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OCTOBER, 1899.

# THE SERMON

A MONTHLY MAGAZINE  
DEVOTED TO . . . . .

The New Theology and  
Psychic Research.

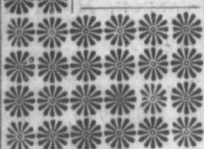
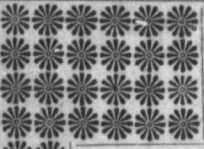
Edited by "Augustine."

*Leading Articles this Number :*

- Spiritualism the Religion of the Bible**, a Sermon by Rev. B. F. Austin, D.D.
- Bible Exigesis**—The Works of Darkness, by Rev. B. F. Austin, D.D.
- Editorial**—The Christian Guardian's Idea of Justice to Peretics—Dr. Workman and Other Victims of Intolerance.
- The Two Worlds**—A Poem by Rev. B. F. Austin.
- Original Accounts of Psychic Phenomena**—A Case of Forewarning by Andrew B. Davis, Winnipeg.
- Death**—A Brief Address, by Rev. B. F. Austin.

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Telepathy,  
Clairvoyance,  
Prayer,  
Prophecy,  
Pscography,  
and  
Psychic  
Phenomena.



# THE SERMON

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VOL. I.

TORONTO, CAN., OCTOBER, 1899.

No. 2.

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## SPIRITUALISM THE RELIGION OF THE BIBLE.

A SERMON PREACHED IN THE CONGREGATIONAL CHURCH, BRANDON, MAN., BY REV.  
B. F. AUSTIN, D.D., BY REQUEST, AUGUST, 1899.

"The word spoken by angels." Heb. ii: 2.

No question of our modern social life is engaging more attention on the part of public men than that of increased facilities of travel and communication. Improved conditions of communication between distant parts of the country and with foreign lands means not only increased commerce and wealth, but also general increase of knowledge and growth of intelligence on the part of the public.

Canadians, in common with all other loyal subjects of our gracious queen, rejoice that this age has witnessed the introduction of penny postage between all parts of the British Empire. All men interested in the extension of the boundaries of human knowledge and the progress of the race are rejoicing over the first successful attempts at wireless telegraphy, and undoubtedly ether vibration is the common principle underlying both wireless telegraphing and mental telegraphing.

These improved methods of communication between distant lands, partly in the physical and partly in the mental plane, lead very naturally to the question of possible communication between the mortal and the immortal plane, between men in the body and out of the body, between men in the material and men in the spiritual realms.

The question then arises: Has there been in the past such communication between

earth and heaven? If so, is such communication possible to-day? and what are the teachings of the bible on the subject? and what has human experience and human testimony to say on these questions?

Our theme implies that the teachings of the bible and of the Spiritual Philosophy on this subject are one and the same, and both, we maintain, are amply confirmed by testimony to-day which no unprejudiced mind can discard.

Before we proceed to state and support a series of propositions on this theme we shall make a few explanatory remarks upon Spiritualism and upon the Bible, defining our conception of the terms.

The Spiritual Philosophy stands opposed first and particularly to the materialistic view of nature. It asserts that spirit is the great underlying reality, not only in the world of thought, will and affection, but in the material realm itself. Matter is the shifting, evanescent and variable expression of underlying spirit reality. It stands opposed to the view that spirit is a product of matter organized or unorganized, or in any way dependent upon matter.

It asserts the conscious existence of the soul after death, and is therefore opposed to the nonsensical teaching of our Adventist friends in their doctrine of the sleep of the dead. (We do our Advent friends the

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justice to admit the scriptural character of their doctrine.)

It asserts that memory and affection survive the change called death, and that our loved and lost are not caged up in the narrow enclosure of the orthodox heaven, but in a world as real as our own, a counterpart of our own, and that, under the laws of spiritual attraction which bind together those of mutual affection and similar character, they are often near their friends in the flesh and eagerly desirous of communion.

It asserts—and this is the key-note of the Spiritual Philosophy—that friends in the spirit realm may, by the now generally recognized law of telepathy, which, undoubtedly, is the basis of language in the spirit realms, communicate with those who are sufficiently sensitive to receive these impressions from the finer spirit realms.

A few words now about the bible. In arguing that Spiritualism is the teaching of the bible we do not mean to imply that this bible teaching is an absolute authority. We wish to show those who regard the bible as an infallible authority, and its teachings beyond all questioning, that Spiritualism is abundantly supported from its pages.

For ourselves we regard the bible as a very useful collection of books when properly interpreted. It is a library abounding with spiritual ideas, containing lofty ethical teaching, much beautiful inspirational literature, and a vast amount of religious poetry, prophecy and history, peculiar to the Jewish people.

It is not in any proper sense "a book," but as its title implies should be called "the books." It is not a unit in its teachings either upon God, man, or nature. It is a vast collection of Jewish sacred literature, embracing much that is mythical, allegorical, and fabulous, along with the history of the Jews, and the poetry and prophecy of that nation.

Its books generally do not claim inspiration, and no unprejudiced reader in the light of present-day science can accept its stories of the creation of the world and man,

or even its history, as correct, much less infallibly inspired.

All this, we hold, is quite consistent with a higher appreciation of its great value ethically and its great value historically when we receive it as a mirror reflecting the religious ideas and concepts of earlier times.

We do not question the assertion that much of the literature of the bible is the product of inspiration. We fully recognize the inspirational element in its literature, and can hardly understand how intelligent men can fail to perceive in some of the Psalms and Prophets, and in some parts of the New Testament, clear proofs of inspiration. We do not, however, on this account regard those passages as infallible because inspired; much less do we accord inspiration and infallibility to those legends of the creation of the world and man, and fabulous accounts of the flood and Babel, etc., with which the bible literature is bestudded.

No phrase more fitly describes the portions of the bible which are the product of inspiration than Heb. II:2, "the word spoken by angels," it being understood that the angels are the spirits of departed men whose loftier and sublimer thought resulting from contact with the spirit realms has been poured into the current of human life through the sensitives (prophets) of past ages, and thus found its way into our bible. The bible, then, so far as it is the result of inspiration, is the "word spoken by angels."

We are now prepared for a series of propositions showing the relationship between the collection of sacred books called the Bible and the Spiritual Philosophy.

1. The Bible in many passages both of the Old and New Testaments, asserts intercourse between earth and heaven in the frequent appearance of angels to men, and conversation between angels and men. To deny this is to deny the Bible. In fact, the record of these angelic visits to earth and of the messages thus delivered and of the influence of the spirit world upon prophet and seer and apostle, makes up the substance of both Old and New Testaments. It is the heart of the Bible story.

In the eighteenth and nineteenth chapters of Genesis you have the record of the appearance of three angels to Abraham and two to Lot, and a detailed account of the conversation carried on between these two heavenly visitors and these two men. You have also the account of the remarkable dream of Jacob in which he saw the angels of God ascending and descending on a ladder whose top reached into heaven. It is, we know, quite a current and popular view to rank all dream experiences with the unsubstantial and fanciful, but students of psychic research know very well that in the condition of sleep the soul of man is more accessible to spirit impression and intercourse. Scripture abounds with illustrations of men and women warned in a dream which we must accept as illustrations of real intercourse between the human soul and the spirit world or deny the truth of the scriptural narrative. We have no hesitation, therefore, in ranking this dream of Jacob among the veritable cases of angelic visitation. Angels appeared to Moses, to Joshua, to the prophets and held conversations, delivered messages, declared judgments, and in a great variety of ways became the mouthpiece of the spirit world to man.

Nor are these appearances confined to the Old Testament. To Mary and Joseph, to Jesus, to Paul, to Peter, to John, and many others they came with words of warning, comfort, instruction and blessing. When evidence is so abundant and undeniable it is needless to multiply illustrations.

2. In many instances, if not in all, the angels whose appearances and communion with men are recorded in the Old and New Testaments were undoubtedly the spirits of departed human beings. This is a point of such value and importance that I shall feel justified in dwelling at some length upon it. Once established, it shows the Bible to be not only "the word spoken by angels," but also, so far as it is a product of inspiration, a book of spirit messages. My first point in establishing the above proposition is the fact that

(a) The terms "men" and "angels" are

used interchangeably in Scripture. The angels whose visits are recorded in Genesis xviii and xix chapters are spoken of as "angels" in some verses and also as "men" in others. The angel that appeared to the wife of Manoah is styled both an angel and a man of God. The angel that appeared to Joshua is also styled a man. This usage of the terms men and angels is characteristic of the scriptures generally.

(b) In several instances of recorded angelic visitation the angels represent themselves as former human inhabitants of this realm. A clear instance of this is the case of the angel that appeared to John in Patmos, Rev. xxii, 8: "And when I had heard and seen I fell down to worship at the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow servant and of thy brethren the prophets, and of them which keep the sayings of this book. Worship God." Here is a plain declaration of his humanity upon the part of the angel so glorious in his appearance that John mistook him for the Deity.

(c) The language, conduct, and manifest sympathy of these angelic visitors with human life and its human interests proves conclusively that the angels are the spirits of men who formerly dwelt in this realm. They appeared in human form, they spoke our language, they ate our food, they showed interest in human affairs, they punished crime and rewarded virtue, they entered sympathetically into the thoughts and lives of men to whom they ministered, and thus showed they were of our kin. Sympathy is only begotten of fellow suffering. It is not something that can be assumed or learned from books. It implies common experiences, and thus, when manifested by the angels, shows common origin.

These facts amply justify the conclusion that the angels are the spirits of departed human beings. The far-reaching consequences of this conclusion will be apparent to every thoughtful person in regard to the scriptures themselves and in regard to the possibility of spirit return.



3. The prophet of the Old Testament, the apostle of the New Testament, and the psychic (or medium or sensitive) of to-day are of one class. This of course will be ridiculed by the orthodox shallow-brain who has been taught to exalt the prophets and apostles of former days to a position where they become the mouthpiece of Deity and to ignore or discredit the wonderful psychical manifestations of his own day. But the truth is gradually forcing its way into the minds of thoughtful men that the prophets and apostles were men of like passions with ourselves, subject to all the infirmities of humanity, and neither better nor worse than the rest of men because of the marvellous psychic powers nature had conferred upon them, or they had acquired by cultivation. The above proposition we regard as the key to correct Bible interpretation. It is worth more than a stock of ordinary commentaries. It is a key that unlocks not only the Bible narrative but one that explains nearly all the anomalous characters of human history. Take, in passing, Socrates and Joan of Arc for example. Both were psychics, being clairaudient, and as truly directed through spirit communion as was Ezekiel or Paul or John.

It will be evident to any one who studies the gifts, character and work of the prophets, apostles and psychics that they form one class.

The distinctive character of all three classes we have alluded to seems to have been a natural endowment of soul power which enlarged in most cases by diligent cultivation and development, brought them into touch with the spirit realm about them and made intercourse possible between men and angels.

The natural gift was the basis of their character. Hence they were always chosen men. The priests of former times took office by virtue of their descent, but not so the prophets. Prophets, apostles, psychics, like poets, are born, not made. Jesus selected his apostles and selected only men who were sensitives or capable of development as such.

The means of development in all the ages has been the same. Among these may be mentioned careful attention to diet, fasting, and prayer, dwelling in solitude, intercourse with nature, waiting upon God, (the spirit world) in private, waiting in select company of congenial friends (schools of the prophets-apostles and early Christians at Pentecost) of one accord and of one mind.

Not only was the natural gift the same and the means of development, but the manifestation of psychic power in prophet, apostle, and psychic, have been the same in all ages.

Time forbids much enlargement, but let me call attention to a few of these manifestations—one and the same in all ages and all lands.

(a) In presence of this class angels have been enabled to appear in bodily form, and demonstrate their presence to the sight and touch and hearing of those present. Compare scriptural materializations with those which are witnessed every week in the presence of Mr. Winans, Mrs. Williams, and others.

(b) In presence of others materializations are not witnessed, but spirit voices are heard by all present. The phenomena witnessed in the presence of Mrs. Wreidt of Detroit may be compared with the trumpet voices of the Old Testament economy.

(c) Others of the psychic class hear voices themselves not heard by others present (clairaudience.) The voice heard by Samuel and by Paul may be compared with similar phenomena in the case of multitudes of clairaudient sensitives to-day.

(d) Others again possessed the clear vision ("discernment of spirits") and saw the spirit realm about them and its inhabitants. Clairvoyants of to-day see and describe so perfectly the departed friends of strangers when meeting them for the first time that multitudes are converted every year by these spirit readings. Miss Maggie Gaule, converted to the philosophy from the Roman Catholic faith, is a wonderful discerner of spirits.

(e) In presence of others writing takes place without contact and under strictest test conditions as testified to by Dr. Joseph Cook. (See *Scientific Basis of Spiritualism*, by Epe's Sargent.) This psychography took place in presence of a multitude on Belshazzar's palace walls, some psychic being present, and occurs every day under strictest test conditions in the presence of our modern psychics. Thousands receive these spirit messages every year in the presence of Mr. Keeler, Miss Bangs, and many others.

4. There is not a form of spirit presence and power recorded in the Old and New Testament scriptures which is not duplicated in our own day spirit manifestations, nor is there a miraculous gift possessed by prophet or apostle which is not possessed and exercised by the psychic of to-day.

What has former ages in the way of angelic visits, messages, aids, and in the way of spiritual gifts to prophet or apostle which our age does not possess? Nothing, absolutely nothing. Prophets, apostles and psychics alike in all ages have had their trances, visions, angelic visitations, heard voices, have seen spirit forms, and been able by spirit power to speak thoughts not their own, sometimes in a language not their own; to heal the sick, raise the so-called dead, resist the action of fire, poison and disease, and, in short, have been the revealers and demonstrators of the spirit realm to man.

What, then, is the Bible? A collection of spirit messages so far as it is anything more than an ordinary book. It is a collection of the sacred books peculiar to the Jewish people, made by church authority, and, as George Adam Smith in his recent address to the Yale College divinity students declared, the church of to-day has as much right, authority and inspiration to make a canon to-day as it had in days gone by. That is, the church could by vote leave out some books now in the canon and put in others. If such a revision is made I vote for inserting Tennyson's "In Memoriam," even if we have to omit Chronicles and Solomon's Songs.

What is the practical lesson for us?

Understand, appreciate and use the psychic gifts of this age. Let the dead past bury its dead. Inspiration, prophecy, gifts of healing, the communion of saints in both realms, are blessed, present-day facts and experiences. Why over-glorify the past and rob the present of its superior glory and privilege? Let us wake to the thought of the divinity within us and of the glorious possibilities of the present age.

"Is God asleep that He should cease to be  
All that He was to prophets of the past;  
All that He was to hero-souls who clad  
Their sun-bright minds in adamant mail  
Of constancy, and walked the world with  
Him,  
And spake with His deep music on their  
tongue,  
And acted with His pulse within the heart,  
And died, or seemed to outward sense to die,  
Vanishing in light, as if the sun  
Gathered its image back into itself?  
Is God less real now than when He sang  
And smote with His right hand the harp of  
space,  
And all the stars, from His electric breath,  
In golden galaxies of harmony,  
Went choiring out, heart-flushed from Him?"

The following is a beautiful tribute by the late Robert G. Ingersoll to the laugh of a child:

"No day can be so holy but the laugh of a child will make it holier still. Strike with hand of fire, oh weird musician, thy harp strung with Appollo's golden hair. Fill the vast cathedral aisles with symphonies sweet and dim, deft touches of the organ's keys. Blow, bugler, blow, until thy silver notes do touch and kiss the moonlight waves that charm lovers wandering over hills vine clad. Yet know ye that your music is discord as compared to the laugh of a child—that laugh that marks the boundary line between the beasts and men, and every wayward wave of which doth drown some fretful fiend of care. Oh, laughter, rose-lipped daughter of joy, there are enough dimples in thy cheeks to catch and hold and glorify all the tears of grief."

# Bible Exigesis.

## THE WORKS OF DARKNESS.

One favorite method of discrediting the phenomena of Spiritualism is to represent it as coveting the darkness rather than the light, because, it is said, it is the work of fraud and artifice rather than, as it claims to be, the result of psychic power and the proof of spirit return.

Very often the miracles of the Bible are set forth as "works of the day" and "of the light," and the phenomena of Spiritualism is all classed as "works of darkness," and "of the night." But our opponents in such representations are, as usual, quite unfair and disregarding of the facts in the case.

1. Most of the convincing phenomena of Spiritualism is in the light.

Trance speaking, psychometric readings, pycography, clairvoyant delineations, and much of the remarkable physical manifestations occur in the light of day or in gas light quite sufficient to show its genuine character. Even the most remarkable of all manifestations of spirit presence, materialization, generally occurs in subdued light, and often in light sufficient to make deception an impossibility.

It should be remembered that there is but one author for light and darkness, and each condition, the positive and negative, is equally necessary to nature's operations. Germination takes place in the dark, and plant and animal alike require the darkness as well as the light for their development. Many of the finest results in art are only possible through the negative conditions of darkness, as every photographer can testify.

2. Most of the remarkable Bible miracles occurred in the darkness of the night. Space forbids anything like an exhaustive survey, but the following are fair samples of the Bible miracles:—

1. The Lord appeared to Isaac in the night. (Gen. xxvi: 24.)

2. God wrestled with Jacob in the night. (Gen. xxxii: 24-30.)
3. God communed with Jacob in the night. (Gen. xlvi: 2.)
4. In the night God sent quails and manna. (Exodus xvi: 13-15.)
5. God communicated with Balaam in the night. (Num. xxii.)
6. God talked with Solomon in the night. (II Chron. xvii.)
7. The wonderful divine revelation to Daniel was in the night. (Dan. i: 19.)
8. The Red Sea was divided at night. (Exod. iv.)
9. Job represents God as communing with men in the night. (Job xxxiii: 14-16.)
10. Peter was liberated from prison in the night. (Acts xii: 6-11.)
11. The Lord conversed with Paul in the night. (Acts xxiii: 11.)
12. Paul got a divine revelation while on shipboard in the night season; Jesus and his three chosen apostles (psychics) had communion with Moses and Elijah in the night; it was in the night Jesus appeared to his disciples after his resurrection, when they were gathered in the room and the door shut for "fear of the Jews."

B. F. AUSTIN.

—A disorderly thought in our being does what a disorderly person would do in our house if we invited him to come and live with us.

—When mankind have grown to the soul consciousness, then soul force will do the labor of the world, for the soul will then control the material. In that time matter shall obey the fiat of man's will. He will order the world to his liking; but his liking will be for the good only, because until goodness reigns supreme in man, the soul consciousness is not reached. The earth is the training school for Immortality. Mortal man is but the embryotic state. Limitation belongs to the embryo, and not until mankind are born from the womb of slavish passions and sensualities can they comprehend the Almighty.—L.A.M.

# THE SERMON

A Monthly Magazine, devoted to the New Theology and Psychic Research.

EDITED BY "AUGUSTINE."

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TORONTO, OCTOBER 1, 1899.

## THE CHRISTIAN GUARDIAN'S IDEA OF JUSTICE TO HERETICS.

In an August number of *The Christian Guardian*, of Toronto, official organ of the Methodist Church of Canada, in an editorial, appeared the charge that I had had the "audacity" to claim Dr. Joseph Cook as a fellow believer in Spiritualism, and immediately following appears a statement of Dr. Joseph Cook disavowing a belief in Spiritualism. A similar statement appeared about the same time and accompanied by the same disavowal of Dr. Cook, in the *Toronto Globe*.

As I had never claimed Dr. Cook as a believer in spirit return, and as I had taken special pains in my defence at the Windsor Conference to class Dr. Cook with orthodox Christians, alluding to him as an "orthodox of the orthodox," a "champion of orthodoxy," I at once wrote a letter denying the charge of misrepresentation of Dr. Cook and sent it by messenger to the *Guardian* office. A similar letter was posted to the *Globe* and appeared shortly afterwards in its columns.

In both of these letters I explained clearly the use made of Dr. Cook's name in establishing the existence of genuine psychic phenomena upon which Spiritualists base their explanatory theory of spirit return. As every novice in psychic research knows well, there are two distinct questions presented to every investigator: First, Are there any genuine phenomena, and, second, what is the cause of such genuine phenomena, if genuine phenomena there be?

Dr. Joseph Cook had been, as every

reader of the literature of this subject knows well, an investigator of the psychic phenomena, and had certified to his experiments, and as far as testimony can go, had shown there was genuine phenomena, but had never adopted the theory of spirit return as its explanation, and consequently could not be called a Spiritualist.

The *Guardian* kept the letter a month and then, at my request, returned it, thus refusing me space to deny the false allegation and to explain to its readers the use I had made of Dr. Cook's name, and to show, as my letter would have shown, ample justification for the use I had made of Dr. Cook's name in connection with the investigation of the phenomena.

The following is the letter which *The Guardian* refused admission to its columns:

### REV. JOSEPH COOK AND SPIRITUALISM.

To the Editor of *The Christian Guardian*:

Dear Sir.—In your last issue, under the heading "Rev. Joseph Cook not a Spiritualist," you say: "Some time ago Rev. B. F. Austin had the audacity to use the distinguished name of Rev. Joseph Cook as a companion in the belief of Spiritualism."

This statement is simply untrue. I have never alluded to Rev. Joseph Cook as a Spiritualist. The galaxy of distinguished men in science, art, letters and divinity who accept the philosophy of Spiritualism does not need any forcible additions from the ranks of those who have never accepted it.

The only reference I have ever made to Dr. Cook in this connection is to the effect that he had investigated the phenomena of Spiritualism and found and attested it genuine—that is, neither the result of fraud or artifice nor explainable by known law. This is quite a different thing, as any one can readily see, from an acceptance of the theory of Spiritualism, which assigns these phenomena to spirit intelligences of the so-called dead. Many, like Thomson Jay Hudson and Dr. Joseph Cook, declare the genuineness of the phenomena, but either leave it unexplained or attempt an explana-



tion on some other theory than that of spirit return.

That Dr. Cook has investigated and attested the phenomena, is quite evident from the following statement of an experiment in which he participated in Boston as early as March, 1880 :

REPORT OF THE OBSERVERS OF THE SARGENT  
EXPERIMENT IN PSYCOGRAPHY IN BOSTON.

At the house of Epes Sargent on the evening of Saturday, March 13th, the undersigned saw two already clean slates placed face to face with a bit of pencil between them. We all held our hands clasped around the edges of the two slates. The hands of Mr. Watkins, the psychic, also clasped the slates. In this position we all distinctly heard the pencil moving, and on opening the slates found an intelligent message in a strong masculine hand in answer to a question asked by one of the company. Afterwards two slates were clasped together by strong brass fixtures, and held at arm's length by Mr. Cook, while the rest of the company and the psychic had their hands in full view on the table. After a moment of waiting the slates were opened, and a message in a feminine hand was found on one of the inner surfaces.

We cannot apply to these facts any theory of fraud, and we do not see how the writing can be explained unless matter, in the slate pencil, was moved without contact.

F. E. BUNDY, M.D.      EPES SARGENT,  
JOHN C. KENNEY,      HENRY G. WHITE.  
                                JOSEPH COOK.

Boston, March 13th, 1880.

The above extract is taken from "The Scientific Basis of Spiritualism" by Epes Sargent, page 35. On page 31-35 of the same work is a more detailed account by Dr. Cook of the same experiment, showing that some of the messages were in answer to his questions, and signed by names of members of his family.

Dr. Cook is at liberty to accept or not the spiritual theory in explanation of this genuine phenomena, as his judgment or inclination may dictate. Without this theory, however, he offers no rational explanation of the phenomena, since the "psychic force" to which he refers in his lectures can hardly be regarded as an intelligible explanation,

as "force," devoid of or disconnected with intelligence, could never frame "an intelligent message in answer to a question, and this "intelligence" framing the message was evidently not that of any of the sitters.

There is scarcely occasion for using opprobrious epithets toward those whose only crime seems to be the seeking of a rational and scriptural interpretation of phenomena admittedly genuine, and it may be questioned if Dr. Cook makes the best and most charitable use of his scriptural knowledge when he connects the name of a vile woman with a philosophy which millions of his countrymen, many of them as sincere, intelligent, and truth-loving as himself, regard as the only consistent interpretation of man, of nature, and the Bible itself.

B. F. AUSTIN.

Toronto, Aug. 24th, 1899.

Then in a subsequent issue appeared an editorial statement which gives as sole justification of its original charge an extract from a sermon published in "The Light of Truth," Columbus, Ohio, in which occurs this statement regarding Dr. Cook: "The man who believes that Alfred Russell Wallace, Sir William Crookes, C. F. Zollner, of Germany; Epes Sargent, Dr. George Sexton, Dr. Joseph Cook, Dr. Minot Savage, and the great host of scientists, divines, authors, and brilliant men and women who have in some cases spent a quarter of a century in scientific investigation, that all these are either fools or insane, or dupes of sleight of hand, that man displays not the faith that removes mountains, but the credulity that swallows them."

Now, on the above we have to remark:

1. The original charge was that I claimed Dr. Joseph Cook as a fellow believer in Spiritualism.
2. The sole proof given by this Christian organ after four weeks incubation, is an extract in which I declare in effect that Dr. Cook, Dr. Sexton, Dr. Savage, and other great men could not be deceived by sleight-of-hand performances.
3. The extract from the sermon implies nothing more than that Dr. Cook and others

had been investigators, and had testified to genuine phenomena, but says not a word nor does it imply in any way the adoption of the theory of spirit return, in explanation of such phenomena. Thousands believe in the genuineness of the phenomena who do not explain it at all, or attempt some other line of explanation than that of spirit return.

4. The charge is, therefore, clearly not sustained by the quotation, and the Guardian stands convicted of having made a false charge against an opponent, and then of refusing for a month to retract, explain or defend its course, or allow the man it has wronged to do so, and then offers in lame apology, after a month of waiting a passage from a sermon which proves, not that Joseph Cook was claimed as a believer in Spiritualism, but simply that Joseph Cook was claimed as an investigator who could not be deceived as to the reality of the phenomena he witnessed.

It is true a note from the Christian Guardian office explained the cause of the delay in making any explanation or retraction or even allusion to the question, and it was to the effect that the writer of the editorial was "looking up the evidence" upon which the charge was based. One would think it more consistent with Christian justice and charity for a great religious paper to spend a month in looking up the evidence before making an unjust charge, than to make the charge first and look up the evidence afterwards.

Again it might be supposed that a great religious organ like the Guardian, backed by the sentiment and support of the great Methodist body, in opening its editorial artillery upon a lone heretic, just expelled from its ministry, might be magnanimous enough to afford him a small space for reply to its charges. But no! For such justice one must appeal to a secular paper like the Globe.

Meeting a prominent Methodist minister in Toronto on the corner of Yonge and King streets after my reply had been pigeon-holed for a fortnight in the Guardian office, I said to him, contrasting the fair and

manly action of the Globe in giving me at once admission to its columns with the Guardian's refusal, "Why is it that an opponent cannot get as fair and generous treatment from a religious paper as from a secular one?" "I don't know why," he replied, "but I know you cannot. Probably it is because there is less bigotry and sectarianism in the secular journals."

The question, then, why the Guardian would not allow a reply to a misrepresentation of myself to appear in its columns while the Globe would is an interesting psychological study.

We don't pretend to infallibility, but we make this suggestion: The Guardian refuses admission of the reply to its columns because it knows that that reply would leave the original charge without justification, and prefers to continue its misrepresentation of myself through its columns to allowing me to use them to justify from Dr. Cook's own words the use I have made of his name in connection with psychic research.

The Guardian evidently does not wish its readers to know that Dr. Cook has attached his signature to a statement certifying the genuineness of a slate-writing experiment. It takes a long time even among good people to dispel the notion that ignorance is the mother of devotion.

B. F. AUSTIN.

Dr. Austin has preached in Winnipeg, Brandon, and other places since the June conference by special request, and is expected to preach in Virden shortly. Everywhere he finds ministers and people anxious to learn about New Theology and Psychic Research.

Giles B. Stebbins, a veteran 82 years young, writes us from Detroit a most encouraging letter and suggests a pamphlet giving the views of Wesley, Clark, Mrs. Fletcher, and others on Spiritualism. An excellent suggestion—one that occurred to us (probably by telepathy)—and we hope to see it materialize at an early date.

## DR. WORKMAN AND OTHER VICTIMS OF INTOLERANCE.

The recent abortive attempt of the Bay of Quinte Conference to express through its own committee a conviction of its belief in the thorough orthodoxy of Dr. Workman, and the decision of the Court of Appeals sustaining Dr. Carman in throwing out the Committee's report, has again called attention to the case of a gentleman and a scholar who is as truly a victim of narrow intolerance and bigotry as were any who suffered under the Spanish Inquisition. It is true the thumb-screw and the rack and the dungeon are no longer in fashion, thanks to the school and the printing press, but the spirit of intolerance and bitter opposition to new thought is ever the same and the effect in blasting the reputation and career of its victims, is scarcely less effective and cruel.

Here is a man of whose scholarly attainments there is no doubt, of whose honor and honesty there is not a question, of whose lofty character and special fitness there is not a suspicion, who has given the prime of his life to fitting himself as a teacher of Hebrew and Oriental Literature, thrown out of position, his reputation and soundness as a teacher attacked in conference and church papers by men high in position, and so thoroughly blasted that the College Board felt obliged to dismiss him, and no important pulpit dare invite him, and he lies like a noble vessel stranded on the rocky shores of bigotry! And for what?

For daring to put his own construction on the facts he has gathered, for setting old truths in a new light, for outgrowing the ideas of past ages, for, in short, daring to be a man and think his own thoughts rather than a parrot to repeat the thoughts of an ignorant past! And the refinement of cruelty is seen in the fact that no church trial has been required, no heresy charges made and sustained, no fair, face-to-face combat invoked—simply conference addresses and leading editorials marshalling against him the narrow spirit of sectarian

intolerance, and stirring up the hoi polloi with the shibboleth of a denomination, and frantic appeals that "the ark is in danger!" Without a doubt all this has been done in a truly legal and disciplinary way, and Dr. Workman has the sublime satisfaction of knowing that his reputation as a teacher was murdered in a truly methodistic and orthodox manner. But there are weightier matters in the moral universe than the rules of the discipline.

A somewhat similar case was that of the distinguished Prof. Winchell, who was appointed to the chair of Geology in Vanderbilt University, controlled by the Methodist body and presided over by Bishop McIntyre. Of Alexander Winchell, LL.D., the whole scientific world knows as an eminent scientist, a polished writer and lecturer, and the author of works that will give him a permanent place among the great scholars of our age. That the lectures at Vanderbilt University were learned, attractive, and stimulating, even his enemies were forced to admit. But he was soon found to believe that there had been men earlier than the period assigned to Adam and Eve, and that all the race are not descended from a single pair. He tried most earnestly to reconcile science and scripture, yet he was now treated by a Methodist Episcopal bishop in Tennessee just as, two centuries before, La Peyrere had been treated, for a similar effort, by a Roman Catholic vicar-general in Belgium. The publication of a series of articles by Dr. Winchell in a Northern newspaper at its own request, brought matters to a climax—for the articles having fallen under the notice of a leading Southwestern organ of the denomination controlling Vanderbilt University, the result was a most bitter denunciation of Prof. Winchell and his views. Shortly afterwards the Professor was told by Bishop McIntyre that "our people are of opinion that such views are contrary to the plan of redemption," and was requested by the bishop to quietly resign his chair. To this the professor made the fitting reply. "If the board of trustees have the manliness

to dismiss me for cause, and declare the cause, I prefer that they should do it. No power on earth could persuade me to resign."

"We do not propose," said the Bishop, with quiet, gratuitous suggestiveness, "to treat you as the Inquisition treated Galileo."

"But what you propose is the same thing," rejoined Tr. Winchell. "It is ecclesiastical proscription for an opinion which must be settled by scientific evidence."

Twenty-four hours later Dr. Winchell was informed that his chair had been abolished, and its duties, with its salary, added to those of a colleague; the public were given to understand that the reasons were purely economic; the banished scholar was heaped with official compliments, evidently in hope that he would keep silence.

The State University of Michigan at once recalled Dr. Winchell to his former professorship and maintained him in that position, where, unhampered, he uttered his views in the presence of the largest body of students on the continent.

In a similar manner Prof. Woodrow was at last driven from the professor's chair of Natural Science in the Presbyterian college at Columbia, S. C., because he adopted the evolution theory. He, however, suffered little, as a chair was open to him in the University of South Carolina in the same city, and the only effect his expulsion had upon him was higher position, deeper respect, wider reputation.

In like manner Prof. Toy was driven out from his chair of teaching in Louisville under ecclesiastical control, only to find a more influential chair at Harvard University. Prof. Robertson Smith likewise was driven out of Edinburg, and received into a more influential professorship at Cambridge.

The circumstances in all these cases are largely similar, and the spirit one and the same. On one side we have a body of older theologians who since their youth have learned nothing and forgotten nothing, sundry professors who do not wish to re-write their lectures, and a mass of unthinking ecclesiastics of little or no import-

ance save in making up a retrograde majority. On the other side we have the thinking, open-minded, devoted men who have listened to the revelations of their own time, and who are thinking out the world's future thought. So Dr. Workman need not be discouraged. He has the brain and heart of the church with him even in his ostracism, and the future belongs to him and not to his opponents.

As a distinguished author and scientist has recently declared: "In withstanding the march of scientific truth any conference, synod, board of commissioners, board of trustees, or faculty, is but a nest of field mice in the path of a steam plow."

AUGUSTINE.

### THE TWO WORLDS.

BY B. F. AUSTIN,

Oh, the world without lies cold and dead,  
And its wintry winds are sighing;  
'Neath wreaths of snow, in graves below,  
My loved and my lost are lying;  
While the cloudy sky seems hurrying by,  
And the light of day is dying.

The world within is a vernal land,  
Its zephyrs are perfume-laden;  
The bloom of flowers makes sweet the hours  
For the youth and lovely maiden;  
And song and play fill the livelong day  
For the hearts once heavy-laden.

Oh, this house within is beautiful  
And I keep it pure, though lowly;  
A place of rest for the wearied breast,  
A temple of praise and holy;  
And when storm and shout are heard without  
I rest in my temple lowly.

I close the gate of this inner world,  
And shut out earth's din and sorrow;  
The loved of past days are welcome always,  
They live in this world of to-morrow,  
And loved ones I greet in communion sweet,  
Whom I lost in pain and sorrow.

The friends I lost in the world without  
I find in the world of spirit,  
Made clear and bright in the clearer light  
Of the realm which we inherit;  
And the soul of things, less their coverings,  
I find in this world of spirit.



## Original Accounts of



## Psychic Phenomena.

## A CASE OF FOREWARNING.

BY ANDREW B. DAVIS, WINNIPEG, MAN.

At the time of this experience I had only been investigating Spiritualism two months. I had been employed as fitter's helper in the Canadian Pacific machine shops here, but was moved temporarily to night work. While sleeping on Wednesday afternoon I was unaccountably awakened to find my right arm shaking so violently that I could not stop it. I had been sitting for development and received some messages before. I got up and secured pen and paper, and my hand started writing at once, and wrote out the following singular message:

"You will not work to-night. Beware of boiler explosion Thursday morning. 241 first pit."

I was not requested to work on Wednesday night. On Thursday morning I told this circumstance to James Worseley, now at Lacombe, Pleasant Valley, near Edmonton, Alberta. Mr. Worseley had instructed me in the truths of Spiritualism, and can vouch for the truth of this story.

I started work in the first pit on an engine lit up, unmindful at the time of the warning. Going up into the cab to work I noticed the hand on the gauge glass was round as far as it would go. Every stay-bolt and rivet was leaking. Another man noticed this and said to me, "For God's sake dump the fire." I could not, as there was four feet of wood and coal mixed. The pops were screwed down at the time. I was left alone, and I then remembered the writing of the afternoon before. The only thing I could do was to open the siphon valve and run a big risk—which I did, and as good luck would have it, everything passed off all right. It was eight minutes before the steam gauge left the 200 lbs. pressure after opening the valve. At first I supposed the 241 referred to the number of the engine, but that was not the number, and a subsequent message through my hand explained that there was a pressure of 241 lbs. of steam at that time. My wife can corroborate the story of these messages.

## DEATH.

BRIEF ADDRESS BY DR. AUSTIN AT THE FUNERAL OF MR. CARPENTER AT CASSADAGA LAKE AUGUST 26, 1899.

Oh, blessed, blessed Death—maligned, misrepresented, and misunderstood, and called the fruit of disobedience, the penalty of sin, the cruel and relentless foe of man—and yet thou art the daughter of God, nature's own child, the blessed messenger to usher the tired, weary, and the sad and sick into the realms of rest and everlasting peace. Thou comest not with cruel dart or sharpened cycle, but as an angel of light and life, and with thy loving fingers thou touchest the wearied eye-lids and they close in quiet sleep as close the flowers when the night steals on. Thou touchest with thy soft and motherly hands the wearied limbs of toil and the bent and aching frame of the toiler rests calmly 'neath the trailing vine and the falling leaves.

Thou comest like blessed sleep to those who feel the cruel stings of enmity, the darts of persecution and the pangs of sorrow, and at thy gentle touch the senses are closed to all the noise and babble and disturbing sounds of human strife.

Oh, blessed, blessed death!—thou givest a thousand fold in blessing for every gift thou takest from us. Oh, wonderful transformation! Oh, blessed transition! Oh, marvellous opening of the dull and sluggish senses of the earth-life, for at thy touch the golden gates of Paradise are opened and spiritual vision of the life immortal bursts in one flood of glory on the soul. Each sense, attuned to heaven's higher harmony, enraptured with the sights and sounds and ecstasies of heaven, revels in delights unknown to earth.

Thy real name, oh Death, is Life, for life abundant, joyous, and supernal, thou givest when the weary tasks of earthly toil are ended. Thy real name, oh, Death, is Birth, for while attending angels wait and watch, thou loosest the ties that bind the soul to aches and pains and earthly limitations, and usherest the new-born spirit into realms of light where friends long lost receive in joyous welcome and angel choirs announce a soul translated, a spirit redeemed from earthly limitations, and heaven's harmony breaks forth in one united chorus of joy and sings

"There is no death!"

## OUR BOOK TABLE.

JESUS, MAN, MEDIUM, MARTYR, by Dr. J. M. Peebles, of Battle Creek, Mich.

This book reached my office during my absence, and I have had no opportunity to examine it. Judging by the reviews and the controversies springing out of its publication, it must be one of the remarkable books of the hour. The venerable author is known and admired on all continents for his able and fearless advocacy of the Spiritual Philosophy. A battle of the giants is now raging in the columns of "The Progressive Thinker" between the author and Moses Hull—not on the main teachings of the work, but rather on its style and treatment of opposing views. Where two such athletes are engaged in logomachy it is safer for children to climb the fence and not appear in the arena until one receives a decisive blow. We, therefore, take up a strong, safe position on the fence for the present. By and by we shall courageously enter the arena and help swell the note of triumph for one side or the other.

ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM, by Moses Hull, 359 Normal av., Buffalo, N.Y.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to over five hundred places in the bible where Spiritualism is proved or implied, and exhibits the bible in a new light. Besides this it contains a brief sketch of what is known of the origin of the books of the bible. Ministers, doctors, lawyers, judges, congressmen and senators read and grow enthusiastic over this book. This Encyclopedia will work a revolution in biblical interpretation. Price, postpaid, \$1.

CULTIVATION OF PERSONAL MAGNETISM, by Leroy Berrier.

This is a highly suggestive and useful work, and especially useful to those who have been awakened to the privilege and duty of cultivating the soul power within

them. The chapters on Personal Magnetism, Magnetic Control, Waste of Personal Magnetism, Magnetic Influence, are especially useful and instructive, and the exercises in Chest Culture, Respiratory Gymnastics, and Nervo-Muscular Culture, will be found highly beneficial to all who have the strength of will to carry them out. The work is thoroughly in line with the New Thought of our age and in harmony with Spiritual Philosophy. Price, in cloth, \$1. It may be had by addressing the author at Minneapolis, Minn., or ordered through this office.

We have received the following exchanges: "The Realm," "The Social Crusader," "The Banner of Light," "The Light of Truth," "The Progressive Thinker," "The World's Advance Thought."

In an able article setting forth the monstrous iniquity of enforced maternity, "Shafts," London, Eng., says: A coerced maternity is a crime against the child, whose first right is to be 'well born,' and no child born of compelled motherhood can be well born. The offspring of uncontrolled and selfish lust on the one side and abject submissiveness on the other is ill-born, no matter upon what external prosperity it may be ushered."

—Little Leo Brett, twelve years old, son of Dr. Frank W. Brett, South Braintree, Mass., can see into the human body as well as other people can see the surface of the body. His father uses his marvellous power in diagnosing disease. He can describe the exact appearance of any organ in the body, so that his father knows just what the trouble is. What next? As this method of diagnosing disease is not taught in the medical colleges, shouldn't the boy be arrested and charged with something or other?—Positive Thought.

# A Grateful Woman!

## Says Dr. Williams' Pink Pills Saved Her Life.

CONFINED TO BED FOR MORE THAN A MONTH, AND WHOLLY UNABLE TO MOVE—FOOD HAD TO BE ADMINISTERED TO HER AS TO A CHILD—THANKFUL WORDS OF PRAISE.

Mrs. Wm. Doxtater, whose husband works on the Rathbun farm, Deseronto, is well known in the town and surrounding country, her home having always been in this vicinity. Mrs. Doxtater has passed through a more than usually trying illness, and as it was said she ascribed her cure to the use of Dr. Williams' Pink Pills, a reporter of the Tribune was sent to investigate the case. It appears that Mrs. Doxtater's illness dates from the birth of a child on Feb. 15, 1899, when the attending physicians found it necessary to administer chloroform. The shock was greater than she could stand, and the result was partial paralysis, during which her life was despaired of. Mrs. Doxtater gives the particulars as follows: "Previous to the birth of my child I had enjoyed very good health, but following this my health gave way entirely. I was in bed for over a month, and had two doctors attending me. I was so weak that I could not turn myself in bed and had to be moved like a child. The little nourishment I took had to be administered by my friends. During this time I suffered great pain, especially in the hip joints, and one side was paralyzed from the shoulder to the foot. The doctors could not tell me what my trouble was, and the medicine they gave me did me no good. I became despondent, and thought I would surely die.

I got into a highly nervous condition, and sleep was almost impossible. Just as I would fall asleep I would start up as though in a fright. This was the state of affairs when a friend advised me to try Dr. Williams' Pink Pills, and I can never tell how thankful I am that I took that advice. After I had used the third box I was able to leave my bed and move around the house a little. By the time I had used six boxes I had gained greatly in strength, and was able to do my own housework. I could eat my meals with relish. I sleep and am still constantly gaining in strength. My friends were surprised at my speedy recovery after beginning the use of Dr. Williams' Pink Pills, and I believe that but for them I would not be alive to-day. I will be glad if my testimony is the means of pointing some other sufferers to the road to health."

People who are run down, weak or nervous will find renewed health and strength through the use of Dr. Williams' Pink Pills. They enrich and build up the blood and stimulate tired and jaded nerves. Substitutes should always be refused, as they never cured anyone. The genuine pills may be had from all dealers in medicines, or from the Dr. Williams Medicine Company, Brockville, Ont., at 50 cents a box, or six boxes for \$2.50.

**PUBLISHER'S DEPARTMENT.**

We have drawn so close to the 1,500 pledges asked for and have learned of so many more at work on uncompleted lists, that we start publication this month.

We want every one to lend a hand and help on the good work of swelling our subscription list until we have 3,000 regular subscribers. Then we have something real good to announce to all our friends.

A sample copy of this number of THE SERMON is sent out to a large number of professional men and others, with the hope that its pages may interest them and lead to their becoming regular subscribers. It is also sent to a number known to be interested in psychic studies, and it is hoped we may not only receive their personal subscriptions, but a list of subscribers from each. Any one sending four new subscribers accompanied by the cash will receive their own subscription for one year free.

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4. THE DEVIL AND THE ADVENTISTS, by Rev. Moses Hull.
5. WHO ARE THESE SPIRITUALISTS? by Dr. J. M. Peebles.
6. PRACTICAL GUIDE TO THE INVESTIGATION OF SPIRITUALISM, by Geo. F. Walrond.

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We are frequently asked how many Spiritualists there are in Canada, and of course it is impossible to reply definitely. It is quite certain, however, that the number runs into thousands. Large numbers are found in the membership of all the evangelical churches, and among the ministry not a few both in the Dominion and the United States are believers in spirit return and manifestation. Most of both these

classes, for prudential reasons, keep this article of their new-written creed to themselves. Large numbers, however, are regular attendants at spirit circles, and recognized everywhere as believers in the Spiritual Philosophy.

We purpose, with the aid of our friends, to secure more definite information on this subject, and will be specially obliged to any friends sending in lists of Spiritualists from any town or village of our Dominion.

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