage 2 cents.

For Sale at the Office of A. A. FINCK & CO., Galveston, Texas.

