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The Notorious "Blue Book" Carefully and Ably Analyzed.

It Is Not An Imaginary Book.

The Blue Book is claimed to be a compilation to deceive the public. Its existence has been known for years by prominent Spiritualists. Mr. H. D. Barrett, for ten years President of the N. S. A., has known of its existence, and therein was put down as an E. Z. Mark, meaning, of course, that he was an easy mark, gullible, and easily deceived. His prominence before the world today as a leader in our ranks, adds impressiveness to his words.

Rev. N. F. Ravlin, venerable with age, honest throughout, a man of vast knowledge and eloquent, logical and forceful on the rostrum, presents his views in a manner that cannot fail to set honest Spiritualists to thinking.

"Forrest," of Boston, whose wife is a most excellent medium, gives his views. He is a man of great experience, of extensive research, and thoroughly honest, and what he says will add weight to the general statements.

Mr. Toron is unknown to Spiritualists generally, but we have no doubt is perfectly honest in his statements, but not having had the experience of Mr. Barrett, Mr. Ravlin and "Forrest," he thinks the Blue Book never had an existence.

"MISS HARLOW AND THE BLUE BOOK."

To the Editor:—There may be those who have read the article under the above caption in your issue of April 30, who have perused it with great interest, but I wish to assure your readers that there are many who have read it with profound disgust. I for one can no longer remain silent when so-called sensible people talk and write on something they know absolutely nothing about. In your issue of May 14, N. F. Ravlin, of Baltimore, Md., says: "THAT SUCH A BOOK EXISTS IS TOO WELL KNOWN TO BE DISPUTED." In the face of the above assertion this same writer states that: "The N. S. A. should inaugurate the movement, and probe the thing to the bottom."

There are, no doubt, among the thousands of mediums in this country professional tricksters who have identified themselves with Spiritualism, but there is not the cause for alarm some people are continually striving to impress upon the public mind. Miss Harlow's statements in regard to fraudulent test and materializing mediums, are not only unfounded, but to say the least, are extremely silly. There are people, however, who grasp at straws and believe any and everything they hear or read.

Now I propose to prove from a business standpoint and as a matter of justice to the grandest cause under the sun, that the statements made by Miss Harlow and N. F. Ravlin are lies manufactured for the purpose of retarding the progress of Spiritualism.

Miss Harlow's article starts out with the statement that "Spiritualistic agencies of the generally popular type, owe much of their success to the Blue Book," and the further assertion that, "thanks to the Blue Book the medium does not have to rely on inspiration or spirit control."

We also have in mind a prominent Spiritualist of this city who something like two years ago made similar assertions from a rostrum of one of the South Side societies, and who has probably repeated these statements until they have traveled far and wide.

Miss Harlow's article, however, has the usual earmarks that is a peculiar characteristic of the daily press when publishing anything pertaining to Spiritualism. But let us see if there is a grain of truth in the statements made by these speakers and writers. What would be required and how much of the probable cost of such a book, if these people say exists, but of which they admit they know nothing of.

At a very low estimate there are in the city of Chicago twenty-five thousand persons who are directly or indirectly interested in Spiritualism, and to accurately compile a history or even a synopsis of these persons and their departed relatives that could be of any value to a medium, would require not less than a page of matter printed in nonpareil type for every one of these twenty-five thousand investigators. Consequently 25,000 pages, or 12,500 leaves would be required to make up such a book for one city only.

The thickness of such a book could not be less than eighteen inches. The cost of composition on such a book would require a nice sized fortune, for it would require one hundred compositors working nine hours per day, two hundred and fifteen days to set up the matter for such a book. Some printer, therefore, would know whether such a thing as a Blue Book ever published. The cost of typesetting of such a book would be not less than \$50,000. There would be seven hundred and seventy-five 32-page forms and the imposition would cost not less than \$2,000. It would take ten cylinder presses twenty-five days to print such a small volume, and the cost of the press work would be not

less than \$3,000. The binding of such a book would be next to impossible, but it might be done to better advantage in six volumes. The cost of binding, therefore, would be more than the "Blue Book" could be purchased for, or, "say \$5."

These figures are made only in a rough way and were it in reality a business proposition the figures would be much higher, for the cost of paper and other incidentals have not yet been taken into account. The editorial work and the compilation of statistics would require a force of clerks large enough to fill a city block. The cost of the book would bring in a city like Chicago with only twenty-five thousand Spiritualists it would be impossible to sell more than one thousand copies at the price of "say \$5."

Then as a business proposition such a thing as a "Blue Book" would have to come into existence through philanthropy, or the expense might be borne by the rich orthodox churches. Now suppose there were such a thing as a Blue Book what sane person would say that it would be of any value in the use of platform or seance work. Descriptions innumerable and nothing to guide the medium outside of a description of the person to whom the medium is giving a test. What a lovely time a medium would have to locate in the "Blue Book" the information desired. And suppose the information could turn to the page in such a book and read there all about such a person, what kind of a memory would be required to satisfy a promiscuous audience. Would it not require more than a mind reader to use a "Blue Book" if there were one?

Such statements as made by Miss Harlow are silly rot and make people disgusted. Spiritualists who make such unfounded assertions know that they are not telling what is true and if I were asked to judge them I should say that they are the ones who use "stock tests" and in order to cover up their dirty work accuse others of using a "Blue Book" that exists only in their imagination.

Now, if there be a "Blue Book" such as Miss Harlow says there is, I will fail to be interested in the discussion now going on the columns of The Progressive Thinker touching this very important issue. One must admit the matchless courage and splendid honesty of the fearless editor in thus attacking the great evil, yet allowing the defense of him and apologists for the charges

felters to be heard in their own and their friends' behalf. Some of these writers are perfectly sincere in their views and their vigorous defense of mediums and mediumship is high testimony to the elements in human nature known as Faith and Hope.

The "Blue Book" issue is interesting and instructive. Many good people know it does not exist, while others of greater experience and calm judgment realize that the counterfeits do have sources from which they draw their "tests" for their victims. For a long time I believed there was a printed book or perhaps several of them, from which the desired evidence was derived, but for the sake of those who do not believe in the existence of such a book or books, I am willing to admit that said work or works may be written in ink, or some portions of the data, in type-writings.

Whatever may be the conditions to-day, some such books existed in 1897, 1899, and 1901. Let me say here that I believe the term "Blue Book" to be a general one used as a blanket to cover or designate any and all sources of information from which counterfeit mediums gain knowledge of the people who seek their presence. I further feel that the so-called books are of small size, adapted to the purse and pockets of those who are seeking to deceive the people. It is not supposed that one big book, with blue covers, containing several hundred thousand "tests" (I) has been printed at great cost as one writer shows, for the use of this "defective class" of mortals.

In 1897, the writer received a letter from a friend in California, saying that he had seen the San Francisco "Blue Book." He had always declared that no such book existed up to the time of securing the work in question. "It contains several thousand tests," he wrote, "and gives the most minute information respecting many of the individuals named. It is a small book, and could easily be mistaken for a pocket-book. It is very interesting, and very profitable. More was written along the same line. My name, he said, was in the book, spirit names being entered in red ink, and those of mortals in black ink. Naturally the writer was desirous of knowing what was said about him, and a copy of the book, or the page referring to me, was at once requested.

I received a copy of the data regarding myself. It was complete in every respect, and astonishingly accurate with detail to my family history. Born as I was in an obscure country village, I could not but wonder how so much information was gained concerning me. Another friend wrote me this same day, saying she had seen one of the books. "It has my history down fine," she said. "It tells everything about me, even giving the names of my parents who took leave of earth nearly fifty years ago." She gave me an abstract of her record as stated in this book. It was wonderfully accurate. So much for 1897. These two parties from whom I gained this evidence were absolutely honest, and had been overcredulous regarding Spiritualistic phenomena up to that time. The gentleman was a 33rd degree Mason, and a man of strict integrity.

In 1899, a lady told me that ten of these hand-written test books had been placed in her hands for safe-keeping, by one of the counterfeits, who feared the homes of certain mediums at one of the camp-meetings were going to be raided. She spent the night in examining these ten little gems, and made verified copies of many of the so-called tests they contained. She did not hesitate to lay the facts she had discovered before me, and there is no doubt in my mind that the data she gave me were exact copies of those found in the books. Her discovery changed things quite materially for several persons, none of whom are now posing as mediums.

In 1901, the writer was offered fifteen similar compilations for a certain sum of money, by a medium who has seen more years of service than I have of life. The agent who conducted negotiations saw those little works almost every day, and convinced me beyond all doubt that it was an opportunity not to be lost. I could not raise the money required to complete the purchase, and tried to do so both by letter and telephone. I did not succeed, the main argument being that the time had not yet arrived for purchasing and publishing these books. The abstracts given and quoted to me were prima facie evidence of the true existence of these books. Those little memoranda books passed into the hands of people who were more friendly to that kind of manifestations than I am or was then known to be. I saw copies of some of the pages of a few of these works; some of the data given was absolutely correct, and it was made up, compiled, and used for the purpose of deception.

These memoranda books may not be in general use, or common use, by the "defective classes," or counterfeit mediums as they were formerly. They may have been found to be too dangerous for general or promiscuous use. The central office or bureau of oral information is far less conspicuous and troublesome. There are Spiritualists of prominence who know where these peculiar bureaus are located in several of the large cities of the land. They have given their evidence honestly and truthfully, and been labeled liars, for their pains by people who claim to be Spiritualists. Granted that these little books are compilations of facts—granted that they are not printed—granted that they may be composed of hand-written, type-written and printed slips—when used to deceive, or made the foundation for bogus tests are not one and all, at least reprehensible.

I am not from Missouri, and I want proof as much as anyone, but I am not yet so convinced as to believe that no one but myself is capable of telling the truth. Honest, truthful, God-souled

men and women have seen, handled, and made excerpts from these compilations. I have seen some of the excerpts myself. These people, their evidences, are far more worthy of credence than the unsupported denial of one writer (or a dozen) who has not yet had this unique and distressing experience. No one has a higher regard for mediumship than the writer; no one believes more fully and earnestly in the genuineness of the phenomena offered in the name of Spiritualism than does the writer. I have even gone so far as to say that I believe every phenomenon bearing our label is a grand possibility of fact, and can be proved a truth under proper conditions.

But when our splendid phenomena are shamelessly simulated—when tricks and pretense are palmed off as mediumship, it is time to protest, and to ask for a change of conditions. The work of cleansing the Augean stables should be performed by honest Spiritualists. By so doing, they can protect the genuine mediums, and render them a lasting service, by exposing the counterfeits. If such honest work hurts the cause so much the worse for the cause. These words apply alike to the counterfeits and to the honest speakers who commend their talks to memory, and then offer them to the public as the utterances of Daniel Webster or Jesus Christ. There should be no difference in the treatment accorded these two classes of offenders. They should be left alone, and advised to find occupation elsewhere.

Even at the risk of making this article too long, I must refer to the business of test-exchanging. During the past few years I have seen several letters written by so-called mediums to other mediums, etc., as "tests" for their brethren's use. Some of the writers are prominent in our ranks. They distinctly stated that they were "on," and wanted to lend their friends a helping hand. I have seen these letters, and lists of tests. In one convention I actually picked up a memorandum accidentally dropped by the medium to whom it was given, containing eighteen "tests" (I) and oral posting is now in vogue and has been for some time. It is a source of income to the one doing the posting, and is a very present friend to the counterfeits who is to occupy the platform.

Test-exchanging and oral posting can only be relied on by those who have access to reliable information. This information is recorded somewhere. At any rate, it is found, given and used. From what I know of the secret test books, and from what truthful men and women have told me of them, my conclusion is that a common "test" book can be found for all counterfeits. The books may not be in circulation to-day, but they are accessible to the initiated and furnish the ground facts to be embellished into "tests" from the platform.

An ex-medium at Onset said to me a year or two ago, "So you have 'caught on,' have you? They had your record to a T, didn't they?"

"Yes," and how did you find out so much about me?"

"Oh, it is easy after you once know how. Some of it you gave yourself when talking with your spirit friends, or the medium, unconsciously, of course. THEN YOU WERE LOOKED UP! We had your record pat. Glad you know about it, though!"

My experience in this respect is only one among thousands. The copy of my "record" sent me by my friend in California made my face burn, and caused me to conclude that I was and long had been just what the footnote said of me in disposing of my case. I am a truth-seeker, and am trying to deal fairly with all questions of this character. But I must be excused from accepting sentimental phenomena founded on an exchange of memoranda books, or sermons by Chaplains, Beecher, Brooks and Jesus, as evidences of fact. I am from Maine, and am no longer known as

"E. Z. MARK." Yours for honest mediumship and true Spiritualism. HARRISON D. BARRETT. Syracuse, N. Y.

A BOSTONIAN'S VIEWS IN REFERENCE TO THE BLUE BOOK.

To the Editor:—The above article by Mr. Toron, is a rather remarkable one to emanate from a Spiritualist, in that it teems with the most virulent abuse of two worthy and highly respected workers in our cause in particular, and all who are trying to purify Spiritualism in general. The recently published letters of Dr. Ravlin and Miss Harlow, in which mention was made of the "Blue Book," seem to have particularly excited the gentleman's wrath. He denies vehemently that such a book exists, and goes on to prove it in a way that seems to himself conclusive.

Regarding this "Blue Book," Mr. Toron, also, makes a great many statements, but they are all wrong, and it does not exist in the form of a mammoth volume or number of big volumes like a "Bible," nor does it contain a complete bibliography and directory of all Spiritualists or investigators. It is of several years' growth and was issued in the form of leaflets or small pamphlets, to satisfy a demand for the information contained in it. It was issued by parties who had agents in all the principal cities where Spiritualists were in evidence, and these agents at first collected the information for their respective cities, perhaps a few dozen names, and sent them to be printed. Each agent was supplied with these printed lists for his own city only. When a stranger medium arrived in that city he was immediately waited upon by the agent (who, perhaps, was a medium himself) who supplied him with such "test material" as he desired, upon payment of the required fee. Thus, at first, the "Blue Book" was not such a tremendous volume as it is now, nor the expense very heavy. As time went on, each medium who joined the association and got his start from the printed lists, was able to work up a good business. Then he, too, would send in new tests and names as he gathered them in his work. Every one who knows anything about the medium business knows that mediums (the crooked sort) keep a memorandum of all sittings given, with names and particulars gathered from the sitters. Soon he has quite a supply of these and from them can stand on the platform and give tests or read ballots, everything being recognized, and can keep it up for hours, if necessary—not giving a genuine test in the whole time. These additional names that are sent in from time to time were printed and sent out to the respective agents and being kept together, made in time a respectable-sized book for each city. And the expense being incurred in small amounts and met by monthly or quarterly contributions from the mediums, was not oppressive. So much for Mr. Toron's massive volumes and labored calculations.

IT MAY BE WELL TO SAY, HOWEVER, THAT THE "BLUE BOOK" IS EVERYTHING BUT OUT OF DATE AT THE PRESENT TIME, and it is probable that most of the documents have been called in and destroyed, as the exposure of that method of obtaining tests frightened the mediums and all concerned, and rendered the destruction of such damaging evidence necessary and advisable. That such documents DID and DO exist is a well-known fact, and while it may be difficult to produce a copy for evidence now, owing to the caution of those who used them, there is no lack of trustworthy evidence as to their existence. Crooked mediums are so plentiful now and they have so many ways of procuring the information they require, that test books are no longer necessary. So that as a subject for dispute, the blue book has had its day and been retired into "inconspicuous despatch."

Mr. Toron admits that there are tricksters who have identified themselves with Spiritualism, and then goes on to say that it is no cause for alarm and that statements in regard to fraudulent mediums and test books are no longer necessary. So that as a subject for dispute, the blue book has had its day and been retired into "inconspicuous despatch."

The writer knows from his own knowledge, that stock tests are secured by confederates, and passed to certain mediums who give them out as genuine communications from the spirit world. HE HAS HIMSELF PROVED IT IN THE CASE OF A MOST WIDELY KNOWN AND RENOWNED MEDIUM WHOM HE REGARDED UP TO THAT TIME AS ABOVE SUSPICION. He could not have believed such a thing possible, had he not been confronted by the facts. He has on different occasions been duped by bogus phenomena, when he would have been willing to make oath that it was genuine. It is a well-known fact that the exposures of materializing mediums are of frequent occurrence, and the various torgery in which they masquerade as materialized spirits has been captured along with the medium; and even where nothing of the kind has been found, and the medium would scorn to do such a thing, yet the cabinet spirits personate the spirit friends of the sitters, and thus a cruel deception is practiced. The writer knows this to be true from repeated experiences. But he will take off his hat to no man living AS A DEFENDER OF GENUINE MEDIUMSHIP. And the insinuation that he wrote one word in his former article as reflecting on the honesty of the missionaries of the N. S. A., is absolutely untrue, as any reader of the article can see.

The writer has nothing but unqualified admiration for Mr. and Mrs. Sprague, and for Mr. and Mrs. Kates, and certainly he has no controversy with the N. S. A. The charge comes with very ill grace, that the writer would even lie to retard the progress of Spiritualism, when he has sacrificed everything he had on earth in its defense. At one time he believed every medium honest, and every communication assuming to come from the spirit world genuine. He would gladly believe such to be the case now. He has been glad to know that he has been misled, and that no Blue Book of fraudulent tests exists. But, under the circumstances, such a course would be self-stultification. There is too much evidence of the practice of fraud by the noted mediums to deny its existence. A certain famous medium, known to the writer, claims to have let his wife into the "secret," so she can give tests equal to any of the mediums. And he advised a certain lady lecturer to post herself in the same manner, and by so doing she would be recognized as a great medium, and make plenty of money. Being encumbered with such a thing as a conscience, his proffered instructions were rejected. Both are well known to the writer. The medium is drawing crowds in a certain city, and his main supporters are the Spiritualists.

The writer has it from reliable authority that a gentleman in this city assisted a very noted medium in formulating bogus tests for use in public work, and who he denounces Spiritualism and everything connected with it as a humbug and a fraud. A good lady we met soon after arriving in Baltimore, said she knew spirit return to be a fact beyond all question, for, said she, "five celebrated mediums who had visited Baltimore, all gave me the same identical test, word for word. Isn't that wonderful, and all strangers to me?"

We said, "It is indeed truly wonderful. You have been highly favored." Strange, very strange, if indeed it was a coincidence. At one time it would have been regarded by yours truly as a wonderful exhibition of spirit power. But now, who shall say? We will say it was not, and yet one would naturally think there would be some slight variations in a spirit message communicated through five different persons. But who shall solve the problem by which we are confronted? Where is the remedy?

There seems to be no possible way by which fraud can be eliminated from Spiritualism, for the reason that Spiritualists themselves employ and defend mediums who are known to fake in their mediumship, and who have been exposed again and again. They lose no caste. Their services are in constant demand. Crooked work is winked at. Moral distinctions are obliterated. Truth is forced into an unholy alliance with falsehood.

Dishonesty seems to command a premium. Confidence is betrayed while the most sacred feelings of the human heart are outraged by a lie wearing the mask of truth, and coming in the form of loved ones personated, or a bogus test. The idea of the Blue Book is scouted, while those that affirm it, and those who grandstand under the sun, that the statements made by Miss Harlow, and N. F. Ravlin are lies manufactured for the purpose of retarding the progress of Spiritualism.

Now, Mr. Editor, as to Miss Harlow, she is abundantly able to defend herself, if she deems it worth while to notice such vile insinuations and such an ungentlemanly assault upon her character. As for myself, I scorn his imputation of falsehood and dishonesty in my spiritual work, and will not that my private would be misconstrued, his tirade would be treated with the contempt it deserves.

His labored effort to show what such a book would cost, even for the one city of Chicago, is too puny to deserve serious notice. It contains the bulk of his article, but has in reality no relevancy to the matter under consideration. Fraud in mediumship is the question at issue, and the said Blue Book is simply the focalized center of the stock test business, representing a union or confederation, through which tests (?) are passed from one to another of these test business. God's sake let us know it. That is why an investigation should be inaugurated that would settle the matter and leave no room for doubt. To know that all assumed materializations are genuine, that all intermediate

slate-writings are the chirography of decaunted spirits; and that they are exactly what they purport to be, tidings from our own loved and lost friends; that no spirit forms are personations, claiming to be what they are not; that no forged communications are ever given; that what one gets through mediums can be relied upon as true, both as to source and import, "is a consummation devoutly to be wished." The charge that lecturers are in the habit of belittling phenomena, and that they are jealous of the mediums, is not true. When a speaker is to be followed by a test medium, he is placed in a position of embarrassment, for he feels the vibrations from the audience, most of whom came for tests, and who care nothing for the philosophy.

I never heard one of our speakers say aught against phenomena. There is no antagonism between the philosophy and the genuine phenomena of Spiritualism. But no sooner does one denounce fraud, than the cry is raised that one is persecuting the mediums, and opposing phenomena.

BEFORE SPIRITUALISM WILL EVER ACCOMPLISH THE WORK IT IS DESTINED TO PERFORM, THE TWO MUST GO HAND IN HAND, AND THE EXPONENTS OF BOTH BE ANIMATED BY A SUPREME PURE DESIRE TO SERVE THE ANGEL WORLD IN BLESSING ALL MANKIND. N. F. RAVLIN. Baltimore, Md.

THE SOUL OF THINGS. Though we love the leaves and flowers, and we smile to see them grow, Yet we seem so cold and heedless when in death they fall and go. Though their sweet and pretty faces oft adorn our precious dead, It is seldom we take notice when they fall where we must tread. Have not leaves and flowers feeling, and a language that they speak, When they smile up at the sunlight that with kisses paints each cheek? Do they never whisper to us in the fragrance of the soul, That they, too, are living beings in the great Eternal Whole? Do their sweet and charming faces never touch the human heart, And in death and love and marriage play a quite important part? Do they not appeal in beauty to the highest thoughts of mind? Do they not deserve attention from the soul of human kind? Are there no green leaves in soul-land? Are there no sweet flowers there? Are their fragrance and their beauty gone forever and for ever? If they perish when they wither from the mortal, fall and die, So man's spirit with the body in the graveyard there must lie. If the souls of things ever perish, then of man the same is true, And if man continues onward, onward go the flowers, too, If 'tis but a change of body, when the leaves and flowers fall, Then their souls must rise immortal out beyond the earthly wall. From her depths of soul evolving Nature builds all living things; From her fount of living matter Into mortal life she brings All existing things through spirit and through spirit back they go, Thus the leaves and flowers, coming back in spirit they must flow. DR. T. WILKINS.

A SONG OF LIFE.

Live for some noble purpose, An earnest, manly life, Shunning deceit and falsehood—Scorning revenge and strife—Never of trolg worry—Never of wrong complaint—Sunshine and darkness dreary, Nourish the golden grain. What does it matter, brother, If in the race for fame, One was the gilded carriage, And one a beggar's rags? Earth life's a fleeting season, Naught but a passing cloud, Now it appears in purple, Now in a winding shroud. Why do you live? you murmur. Why do you die? I ask. Seek love and peace and wisdom—Be that thy life-long task. Give all soft words of comfort, Give all a softened heart, Give all your wealth of pity, Whose tears are sent to start. Often a word of guidance, A timely, friendly word, Rouses heroic manhood, Which else had ne'er been stirred. I see his heart grow lighter, I see him freed from pain, Yet somewhere in the cosmos Yours is the greater gain. Then be ye Jew or Gentile, Ask not another's creed, For if the flower be spotless, Care you where you grow the seed? Live for the one great purpose, That honest hearts may rise; Work through the noon of manhood, And when the evening dies, There need be no forbidding—Angels will close their eyes. MRS. INEZ WAGNER.

Religious despotism blinds him who exercises it no less than him who is its victim.—Senault of Liberty. Bad men live that they may eat and drink, whereas good men eat and drink that they may live.—Socrates. The scholar who cherishes the love of comfort is not fit to be deemed a scholar.—Confucius. Suspicion is not less an enemy to virtue than to happiness; he that is already corrupt is naturally suspicious, and he that becomes suspicious will quickly be corrupt.—Dr. Johnson.

The Battle Ground Among Spiritualists.

ILLUSTRATING WHAT IS GOING ON IN OUR RANKS.

The Progressive Thinker is educational. By reading it you know the exact status of our Cause, and are in nowise walking in partial darkness. It gives the whole truth—not a half-truth. It conceals nothing; it hides nothing in darkness, but presents the whole truth, leaving YOU to judge therefrom and to act as your reason dictates. From its first inception it has been a success financially; in fact, its success has been phenomenal, and to-day it is the largest Spiritualist paper published on this green earth and by far the most prosperous.

Here is another Object Lesson for Spiritualists everywhere to consider, illustrating a condition in our ranks that is most deplorable.

Is it not better to stand up courageously and face this sad condition, and critically examine it, and devise a remedy, if possible? Or should Spiritualists be like the ostrich, which, in case of great danger, thrusts its head in the weeds, thinking itself safe because it cannot see those who are seeking its very life? Refusing to see or acknowledge an evil does not mend it or banish it. No evil can ever be radically cured unless publicly known and exposed. Exposure must precede the destruction of an evil. A business concern in Chicago had been actually robbing people of thousands upon thousands of dollars, and would have kept on doing so if it had not been exposed and raided by the police.

Mrs. Laura M. Hyland, who wrote the following article, most skillfully played the part of detective, and learned the methods of the freak materializing mediums (who are not mediums in any sense), and was able to deceive the very elect—those who are honestly and sincerely seeking the truth. She deserves the gratitude of every honest Spiritualist in presenting to the world the methods of the slimy freak materializing mediums now infesting our ranks in all our large cities and also in various other parts of the country.

Every exposure made thus far has revealed the freak medium or confederate dressed in artificial togery. Talk to them about test conditions for a special sum of money, and they will reply as if honest:

"We are in the hands of our angel guides, and such offers, etc., spoil conditions. We can not produce the manifestations to order; we are under the control of our guides, who produce the materializations."

Let us work with one end in view—to rid Spiritualism of the freak materializing mediums, who are now polluting its fair garments and throwing doubt, even, over genuine manifestations by their methods of deception, which in many cases deceive the very elect.

Out of all this turmoil, confusion and deception SPIRITUALISM will eventually emerge, and convince the world of its great worth, truthfulness and grandeur. We should all continue to work for its redemption.

To the Editor:—Ought we not, as Spiritualists, to be ashamed of ourselves, to read such words? What do the outsiders think?

But better, or more appropriate words could not be coined in reference to the present state of affairs of Spiritualism.

What is the cause of battles?

Unclean conditions in some form; remaining for some one to see them, and be brave enough to try and eradicate them—hence the war.

Let the cry of Spiritualists be, "Peace! Peace!" But there can be no peace while it is steeped in the contamination as it is to-day.

It is the terrible experiences of the seekers of Truth; the unawakened, firm believers, and the awakened ones, that have brought about this battle.

There are too many letters in The Progressive Thinker, No. 754, to give each personal attention; my communication to-day, no doubt, will be "rambling"; it is difficult to edit a paper for publication as it should be in a moment's notice, as this is written, having just received a copy of said issue.

Our good brothers and sisters, the believers, who defend the cause, mean well; it is their right to do so, and with all due respect to Andrew C. Dunn (a leading lawyer)—he may be acquainted with "legal" law, but he is certainly unacquainted with spirit law, or he would not confine his thoughts to paper as he did.

Let me beg of you, dear brother—or anyone else—if you ever have another opportunity, where a "spirit" will lead you outside of a cottage door, into bright light—for your own sake, for the sake of the anxious public, and for your beloved dead, find out, before you re-enter the house whether it is a spirit or mortal.

It is doubtful if you will ever have the manifestation (!) occur again, if the medium reads this, and you promise yourself to find out the truth!

Hold on to the form; take off the gauzy, illumined robes. Do your part—if you love your dead, you will do so. Be courageous.

Use the faculties which God has given you. The "cabinet doctor" will generally advise the circle (especially if there are strangers present) "not to be rough with the spirits, that it might kill the medium."

Of course it might—if one is rough enough; the "medium" or "doctor," one and the same, is going to protect herself.

To you, who call yourselves "believers," do you know what the word means? "One who believes."

Be a knower, not a believer. Mark well, please, what I write in this letter. I am accountable for each word, and weigh it well before sending it to print.

First: I do not say that there is no such a thing as materialization; oh, no; if I was to deny such a beautiful phenomenon, I would indeed be grossly ignorant and unjust; but I do assert that there is no genuine materialized spirit form produced from the cabinet, in a public hall or private home, through a commercial medium.

Now don't get impatient, dear friends, and think of your experiences; listen to reason; reason is philosophy; philosophy—general laws or principles of science, and science is knowledge.

Let us feel kindly towards each other, and in loving tenderness relate our experiences; let us be gentle in our thoughts and attitude towards one another.

There is no achievement in being cynical—"it is too cheap!" J. T. McColgan, M. D., (letter in No. 754.)

We are a brother and sisterhood, each one trying to do the best he can. We can do no more; but try, friends, to at least listen to one who has put in over twenty-three years of patient, endless searching for the truths of spirit phenomena.

Do not back such an experience of a few months' or a year's attending circles! I say it in all kindness, you have only been on-lookers—you must search within.

I have "sailed in the same boat," and my heart was broken, when any one said a word against any medium, until I became a public, and materializing medium.

It behooves many why Mr. Hale's offer of one thousand dollars has not been accepted; it is a good offer, yet the materializing mediums hold up their hands in horror at the thought that they should receive money for their "gifts." Tut, friends; Elsie Reynolds and I have done the same thing; we have shrieked in agony, on one occasion, when a Mr. Dobbin, of Sawtelle, offered either one of us fifty dollars for one materialized form, to be produced under test conditions, which he would strictly manage himself.

Many persons will remember that Sunday afternoon, after a grand and inspiring lecture by the well-known Prof. W. Bowman.

Mrs. Reynolds and I had our pride hurt beyond words, at the paltry fifty; yet we thought we did a good night's work in Sawtelle, if we took in eight or ten dollars, and produced from fifty to seventy "spirits."

Make the offer ten, twenty, fifty thousand, and it cannot be done; make the offer, for love's sake, for truth, and our dear departed ones, and it cannot be done.

Why? Because you cannot take hold of a materialized spirit, much as is said to the contrary. It can take hold of you, but you cannot touch it.

Why? Because there are spiritual laws which must be obeyed, just the same as civil, natural or divine laws.

Know those laws and you will understand. Our worthy editor, in his article on Materialization, wrote well, save on one point, where he alluded to our "blessed Lord, materializing and showing his wounds to the doubting Thomas."

I am sorry that the name of our Savior has been brought in this "squalid," or his works compared to the commercial mediumship of to-day.

No doubt it was thoughtlessly penned, but with a good motive.

Do you think, dear brother, that our Savior would or could materialize through any of our commercial materializing mediums?

It is best to stick to our subject. Jesus did many wonderful things, which have never been duplicated, nor ever will be; furthermore, he did not materialize through any medium, and if any spirit can materialize it will do so without the aid of mortal—records of thousands of years show that much.

The Spiritualists claim universally that Jesus was the greatest medium that the world ever had; to that you will assent.

When Jesus materialized, did He not say: "Touch me not, for I have not yet ascended to my Father?"

He understood the Law of Spirit.

Now the question arises, if He was the greatest medium who ever lived, and He could not be touched, is it right to suppose or assert that the lesser lights can do more than the greater?

No! It is not the pride that is hurt, of a medium who refuses an honest offer of money for very Truth's sake; a pure worker will see no wrong, no offense.

Times innumerable have noted physicians and lawyers, and other professionals, been offered large sums of money for their services.

Do they get offended and cry "Bribery?" No! They are ever ready and willing to use their

skill and knowledge, for the benefit of the human race, and are proud of their success.

Just so should a medium be proud of her gifts, and use them well; are the others not gifted?

The Bible's authority for it. Mrs. Reynolds, in the published letter, gave me this advice: "Don't let so many deadheads in your séances."

What do you infer from that? Is it not the almighty dollar in which she is interested?

Ask any public medium for a free reading or a free materializing seance, and again the hands will go up in horror. "What! Give their gifts away? No, sir! Money in advance."

And you all know it. There is something wrong somewhere, and it is not with the one thousand dollar offer!

While I was a public materializing medium, and assisted Elsie Reynolds, Mrs. Annie Higgins and Prof. Broeske in cabinet work; gave public and private seances; went to private homes of reputable persons, times innumerable I have heard people declare and relate their wonderful experiences with their "spirit friends," in almost an identical manner, as many have related in their letters through The Progressive Thinker.

My heart has ached many a time; and many's the tear I have shed to think that I could be so ignominiously deceptive. Thank God, it did not last long.

One consolation was always with me: I knew what I was doing; that the time would come when I could expose it, and they could see that I was working ultimately for their own good.

I believe there has been but one other instance in the history of Modern Spiritualism, that another public materializing medium practiced the nefarious work; and then publicly denounced herself and her co-workers.

I will dare do anything to further the interests, better the conditions, to insure pure, high moral principles, or none at all. I did no more than ought to have been done; but, oh! how I suffered when I held the anxious ones in my arms, walked and talked with them, felt them tremble, listened to their sobs as they thought they were embracing a spirit mother, sister, wife, brother, father or husband.

Don't talk to me of agony! If ever I suffered the tortures of the — it was on the nights when I held the seances.

In private homes, I've seen mothers and fathers weep, as they thought their little ones came from the spirit world, and talked "baby-talk" to them. Dear God! how often I came near breaking down. But it was not yet time. I did not know enough.

I did not know how to give a seance under strict test conditions; for months I waited and an opportunity came! I was satisfied; I knew enough, and exposed it.

It took strong courage, but I did it. No! It is no criterion that because I was a fraud, therefore all are frauds! No! No! But watch, watch, watch!

Would you do what I have done in order to get the truth? I doubt it.

I would ask no greater blessing than to see genuine spirit manifestation. I use the word "genuine" because it is conventional, but erroneous. Spirit manifestation is sufficient.

If Mr. W. W. Aber, of Kansas City, is so confident of his powers; how merciful to the spirit world and Spiritualists it would be if he paid California a visit.

I hold myself responsible for this remark; that there is not a genuine phenomenal medium in Los Angeles, and I doubt if there is one in San Francisco.

I know nothing of the Eastern mediums; we have trouble enough to take care of our own.

Can Maud von Freitag read one folded or sealed ballot, or get spirit rappings under strict test conditions?

Can George Brower get one typewritten spirit message or produce a spirit form?

Can Elsie Reynolds, Annie Higgins, Mrs. Feaser, Ethel Crindle, Henry Broeske or C. V. Miller, of San Francisco, or any other materializing or phenomenal medium produce spirit manifestations?

They cannot. I am willing to pay the penalty if the accusation is not correct.

I know, and they know that I know. Next week I will give a list of spirit names, through The Progressive Thinker; they may set some people to thinking.

J. T. McColgan, M. D., in his letter May 7, says: "These people who confess to being gullible by such a transparent humbug as Elsie Reynolds, would be very poor judges to pass on a genuine materialization."

Also: "A materializing medium who cannot produce phenomena in a light strong enough to allow the ready detection of masks and disguises is either not sufficiently developed to give public seances or is a fraud."

There are thousands of persons, friends and foes of Elsie Reynolds, who will in all truthfulness say that no medium uses a stronger light for her "spirit" manifestations than does she.

It is very possible that Mr. McColgan never attended any of Mrs. Reynolds' seances.

Hardly any of her work is done in total darkness; most of it in bright light, as light as a lamp, unshaded, and turned high can make a room.

There is no one braver in using strong light, and

all persons will acknowledge that, who have attended her seances, than is Elsie Reynolds, and yet, Mr. McColgan says she is a "transparent fraud."

What kind of a judge would he be, between the real and unreal?

The idea that is prevalent that in holding seances in one's own private parlors, in their own homes, where there is no earthly chance of a confederate slipping in, no doors to open noiselessly, no cabinet prepared, or brought by the medium, is a safeguard against fraud.

This is a wrong impression, for, if you knew as much as the medium does, she or he would not visit your house in order to hold a seance.

For the benefit of those who depend largely on these private affairs, let me tell you of one which I think will be of some interest.

In this little town of Sawtelle no man is held in any higher estimation as an honorable and upright citizen than is Mr. Howard, engineer of the city water company.

He has been for many years a firm believer in "spirit" phenomena, sparing neither time, trouble, nor expense to have all mediums who visited Sawtelle come to his house and give private seances.

On many occasions he has invited me to do the same, offering fair pay; on all occasions I refused, which he will verify.

Why? Because I had too much respect for him and his wife.

Imagine, if you can how I felt when they used to tell me of the heavenly joy he experienced when Mrs. Reynolds held a seance at his house (which was quite often) and the intense pleasure he and his wife experienced when they could "talk and see their little ones from the spirit world."

I could endure it no longer, and on one occasion I did accept his urging invitation and held a private seance in his house, in an humble, honest room, using their own little cabinet, which they had put up, where after a hard day's work he and his wife and remaining children sat nightly, hoping in patient hope, that his little ones would come, as he had been told by different mediums that they would do so.

No door was near the cabinet, confederates were out of the question; the cabinet was nailed cross-wise in a corner.

His wife, himself, two gentlemen friends of his, and his children were all that made up the little, anxious, earnest circle.

I entered the cabinet and "went into a deep trance," several "spirits" appeared, one a tall man, and Mr. Howard shook the "spirit hand" heartily and talked of affairs that only he and this dear "spirit" knew.

Other "spirits" came, his and her mother, aunts and friends; then his three little "spirit children" came, whom he recognized as he surely did the others.

Two of the little spirits were no higher than his knee, the other was in long clothes; two were able to "baby-talk," the three appeared at one time, and one approached his knee; he felt the little face and hands, and after a while it dematerialized at his knee, while the other was still standing in the entrance of the cabinet; he was sitting some six or seven feet away from the cabinet.

How happy he and his wife were; how they enjoyed the little baby talk.

Heavens! I was those three little tots. You may ask: How could I be three? How could I be at Mr. Howard's knee, and in the entrance of the cabinet at the same time?

That is one of the points where the clever trickery predominates.

God pity the poor parents who are thus deceived! I was his tall gentleman friend, whiskers just as he wore them, and as Mr. Howard recognized.

I told him that I was. The heart-broken father and mother would not believe it.

He told me he would give me twenty dollars if I would come to his house again; and again produce his little ones, just as he had seen "them" that night.

I told him to keep his money, as I had done on other occasions, but I would produce them exactly the same.

Still he would not believe it.

The appointed night came and so did his "three little baby tots," from the "spirit world," the one came to his knee again; he was patting the "little face," and it was about to dematerialize, and I called for a light.

It was quickly produced.

Heaven pity him! There I was at his knee, his hand still on my face; the other little one was standing in the entrance of the cabinet as before.

Not one word was spoken.

He arose and went in another room, and big, brave as he is, he wept bitterly.

Oh, God! How can some people follow that unholy, cursed work for a life-time!

Hearts of stone they must have.

For years Mr. Howard and family had been firm believers. Elsie Reynolds had been to his house time and again, only to half-erase the poor man and woman, for her miserable lust for money.

This is only one instance.

But I have already imposed on the editor's kindness, for space, and I thank him sincerely.

Some day "The mists shall roll away."

Earnestly yours,
Sawtelle, Cal. LAURA M. HYLAND.

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WORLD GROWING BETTER.

A Higher Standard of Morals is Demanded.

The question is often asked, and its answer is subject to debate: Is the world growing better? There are many events and expressions which go to prove that relatively the world is growing better.

If we take the reports of immoral acts as published in the press we might doubt the improvement of society. But we must consider that population is increasing at a rapid rate, and that the publication of transpiring events have grown with even greater rapidity than population. The telegraph, by means of which the various portions of the world are brought together and events transpiring at various points made known to the world over is but 70 years old, as the first line constructed in the world was laid in 1835, and was but 13 miles long. The Morse system, though brought out the same year, was not adopted until 1851, so that the practical use of telegraphy is but half a century old. Prior to this the means of communication was by the slow methods then in vogue; and half the world might be dead and buried, and forgotten where the tragedy occurred, ere it became known elsewhere. So that the publication of occurring criminal events must not be taken as an evidence of increasing immorality. But rather must we look to the public sentiment as manifested on a large scale, as expressed by the body politic, as evidenced in social intercourse, as presented in those societies from whom we

derive our standard of morality, the churches and orders where character is established. In these bodies there is a growing liberality that reaches beyond the standard from which they have for centuries drawn their inspiration, the Bible.

Expressions of church dignitaries are too frequent of late years not to convince any one that the lines by which they have been held are expanding and binding. What was heresy a century ago is now looked upon as progress. Even the Roman Catholic church, the last to yield to the spirit of the age, is becoming more liberal. The present pope is the most liberal-minded of any who have occupied the chair of St. Peter.

In the Christian world there is constant development and expressions of the clergy questioning even the inspiration of the Bible are no longer considered heretical. Where an occasional denunciation of the immoral sentiment of the Old Testament once in the world was laid in 1835, and was but 13 miles long. The Morse system, though brought out the same year, was not adopted until 1851, so that the practical use of telegraphy is but half a century old. Prior to this the means of communication was by the slow methods then in vogue; and half the world might be dead and buried, and forgotten where the tragedy occurred, ere it became known elsewhere. So that the publication of occurring criminal events must not be taken as an evidence of increasing immorality. But rather must we look to the public sentiment as manifested on a large scale, as expressed by the body politic, as evidenced in social intercourse, as presented in those societies from whom we

A few weeks since Canon Henson, a high dignitary of Westminster Abbey, a graduate of Oxford and Cambridge Universities, raised a little storm, by impugning the inspiration of the Old Testament, referring to its contents as "incredible, puerile and demoralizing narratives, a pack of lies too gross for toleration." So Oliver Lodge, another distinguished prelate, added fuel to the flames already ignited by reason, by going even farther than Canon Henson in claiming that the time had come when there should be a "re-interpretation of the Christian doctrine."

Canon Henson recognizes the highest moral sentiment of the people by saying that "inspiration should not be allowed to certify to the truth of any statement in the Bible which cannot be substantiated at the bar of reason and evidence," referring to the New Testament as saying there is less to offend reason or conscience, "but whether little or much it will have to go the way of the Old Testament prodigies." He even recommended supplementing the reading of the Bible in church with "Christian compositions which have secured the approval of general acceptance," declaring that "indiscriminate reading of the Bible in public is an extremely perilous proceeding."

While the Bible contains the best manual of fundamental morality given to the world, it is weighed down with so much indecency and immorality, that a high standard of moral character requires its acceptance as a moral standard. The world has outgrown its althetically mankind, in the more cultured circles of society, has adopted a higher standard of morality; the world is growing better, if reason and public sentiment are to be used to measure the standard.

There are thousands of people, termed atheists, infidels, skeptics and libertarians, whose daily walk and high standard of moral ethics challenge the devotion of Christianity. Their rule of life is to do right, as a cultivated, conscience and educated reason dictate. They are not bound by hope of future reward or fear of future punishment. They take the world as it is, and endeavor to so conduct themselves that they may command the respect of their fellow-men because of their acts and public conduct. They have outgrown

Bible ethics. Their high conception of moral virtues becomes their guide and inspiration. That men do and have adopted this high standard of morality, unfettered by church or ecclesiastical bands, is one of the best evidences that the world is growing better.—T. J. Palmer, in Medford (Okla.) Patriot.

They have outgrown

They have outgrown

They have outgrown

They have outgrown

They have outgrown

They have outgrown

A Genuine Materializing Medium.

In re the controversy over the Hale-Cherry offer I am moved to remark that should Mr. W. W. Aber, 3422 Tenth St., Kansas City, ever be induced to take up the challenge, he could certainly deliver the goods. I have since 1902 made an exhaustive investigation of Mr. Aber's mediumship and I am free to say that I have learned more through this one medium than I had by ten years' careful research through the organisms of many other psychics. Mr. Hale, Cherry, et al., make the common mistake of presuming that because they have been so unfortunate as to meet with one or two fake mediums that ergo all mediums are fakes. A grave mistake that, and most lamentable. Nothing could be more illogical, not to say more unreasonable, than a generalization so sweeping. As well might one say, "All doctors are frauds," or "all lawyers are rascals," because he had been taken in by some quacks and shysters.

I regret to see that Mr. Hale goes so far as to intimate that Mr. Aber has hired confederates to write articles in his favor, etc. I know that this is absolutely false. Mr. Aber is a very poor man in fact, hardly makes a living; then how could he hire anybody? It takes money to do this. I have been attending Mr. Aber's seances for two years, and have always paid my way. Mr. Aber has never offered me any compensation, nor would he permit me even to attend his circles free of charge; nor would I ask it. The laborer is worthy of his hire. Neither he nor any other man could hire me to write anything that I did not know to be true. Now, I do know that the phenomena of materialization as presented through Mr. Aber is absolutely genuine. I am as sure of it as that I am now writing these lines.

I know it to be a fact, because forms appear which are fully recognized by the sitters present as relatives and friends who have disappeared from this plane of being. I certainly did recognize and fully identify my father and three brothers. I know that I was not deceived, could not have been deceived about this thing. They gave their names, and related a number of facts known only to me alone, and further I recognized them by certain well-marked peculiarities and characteristics. I have repeatedly verified these observations under diverse circumstances. Mr. Aber could have known nothing of these things, as I was a total stranger to him and the whole circle at my first visit. I am quite sure that no man could have gotten up a simulacrum of my aged father that would have imposed upon me for an instant.

Even granting that such a thing might be done, could this simulacrum have conversed with me, and mentioned facts known to no mortal there save me alone? I say, impossible! But not satisfied with all this, I devised numerous mental tests, which were responded to satisfactorily, absolutely proving the truth of spirit-return through materialization beyond all possibility of cavil or dispute. If any reader of this great paper should happen not to know what is meant by a mental test, I shall take pleasure (in a future number) in describing my method of applying same, which is infallible.

But to resume. At one of these circles, I conversed familiarly with one of my brothers for some minutes; then even while he was still speaking, saw his form slowly shrink together, become hazy and nebulous, and sinking through the floor, melt away and disappear by degrees until all was gone, except the head, which rolled over on the floor until it was almost in contact with my left foot, when it also disappeared instantly. This was all in a good light; and this form was fully recognized, had been talking to me, had his hand on my shoulder in fact when the peculiar change was observed, which always precedes the disintegration of these forms. This change is instantaneous; the solid and substantial form becomes unreal, vague and shadowy; seems to shrink together, to grow smaller, crumbles, melts away, then sinks through the floor, and is gone.

How is that to be explained on any theory of fraud?

I have seen these forms rise from the floor in various parts of the seance-room, slowly taking form and substance, walk about, write, speak and in short do anything that any human being could do in the limited time in which they were permitted to remain with us. And I have repeatedly seen them disappear in the same way, in reverse order. How is it done?

On one occasion a form rose from the floor almost at my feet, and grew before my eyes into a tall, hand-

some, well-dressed man, who at once asked for pencil and paper. Being provided by a stranger, who had only arrived that evening, and had brought a tablet for the purpose of taking notes, this apparition quickly wrote three pages, writing with such amazing rapidity that he seemed to be simply drawing straight lines across the blank page. The writing was completed in much less than a minute, and I could not have believed that he had written anything at all, had I not actually seen and read the writing myself. It proved to be a short essay upon conditions of the spirit-life, etc., and was well written, grammar, orthography, punctuation, alignment, etc., being correct.

Mr. Aber has often gone into private homes, where every precaution had been taken to render deception impossible, and under these circumstances the most brilliant phenomena have occurred. This I know to be a fact, and there is no escape from the conclusion that these materialized apparitions do (as they say) actually represent entities, who once walked the earth in fleshly vestments, except to fall back on the "lame and impotent" (and now entirely discredited) theory of magic. If there be such a thing as magic—the magic that was believed in by our forebears, then this might explain it, but what intelligent mind to-day could accept such a theory?

I wish here to relate a striking test received by a young friend of mine, reserving my own personal experiences for a future article, as this has already reached the limit. Mr. E. is a pronounced skeptic, seemingly almost proof against conviction. Having heard of Mr. Aber, he desired to attend some of his circles with me. In January last we visited the circles, where E. carried his skepticism to an almost absurd degree, saying that he "came just to show us how it was done." But he hasn't "showed" us yet. He admitted that his friends came to him, that he recognized them, etc., yet he refused to be convinced. He said: "The phenomena can't be genuine, because there isn't any spirits, you know." He thought it might be necromancy, only he didn't believe in that either.

At the last seance, an old and intimate friend came to him, giving his name, which I will call X. Now X. had some time previously removed to a distant part of the country, and E. believed him to be still alive. In fact, he had received a letter from X. only a few weeks prior to his visit to Kansas City, in which X. had said that he was in good health, and E. had heard nothing to the contrary. So when this form presented, claiming to be X., my friend said at once, "There must be some mistake. I know that X. is still alive." But the form still persisted that he was X.; that he passed away a short time after the last letter to his friend E. So the matter stood, E. returning home next day. He immediately wrote to his friend X., but received no reply from him, nor was the letter returned. But some time afterwards E. had a letter from the wife of X., in which she confirmed the truth of the statements made by the form at the Aber circle. X., while still apparently in his usual health, had a few days after his last letter to E., been seized by a sudden illness, which hurried him to his grave.

All this is the simple truth, capable of verification. Mr. E. wishes his name suppressed for the present, for fear of persecution by his ultra-orthodox neighbors; therefore, I have not mentioned it, nor that of his friend, but Mr. E. will answer any letters on the subject which may be addressed in my care, he being a near neighbor of mine.

My wife had a very similar experience, which was related in a lengthy article on psychic phenomena which I contributed to the "Medical Brief" (Vol. XXXI, No. 8), and which was reprinted in the Dallas News and other papers.

Of course the skeptic will say that the medium got these facts from the "Blue Book," or from the sitters' subliminal consciousness, etc. But what about the exact resemblance to your departed friends in form and feature, which is often noted even the minutest characteristics being faithfully portrayed? How about the appearing and disappearing of these forms, which are one moment solid and substantial and the next melt into the very air? Can these things be done by fraud? If so, I would like to know something about that particular species of fraud that can produce such effects. Let some good anti-materialization brother rise and explain. It seems to me it would make "mighty interesting reading."

Spino, I. T. F. E. BURGEVIN, M. D.

Important Data Collected.

In Reference to Mediumship and Its Effects.

In response to a request for information as to the effects of mediumship, published in the Spiritualist papers, data have been furnished the writer relative to 47 cases.

The different phases of mediumship covered by these data are represented as follows: Clairvoyance, 23; clairaudience, 19; inspirational speaking, 19; trance, 18; raps, 7; psychometry, 6; personation, 3; painting and drawing, 3; table tipping, 2; singing, 2; visions, 2; fire test, 1; materialization, 1; invention, 1.

Of the cases here referred to, the data in five are incomplete.

Only two out of the whole number state that mediumship was injurious. One correspondent, however, cited four instances in which the results were declared to have been disastrous, as follows: Two became insane, and two committed suicide. Unfortunately, no means of verifying these statements was given, so that they cannot be considered.

In one case (that of a private medium for trance, clairvoyance, clairaudience, raps, automatic writing and inspirational speaking) it is averred that the exercise of mediumship has had no effect whatever upon the medium, except a brief period of weariness immediately following.

In four cases, some benefit is claimed. Thirty-nine cases report decided benefit.

It should, perhaps, be stated that the writer has accepted the testimony of mediums themselves, where susceptible of verification.

If it could be demonstrated that the evolution and exercise of an individual's psychic powers destroy his integrity, endanger his sanity, weaken his will, memory, or judgment, reduce his vitality, render self-control more difficult, impair individuality or otherwise injure or weaken him, his testimony might be properly considered incompetent. That proposition, however, has not been established, but is directly controverted by the results of both observation and experience as herein hinted.

No one should be better able to estimate the effects of an experience (especially if subjective) than the individual who was subjected to it. Who could know a medium's condition—physical, mental, moral and spiritual—prior to his mediumistic experiences—better than himself? Then, unless his judgment is biased, his mental vision clouded, or his moral nature perverted, he can accurately determine the effects and certainly is fully qualified to testify in his own behalf.

If he has been harmed, or if he has known others to have been injured by mediumship, it would seem that the highest and most sacred moral and benevolent considerations would lead him to so state. Under such circumstances, silence could offer no reward, other than the avoidance of a publicity that might be painful.

On the other hand, the allegation of imaginary benefits could win no reward, so that to impute to the medium a desire to misrepresent in that way is gratuitous, unwarranted, unjust and prejudicial.

Brief notes concerning a few of the cases follow, the subject being indicated by a number.

No. 2 has "heard voices" since he was five (is now 69) and declares they have never deceived or misled him. Has been a public speaker for thirty-six years, and credits spirit control or mediumship with all that is good in his life.

No. 5 was cured by mediumship of using profanity, slang and tobacco. Is a public medium.

No. 9 has been an active medium for fifty years, and says that for the past forty-five years he has not experienced a day's illness. He also says that of the numerous mediums with whom he has been personally acquainted he never knew one who had been injured by it.

No. 13 has been a public trance medium forty-six years, with the most pronounced benefit. The information in this case is supplied by a relative, who is not a medium.

No. 19 has been a trance medium for more than thirty years, with good results.

No. 28, clairvoyant, trance, etc., for twenty-five years. Health excellent, but the exercise of mediumship and financial failure seem to have gone together in this case. "The data, however, fail to show anything beyond a coincidence in this.

No. 29, thirty years a trance and inspirational speaker. Good health, and no bad effects.

No. 30, a medium for various phases during forty-six years, has suffered in health at times by contact with "vicious spirits." Her memory has been slightly impaired, and formerly was subject to periods of mental depression.

No. 32, after a mediumistic experience of ten years, is greatly improved in health, and otherwise benefited.

No. 34, for twenty years a medium, has good health and declares his mediumship of direct benefit—semitrance, clairvoyant, inspirational speaking, personation.

No. 40 claims to have been a medium since 1828, during which long period of time he has exemplified many different forms of the phenomena including materialization, with good effects.

No. 44, for more than twenty years an inspirational speaker and magnetic healer, with unvarying good effect.

No. 45, an inspirational speaker, test medium, psychometrist and healer for more than thirty-five years. Results beneficial.

No. 47 is a remarkable case. Before he became aware of mediumship the doctors pronounced him a victim of consumption and doomed to an early grave. A "developing circle" cured that ailment entirely, and he has ever since been strong and well, and has been a trance medium forty-seven years. His mediumship is highly prized and considered of the greatest good.

My thanks are cordially extended to those who kindly took the pains to write, and I hope in the future to accumulate data covering at least one thousand cases.

WALTER P. WILLIAMS.
334 Eleventh St., N. E., Washington, D. C.

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"Right Living." By Susan H. Wilson. The author shows a very practical plan in her method of teaching the principle of "spirit forms" being "genuine." Evidently Messrs. Hale and Cherry may as well close their purses; but mermaids will still be seen on account of the "sentiment." W. F. JAMIESON.

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IT IS NOT DEAD.

Have the Churches Captured Spiritualism?

We sometimes hear talk about "the decline of Spiritualism"—the absorption and death of our cause, "which is only a freak of fancy. It is not dead, has never declined, but is as much alive as it ever was and able to take care of itself, and under the guidance of wise spirits who know what they want and understand what they are doing. It has had many obstacles placed in its pathway; many erroneous teachings and practices to overcome; prejudices and customs to impede its progress. We often hear it said, "The churches are trying to capture and absorb Spiritualism." We are glad to know it, and hope they may be eminently successful. It is a good thing to absorb and a valuable prize to capture, and there is plenty of it for all the world, and we hope they may capture, appropriate and utilize all they can find of it. It will be and has been a great help to them in various ways. Do let the churches capture Spiritualism in abundance, and it will be finally discovered that Spiritualism has captured and absorbed the churches.

There is much of error promulgated and propagated in the name of Spiritualism, and this has always been found since the beginning at Hydesville and Rochester; because it requires many years for some people to become emancipated from errors previously acquired. These errors belong to individuals who express them, not to Spiritualism, per se, which is the opponent of any and all errors and false practices of every kind. It contains truth only.

The church authorities deny the genuineness of spiritual phenomena—attribute them to the devil, or explain them on other hypotheses than the return of spirits. The facts are not investigated, but forbidden. They believe in future life but make no effort to prove it—accept spirit phenomena alleged to have occurred in past ages, but will not accept the demonstrated fact of such things now, nor believe living witnesses of them.

Modern Spiritualism has been the avowed opponent of the churches, and they have stood in antagonism to it; nevertheless, it started in the church, in a Methodist family, and its greatest champions are and have been converts from the churches. It does not denigrate churches and institutions, but aims to convert individuals to its principles, facts, philosophy. Its remote purpose is to destroy old religious systems by

its appeal to and influence upon individuals. Some churches and orders have disintegrated in the last half century, and this presages final victory.

The N. S. A. is what some Spiritualists want, and they are free to have it. It claims to be a religious body on equality with other religious denominations and wants to be so recognized; and it is well equipped to convince the world that it is a religious body. It has a creed; a religion based reverently on Scientific Theism; a ministry; pastors; missionaries; officers; communion service; invocations; christenings; reverence; sacred consecrations; and a code of moral ethics in the golden rule, quoted from the Holy Bible.

They who are best pleased to hug a delusion, even though they know it to be such, must retain their fond idol. It may appear that the churches have captured Spiritualism by the many false doctrines saddled on to it by speakers and writers who are doing more to retard its progress than all fraudulent practices. This cannot be avoided. Some folks are ignorant in some particulars, no matter how intelligent they are supposed to be. Knowledge, the true savior, has no compromise with ignorance nor error; it scorches unsupported belief; it seeks no favors of theology. The casual observer may conclude that Spiritualism is amalgamated with popular religion, judging from what many Spiritualists are saying, doing and writing. The observer should bear in mind that the host of Spiritualists are made up of people from all classes, orders, sects who join our ranks bringing some of their errors which they understand to be honest, and this causes some turmoil and conflict. This very fact is proof of freedom, liberty, tolerance, equality, unity in fundamental Spiritualism. There is some chaff, but good wheat is there also. There are counterfeits, but the genuine coin exists in abundance.

Spiritualism is an inexhaustible theme of discussion on an unlimited variety of topics, and the heterogeneous character of its adherents is such that no man or set of men can lay down any laws for the government of the whole body. Each one governs himself or herself. Spiritualism has prestige enough for its own needs, and we will let the wise spirits run it who are the most competent leaders. A. H. NICHOLAS.

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

WEAKNESS OF WITNESSES

Testimony in Its Relation to Spiritual Phenomena.

As it is my purpose to do my fellow-believers all the good I can, especially those who are not of my way of thinking, I will prepare a few articles for The Progressive Thinker on "The Weakness of Witnesses."

Is there a religion which has not attempted to substitute the "testimony of witnesses" for demonstrated facts? Has not Mormonism had its "Golden Plates" to prove its claims divine—according to the testimony of witnesses? Has not the Catholic church a host of witnesses to back its miracles?

Have not excavations and discoveries of ancient manuscripts settled forever the divine origin of the Bible?

That black blot of human life, witchcraft: Have not multitudes of "witnesses" sworn away the lives of countless thousands?

Has there ever been a delusion which has not had its army of witnesses ready to seal their testimony with their blood?

As a rule, those people were honest, painfully honest.

Dallas Lore Sharp well said: "Allowance must be made for false seeing and the temperament of the observer. One's interpretations are matters of nature and of constitution sometimes. The facts I must see with the eyes of my neighbor; the meaning of the facts I can see with no one's eyes but my own."

Witnesses have their place; but to rely upon them, instead of demonstration, is a weakness. It is a temptation to hinge Spiritualism upon the "testimony of witnesses," by some of its writers, is the weakest thing in its history.

Why should any Spiritualist make the mistake of supposing that science itself rests upon so shaky a foundation as "witnesses"? Many of the writers upon Spiritualism are agreed that "science is to know," is based upon classified knowledge, undeniable facts, imperishable truth. All that witnesses can do is to encourage investigation, incite others to know for themselves. To suppose that science has no stronger foundation than "witnesses" is to demand us to the Dark Ages, when it was customary to "prove" absurdities by the testimony of witnesses—especially if the witnesses swore to the truth of their stories. We might as well ask that mathematics, which is an exact science, could not exist without witnesses; or that the science of geology could not be established without witnesses—

Mind Is Nothing But Motion.

Some of the lower animals don't get their eyes open till several days after birth. There were some subjects to which the animals never got their eyes open. The mind is one of these. On this subject especially the modern research has made great advance.

It is now clearly known that mind is nothing but motion, the motion of the brain; in the same sense that each atom had an intelligent, unerring faculty of selection, and will-force of execution. Chemistry also demonstrates that it contains all the elements of life. This knowledge has justly formulated a personality for each separate atom. There are about eighty varieties of primal matter so far known, and of the yet unknown it is not estimated how many. It is known, however, that the unknown are the smaller quantities.

The single primal personality has, comparatively, but little strength. The simple molecule has more. The larger one has still more. When these combine and form a mass the strength increases accordingly. Also the variety of expression increases. As the mass increases till it reaches the man size the variety of expression becomes almost infinite. It expands till there is thought, reason, imagination, fancy, instinct, intuition, conscience, etc., etc. These are terms of convenience, all expressive of nothing but motion; all expressive of nothing but law, for it is proven that mind and law are the same.

In man the intelligence is centered in the nerve system, the brain being its seat. The ends of the fingers think as much as the brain proportionately with the amount of nerve substance in them. Every one knows the force of habit, its law, its power. It persists with the strength of nature. This point is the leading feature in the educational reform. It emphasizes the great importance of forming the child habits rightly. That which is done from habit is so easy, and if the habits are right all of life's accomplishments are greater and pleasanter. It is a simple thing to experiment with the thought wave. Change the posture of the body from reclining to standing, and the thought will be changed. Play and work have their special thought waves.

There is here an inevitable conclusion that the soul is not an entity, in the sense of a substance, but is rather the combined character forces of the whole man. Chemical action is the substratum principle of all objective phenomena. Instinct is the origin of mind.

cause its facts are millions of years old; but some of my Spiritual brethren overlooked the principle I laid down as undeniable. That "a fact is a million years old is as much a fact as the occurrence of to-day; but the thinker asks for its verification, old or new?"

I heartily agreed with those spiritual philosophers who maintain that a present-day revelation from a spirit world is the demand of this age—if there is such a demand.

What kind of science is it that would refer the investigator to the testimony of witnesses as a substitute for demonstration? The philosophical Spiritualist himself requires more than this.

How many Spiritualists today could believe the story written by Henry Hudson himself, June 15, 1609, with his own hand? Hudson was noted as a navigator, but weak on "mermaids." I will give the account verbatim as it appears in his journal: "All day and night clear sunshine. The wind at east. The latitude at noon 75 degrees 7 minutes. We held westward by our compass 13 leagues. In the afternoon the sea was assuaged, and the wind being at sea we set sail, and stood south by east, and south southeast as we could. This morning one of the company looking over board saw a mermaid, and calling up some of the company to see her, once more came up, and by that time she was come close to the ships side, looking earnestly on the men. A little after a sea came and overturned her. From the nautilus, upward her back and breasts were like a woman's, as they say that saw her, but her body as big as one of us. Her skin very white, and long hairs hanging down behind of colour black. In her going down they saw her tail, which was like the tail of a porpoise, speckled like a macrel. Their names that saw her were Thomas Hilles and Robert Rayner. There has been much discussion over the mermaid. One eminent author, Dr. Asher, said it was "probably a seal."

An author in our own day: "I much prefer to believe in the mermaid on account of the sentiment!" The past few months "there has been much discussion over," not mermaids—we've passed that, but over "materialized spirits." Doubtless Barnum would have paid handsomely for one healthy long-lived mermaid, one with long hairs hanging down behind of colour black. Mr. Cherry and his friend offer \$1,000 for one materialized spirit, not for one materialized witness. Witnesses come cheaper. The halcyon days of mermaids and the "materialized" are gone forever!

What is it that we know? It is only known what it does. The distinction between force and intelligence is buried. Distinguishing between chemical attraction and intelligence is meeting a like fate. In the latest development of psychology there are still some slight technicalities not yet fully cleared, though these do not affect the general result. It is confidently expected all will yet be made clear.

All of the ancient psychologists are obsolete. They will be quoted no more than the modern astronomers quote ancient astrologers; no more than modern chemists quote ancient alchemists; no more than modern religionists quote ancient theologians; or no more than the well informed, wise Spiritualist quotes ancient theosophy.

E. W. BALDWIN.

615 Adams St., Madison, Wis.

There is a word beloved by bond and
free,
Nature's first gift and latest—Liberty.
—Ada Iddings.

.. GENERAL SURVEY..

THE SPIRITUALIST FIELD—ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

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

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

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. Items of those who do not comply with this request will be cast into the waste basket.

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

ANNOUNCEMENT.—Harrison D. Barrett is located in Syracuse, N. Y., for the months of April and May. He will be pleased to fill week evening engagements within easy distance of Syracuse upon reasonable terms. Address him at once for dates and rates. Send all letters to Harrison D. Barrett, P. O. Box 462, Syracuse, N. Y.

The Mississippi Valley Spiritualists' Association, which annually holds its session in Clinton, was organized and incorporated November 21, 1882, as the "Iowa Conference of Spiritualists," and on the first day of April, 1885, the corporate name was changed to "The Mississippi Valley Spiritualists' Association." The remarkable growth of the association necessitated a change in name as it has reached out from a purely state organization until it takes in all the states of the Mississippi valley and bids fair to cover the entire American continent with its influence. The magnificent grounds in Clinton, are owned by the association and the thousands of visitors who attend the annual camp-meetings find the association each year enables the management to provide the very best talent on the spiritual platform.—News, W. Brooklyn, Ill.

Mrs. L. Colleen writes: "Wishing you success for all the good things you give us in our paper each week, feeling glad that we Spiritualists have such a periodical that dares to speak out the truth, I am with you heart and soul in your freedom of thought, especially the exposing the Jesuitical. They are like a lot of rats, digging holes for us; but never mind, remember the old saying, that those who dig a hole for others generally fall into it themselves. Men may kill the body but they cannot kill the soul or truth, for it will stand through the ages. The kingdom of heaven is coming nearer to earth every day."

Alfred L. Cole, M. D., has issued a pamphlet form, a card of grand work on "THERE IS NO DEATH." The Doctor is thoroughly well posted in the Spiritualistic philosophy, and will answer calls to lecture before any of the societies in the city. We take great pleasure in announcing him. He can be addressed at the Auditorium Hotel, Chicago.

Mrs. Jennie De Long, pastor of the Church of the Spiritual Truth, holds meetings every Friday and Sunday evenings at 8 o'clock in her parlors at 922 Milwaukee avenue, opposite N. Paulina street. Tests and spirit messages given.

P. Atkinson writes from Vancouver, B. C.: "I received all the other premium books last year, and read them all, and was very much interested in them; some of them I read twice. I received also your very interesting paper. The books and paper should be read by every broadminded man or woman."

Dr. Bennett writes: "Remember the party and dance at Arlington Hall Saturday evening, June 4. This is the coolest hall in the city as it is cooled by electric fans. Ice cream and lemonade will be served, and every ticket draw a free reading by your choice of many psychics that will occupy booths. Our meetings will be continued during the summer and the best talent before the public will be there to entertain and instruct. No better teacher is on the platform to-day than Walter DeVoe. He demonstrates in his daily life the greatest of success on all psychic and spiritual lines."

G. P. Benet writes: "The following, I cannot conceive that what I think or do not think about reincarnation is an important matter; has been left out of my article published in your last issue. It is the beginning of the third paragraph, which is very obscure as printed."

Carbondale, Ill.—Ghosts were given an official standing under the law to-day by a jury in the Circuit Court, which decided the will dictated by the shade of Mrs. Martha Young's late husband, and copied by her before her death, was legal. Adolph Young, a son, sought to have the will set aside. It leaves 80 acres of land and other property to his brother George, who is said to have engineered the slate-writing test by which the ghost of their father made known his wishes.—Chicago Record-Herald.

Julius Wagner writes from Allegheny, Pa.: "The Bible Spiritualists at G. A. Hall at 100 Grand work. Mrs. Emma W. Foster is the medium. Her tests are wonderful and convincing. Sunday, May 26, I gave a lecture on the Science of Phenology, and its Fundamental principles and Applications and Relation to Humanity. After the lecture, I gave readings from photographs, a study to which I devoted over thirty years."

Mr. Aber has returned from his successful trip to Chattanooga, and will resume his sittings at his residence, 3422 10th street, Kansas City, Mo., on Monday, Wednesday and Friday evenings.

When writing for this paper use a pen or typewriter.

We go to press early Monday morning, hence communications intended for this issue must reach this office not later than the previous Saturday morning. Bear this in mind.

to the beautiful truth of Spiritualism which should be held sacred. Please do not cause our angel friends pain."

Odesa, Russia.—A tale comes from Liebsko which once more illustrates the superstition of the Russian peasants. Liebsko is a village in the province of Poltava, Little Russia. There dwelt a girl, Aleksia Petrovna, whose extraordinary beauty was almost supernatural, so her neighbors decided she must be a witch. They more easily reached this conclusion because all the other women in the village were jealous of Aleksia and because she was affected with a form of cataplexy which often caused her to fall into a trance. Awakening from a fall recently the girl hysterically declared that she had been horrified by the sufferings of the Russian soldiers at Port Arthur. Among them several reservists from the province, Aleksia avowed they were dying from cold, hunger and neglect. The soldiers, indeed all the villagers, became greatly excited and sent to St. Petersburg to learn how close the girl's vision showed the truth. The War Office informed them, necessarily, that the Czar himself was no happier than the troops at Port Arthur. Thereupon the people of Poltava decided that the woman was verily a witch. They took her from her home, they stripped off her garments, they bound her to a horse's tail, and she was dragged to the rough roads, under its pounding hoofs, until death released her.—Examiner, San Francisco, Cal.

H. F. Coates writes: "May 22, both afternoon and evening a very large audience greeted Moses Hull at Kenwood Hall, 4808 Cottage Grove Avenue, where he lectured for the Church of the Spiritual Truth. The lecture was a most interesting one, and the audience was very much interested in his understanding of the same, and the boy has never seen a Chinaman. Mediums passing through here desiring to stop off, should address Mrs. Flora M. Allen, secretary. They will send delegates to the next state convention at Topeka, and are marching along with the Progressivesthinker."

Mrs. Ellen Millard writes from California: "I find that it is essential for every good Spiritualist to subscribe for The Progressivesthinker. A friend in Summerland has been very kind to send me the paper, but I feel that I should be a subscriber. I am very much interested in the work. I have a daughter fifteen years old who is a medium. We hold meetings Tuesday and Friday evenings, and it is so nice to have our dear ones come and talk through her. Regular meeting of the Chicago Spiritualists League at the North End Masonic Temple, 615-617 North Clark street, Monday evening, June 6, 1904, at 7:45 sharp. The following persons will participate: H. H. Hill, Dr. G. B. Warner, Mrs. F. M. Harris, P. C. Ray, Mrs. Irene Smith and Mrs. Wm. J. Howes. Admission, 10 cents."

Geo. W. Crawford writes from Larned, Kansas: "I feel that I must write you the appreciation I feel for The Progressivesthinker. I have only been a Spiritualist for little over a year but The Progressivesthinker has taken the lead in all the papers I take. We year enable the management to provide the very best talent on the spiritual platform.—News, W. Brooklyn, Ill."

Mrs. L. Colleen writes: "Wishing you success for all the good things you give us in our paper each week, feeling glad that we Spiritualists have such a periodical that dares to speak out the truth, I am with you heart and soul in your freedom of thought, especially the exposing the Jesuitical. They are like a lot of rats, digging holes for us; but never mind, remember the old saying, that those who dig a hole for others generally fall into it themselves. Men may kill the body but they cannot kill the soul or truth, for it will stand through the ages. The kingdom of heaven is coming nearer to earth every day."

Alfred L. Cole, M. D., has issued a pamphlet form, a card of grand work on "THERE IS NO DEATH." The Doctor is thoroughly well posted in the Spiritualistic philosophy, and will answer calls to lecture before any of the societies in the city. We take great pleasure in announcing him. He can be addressed at the Auditorium Hotel, Chicago.

Mrs. Jennie De Long, pastor of the Church of the Spiritual Truth, holds meetings every Friday and Sunday evenings at 8 o'clock in her parlors at 922 Milwaukee avenue, opposite N. Paulina street. Tests and spirit messages given.

P. Atkinson writes from Vancouver, B. C.: "I received all the other premium books last year, and read them all, and was very much interested in them; some of them I read twice. I received also your very interesting paper. The books and paper should be read by every broadminded man or woman."

Dr. Bennett writes: "Remember the party and dance at Arlington Hall Saturday evening, June 4. This is the coolest hall in the city as it is cooled by electric fans. Ice cream and lemonade will be served, and every ticket draw a free reading by your choice of many psychics that will occupy booths. Our meetings will be continued during the summer and the best talent before the public will be there to entertain and instruct. No better teacher is on the platform to-day than Walter DeVoe. He demonstrates in his daily life the greatest of success on all psychic and spiritual lines."

G. P. Benet writes: "The following, I cannot conceive that what I think or do not think about reincarnation is an important matter; has been left out of my article published in your last issue. It is the beginning of the third paragraph, which is very obscure as printed."

Carbondale, Ill.—Ghosts were given an official standing under the law to-day by a jury in the Circuit Court, which decided the will dictated by the shade of Mrs. Martha Young's late husband, and copied by her before her death, was legal. Adolph Young, a son, sought to have the will set aside. It leaves 80 acres of land and other property to his brother George, who is said to have engineered the slate-writing test by which the ghost of their father made known his wishes.—Chicago Record-Herald.

Julius Wagner writes from Allegheny, Pa.: "The Bible Spiritualists at G. A. Hall at 100 Grand work. Mrs. Emma W. Foster is the medium. Her tests are wonderful and convincing. Sunday, May 26, I gave a lecture on the Science of Phenology, and its Fundamental principles and Applications and Relation to Humanity. After the lecture, I gave readings from photographs, a study to which I devoted over thirty years."

Mr. Aber has returned from his successful trip to Chattanooga, and will resume his sittings at his residence, 3422 10th street, Kansas City, Mo., on Monday, Wednesday and Friday evenings.

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

ago—only since last October when our society was organized with only thirteen (good luck) members. We have now thirty-two, eight of whom were added through the earnest efforts of Mr. and Mrs. W. Sprague. They have organized many societies that are prospering and carrying on the good work. They also organized the Indiana State Association of Spiritualists at Anderson, Ind., on last February 1904. It is needless to say that the work required to effect such an organization is more fully appreciated by those in the ranks. I wish to say to the many Spiritualists of Indiana, that if there are any Spiritualists where they have not a society and wish to organize, we will be glad to assist you. We will be glad to assist you in every city and town in the state. It is expedient that you associate yourselves together, for in union there is strength. Any information desired in this direction can be obtained from the secretary, Mrs. Carrie H. Mong, Muncie, Ind., 415 S. Franklin street, or E. A. Schram, president, Peru, Ind.

Mrs. G. Clark, secretary, writes: "The Ladies' Auxiliary of the Rising Sun Spiritual Mission gave their leap year party, May 21, at Star Lodge Hall, 378 S. Western avenue. The special event of the evening was the crowning of Miss Bessie Gail as May Queen. She was presented with a large floral basket from the ladies of the Auxiliary. She looked lovely in the part bestowed upon her. The evening was also a fine floral piece. Tables were set the entire length of the lower hall and decorated profusely with flowers. Prof. Lowry's colored trio discoursed fine music during supper, also between the dancing numbers. About two hundred couples were in attendance. The ladies' auxiliary is a very interesting organization, and are again busy planning for an ice cream social, June 18. Admission 25 cents. Ice cream served free. A beautiful silk quilt will also be raffled."

Mrs. L. J. Jaquet writes: "While visiting Mrs. C. C. C. I noticed that some one had advertised my meetings (which I will hold every Sunday in Van Buren Opera House, California street, for the purpose of raising money for the Wisconsin Church, and that Sister C. C. C. and I were to give free tests. Neither of us knew anything about giving free tests for anyone sailing under the name of the above church. Besides, I rented the hall independently and am holding meetings independently, and have given my meetings the name of Evangelical Spiritual meetings, Sunday at 2:30 and 7:45 p. m."

Lida A. Rowe writes from Findlay, Ohio: "Frank T. Ripley, the well-known speaker and platform test medium, is serving our society for the third time this season. He is a grand test medium and he has made many hearts glad by the messages given by his guides."

J. Baker, of Muncie, Ind., writes: "The Muncie Spiritualists closed their meetings on last Sunday with a most interesting and profitable session. Mr. Nutt-Moore has been the speaker and medium for the past two months. Her lectures are sound and logical, while her improvised poems cannot be surpassed in beauty and power. She is also a fine psychometrist. Her readings of articles and photographs are easy and accurate. The meetings will begin for next season on the first of September. Mr. Moore will be the speaker and medium for the season. She with her husband, Mr. Thomas C. Moore, are located at 321 East Jackson street, Muncie, Ind."

Mrs. LeSueur writes: "The benefit Band of Harmony sociable, held at the home of Mrs. E. E. and Mrs. Goodrich, Oak Park, was a phenomenal success. The evening was a most interesting and profitable one. The vocal and instrumental selections by Prof. Lowry's colored trio, during the intermission which kept every body in good humor. The Ladies' Auxiliary has come to stay and have arranged for a grand entertainment and festival on June 18, and are also arranging for an outing in July. Although the weather was warm on Sunday afternoon, May 22, quite a large attendance was recorded at both afternoon and evening services of the Rising Sun Spiritual Mission. The Sunday school is progressing nicely under the superintendency of Brother Warner. Brother Montgomery delivered an address in the afternoon, and Sister M. Hill, followed by Mrs. E. E. and Mrs. Goodrich, gave an address in the evening. Sister M. Hill, followed by Mrs. E. E. and Mrs. Goodrich, gave an address in the evening. Sister M. Hill, followed by Mrs. E. E. and Mrs. Goodrich, gave an address in the evening."

The address of N. F. Ravlin, until further notice, will be Kaneville, Kane county, Ill. His correspondents are requested to notice the change.

Mrs. M. Klein writes from Van Wert, Ohio: "I am pleased to see such able minds as Bar's, George W. Lewis, Chas. Daburn, N. R. Freeland and Dr. Swearingen all dealing in their way with these lives issues of to-day. I feel that my humble services may yet count something in the great effort of clearing the rubbish of ages from the truth as it concerns the man's destiny here and hereafter."

Correspondent writes: "Sunday, May 22, the Metropolitan Spiritualist Society was packed to the doors in spite of the intense heat, to listen to the address of Dr. John of Cronstadt, in St. Petersburg, to have the demon exorcised. At present the means are being collected to send the child to St. Petersburg in order that her marvelous magnetic powers may be examined by medical authorities."

The Vermont State Spiritualist Association will hold its next quarterly convention at Opera House, Barre, Friday Saturday and Sunday, June 17, 18 and 19, 1904. The management have secured Dr. B. F. Austin, of Geneva, N. Y., a very able speaker; Mrs. E. E. Webster of Lynn, Mass., one of the best mediums on our platform; the well-known spirit speakers, Mrs. Abbie Cross, Mrs. Emma Paul, Mrs. Alonzo Higdon, Mrs. Sarah A. Willey, and Mrs. Ida Lewis. All are invited and it is hoped that they will all be present. Great effort will be made by the management and the local society to make this convention one of the best ever held in the state. A rare treat may be expected. At 10 o'clock and a helping hand, F. Hubbard, Tyson, Vt., president; Don H. Chapman, Cambridge, Vt., chairman of board of managers; Miss Alma Leonard, East Calais, Vt., secretary.

Prof. R. S. Ray, the well-known medium, writes: "There are a number of so-called mediums claiming to receive messages from my little boy, Robbie, who has recently passed to the spirit life. I want to distinctly understand that such messages are not true, as he comes only to Mrs. Ray and myself. He manifests in our home and nowhere else. Such pretenders are detrimental to the cause of Spiritualism."

ulars later through these columns. Friends wishing to attend this grove meeting should write to the undersigned, so that arrangements can be made for their comfort during the meeting. Address Mrs. W. Sprague, 1315 School street, Rockford, Ill."

Mrs. Isa A. Cross writes: "The Hyde Park Occult Society will be favored with a lecture from Mrs. Irene Smith, of Seattle, on June 5, at the regular Sunday evening meeting, at 319 E. 56th street. Any and all wishing to hear something of the philosophy of Spiritualism from a scientific standpoint, will do well to hear Mrs. Smith at 7:45. Mrs. B. Kilne will give messages. There will also be a progressive euchre party held at the same hall, 319 E. 56th street, on Tuesday evening of each usual. Score cards 25 cents. Come and see what good times we have. Game at 8 o'clock."

Rolla Stubbs writes from Long Lake, Minn.: "The death of the late Mrs. Minnetonka Spiritual Society, occurs June 5. The state missionary workers, Mrs. Whitwell, Mrs. Sours and President Maxwell and many others are expected to be with us on that occasion. A cordial invitation is extended to all who can attend. It is intended to have an all-day meeting, from 8:30 a. m. to 3:30 p. m., with a basket lunch at the grove close by the temple. Free transportation from station to the temple. Train leaves Union Depot, Minneapolis, at 9:30 a. m., and arrives at Marquette at 10 a. m. Round-trip tickets 50 cents; ten-day tickets, \$2.25, good for season. Those intending to come out will please notify Mrs. Rolla Stubbs, Long Lake, or the secretary, Miss Mabel Mather, Long Lake, so that there will be teams to meet them at the station. The society holds meetings and lectures regularly Sundays at 2:30 p. m. Friends from the Twin Cities invited to attend."

Geo. B. Moore writes from Fort Scott, Kansas: "Mrs. Mary Bryan, of Ohio, lectured to a fair crowd Sunday night, May 15, in W. O. W. Hall in our city. Many of the city's best people were present. They represented the professions—lawyers, doctors and professors. Mrs. Bryan leads her hearers into new fields of thought along many new lines, and explains several new senses yet undeveloped in the modern men; then she takes flights into new spheres and explains the doctrine of Spiritualism from the modern standpoint, as yet unexplained by any other lecturer ever visiting us. After the meeting, she proves the fact of spirit communion by many messages, all of which are readily recognized. If Mrs. Bryan has an equal in the country, it is in the person of Mr. Hugh Burroughs who assists her in the after meeting which is held in the parlor of the big lodge room. Mr. Burroughs lives up to his belief. He is a living monument of what Spiritualism teaches. He is a teacher of high class morals, whom it would benefit all to follow. Such mediums can never be spoken of too highly for their teachings are the best. They will leave for Lawrence, Kansas, this week."

OBSESSION ILLUSTRATED.
A Remarkable Crime of an English Lad—He Murdered His Mother, Urged by Spirit Voices to Do So.
London England.—It is the general opinion that few more extraordinary crimes have occurred in this country than that committed by Frank Rodgers, of whom the whole kingdom is talking. Rodgers, in of course, the fifteen-year-old boy who murdered his mother in the little town of Meltham, Cambridge-shire. Apart from his ghastly sensationalism the story presents many unusual features. Between the boy and his mother a strong attachment existed, which was so marked that in the family he was known as "Mother's Boy." Some three months before he killed her, he was in the habit of his own life saved her from being run over by an express train. No quarrel between them, no outbreak of passion, preceded the fatal deed. The boy's statement that he shot her because he heard a voice commanding him to do so, and had no recollection of the firing of the pistol, supports the case for a strong element of psychological interest. At the preliminary examination, at which the lad was remanded for trial, the remarkable spectacle was presented of the widowed father, who is a solicitor, appearing in court to defend the son, who is accused of matricide. The boy's uncle, who is also a lawyer, was associated with him.

Mrs. Rodgers, who appears in other respect to have been an amiable woman, was a victim of intemperance. She was under the influence of drink, when, as she was crossing between the two platforms at the local station one day an express train came thundering down upon her.

How He Saved Her Life.
"She seemed to be dazed," said a spectator, "and it appeared for a moment as though she was certainly doomed, but Frank, who was some distance away, rushed forward to the rescue. He grasped her by the arms and swung her bodily off the line just as the train dashed by. The lad showed great pluck and presence of mind, but when I expressed my admiration of what he had done, he simply remarked that it was nothing, no more than any body would have done under the circumstances, and appeared quite unconcerned."

That feeling has characterized the boy's attitude since the tragedy in which he played such a dire part. After killing his mother he carried his little sister, Queenie, to whom he was devoted, to a nearby inn, and said coolly to the landlady: "Please take care of her to-night. There has been a little upset at home. I have shot mother."

In prison he has spent most of his time reading. When he was being driven from the jail to the courthouse he calmly read a newspaper. He seems to have no realization of the terrible crime that he has committed. As when he saved his mother's life, no when he slew her, apparently he regards it as "something anybody would have done under the circumstances."

Some of the witnesses testified that he brooded much over his mother's intemperance. To an acquaintance he remarked that he had "thought of her liquor, pathetically adding: 'See what it has done in our house.' One day at breakfast—his mother had been intoxicated the day before—he told the family that he had dreamed during the night that he had strangled her."

It was the influence of his mother's example and upbringing on his little sister that gave him his present concern, although, according to the evidence, Mrs. Rodgers had never ill-treated the child. After shooting the mother, he told his eldest sister that he had done it "for Queenie's sake." The mother had given way to drink that day, and after supper the family had left her sitting in an armchair in the breakfast room, having named the truth to her. "I thought I was going to be killed," said the boy, "I got a revolver belonging to my father, and returning with it, shot her."

His Story of Voices.
The most remarkable evidence was that given by Dr. Octavius E. Norton, a family physician, who was summoned to the house immediately after Mrs. Rodgers had been shot. To him the boy volunteered the statement that he had heard voices urging him to murder his mother.

"On the night I shot my mother," Frank told him, I went home and had supper. Afterward I went upstairs and got the revolver and went down to the breakfast room. I felt an almost irresistible impulse to shoot mother. I refrained, however, and went out. The impulse came again, and I went back into the house.

"A voice distinctly told me to do it. It said: 'Do it and do it quickly.' I do not remember firing or pointing the pistol, but I remember hearing a muffled report, and then I stumbled against the door. This is all I know about it."

He also told the doctor that two or three months before he had been constantly haunted by the feeling that his mother was close behind him, and that when he turned his head he saw an apparition of her, which slowly vanished.

Insanely but undoubtedly by the defense at the trial, which will be strengthened by the fact that a brother of the dead woman was confined in an asylum. Her own falling may be attributed to heredity, for her father, it has been stated, was a man of intemperate habits. The boy is of rather more than average intelligence, and his recent growth having been unusually rapid.

Interesting Phenomena Witnessed at the New Era Camp.
To the Editor:—Brother J. H. Lucas, 148 Lane street, Portland, Oregon, president of the New Era Camp, writes me that the camp-meeting this year will open on July 2, and continue over the fourth Sunday. The buildings, grounds and all things pertaining thereto are being rejuvenated and gotten into condition for one of the best meetings ever held on that consecrated ground.

The character of the present management is a guarantee against all trickery and unwholesomeness. The writer, while attending a few of the closing days of last year's meeting at New Era enjoyed the pleasure and profit of a brace of personal spirit experiences which, while neither marvelous nor unusual, were exceedingly pleasant experiences to the writer. One of the incidents I attribute to spirit power was the inhaling of the full fragrance of a beautiful pink rose by the olfactory, that, in forty years, through the blighting influence of catarrh, had been off duty—in fact, "dead as Julius Caesar."

You say, "Hypnotic suggestion." Possibly, but no mortal was the operator. The rose was casually handed to me by a friend with the remark, "I don't care for roses."

This other incident referred to was on this wise. I was crossing the grounds one evening after the lights in the grove were out, when a sudden bright light shone above my head. The light was enchanting. I rubbed my eyes and looked again, and still the snow-white, lace-like canopy filled the space. The thought occurred: I will go to the hotel, a few paces distant, and invite others to witness the wonder. Starting to execute my intention, I turned for a parting glance at the wonder, but where an instant before it hung in the sky and splendor, only the steel blue sky and the clear cold stars shone down.

I do not present these very pleasant experiences of mine at New Era camp as an inducement to old patrons or new ones to attend the coming meeting, as I wish in this connection to express the gratitude that all lovers of the truth as the world has it in unadulterated Spiritualism, should feel to such men as Loveland, Sargis, and a few other clear-headed, strong-souled advocates of consistency and the same concerning the exalted charge committed by the spirit world to mortals.

It is undoubtedly true as pointed out by Mr. Loveland in a recent article in The Progressivesthinker that the heat with which so many platform speakers insist on taking on priestly titles, or robes, and coronations, disgusts and repels many thoughtful people. The odor of the old, old bottles for the new wine of spiritual truth and life.

The true friends of Spiritualism know as no others know or care that this beacon light of the ages to a world in darkness is, through the weakness, folly and pure cussedness of many of its professed adherents, in crooked and hard lines; but deliverance must and will come; but when and by whom?

Salem, Oregon. J. HIGDON.

PASSED TO SPIRIT LIFE.
[Obituaries to the extent of ten lines only will be inserted free. All in excess of ten lines will be charged at the rate of fifteen cents per line. About seven words constitute one line.]

Passed to spirit life, Mrs. Adolphine Lemmers, May 17, at her home, No. 28 Otis street, Cleveland, Ohio. Sister Lemmers was born in Burgois, Bulgaria, in 1844. Soon after coming to this land of liberty she and family learned the truths of Modern Spiritualism, thus adding knowledge of the future life to the beliefs of the past. Our sister became an active attendant and worker in the lyceum, and the Good Samaritan societies. Her life was one of brightness and joy. Our eloquent Brother Hudson Tuttle officiated at the funeral. He gave grand, good comfort in the bereaved friends. The central theme of his remarks were Home, Wife, Mother. His word-picture of the home she had made on earth, and the mother's love as it was expressed in the beautiful home where she had lived and reared her family were very impressive. The appreciation of her loved ones was portrayed by the floral offerings that were lavishly displayed in decorating the casket and room where the remains laid. The portrayal of this picture by Mr. Tuttle into the spiritual home where wife and mother had gone to prepare a home, more beautiful, was one that led the listener into some uncharted spot not made with hands, but born of the spirit of a wife and a mother's love, when he would be united again with that broader knowledge of the uses of our earthly trials and struggles through which all must pass.

I. W. POPE.

The Commandments Analyzed, price 35 cents. Big Bible Stories, cloth, 50 cents. For sale at The Progressivesthinker, "Love—Sex—Immortality," by Dr. W. P. P. P. For sale at this office. Price 35 cents.

SPIRITUALIST MEETINGS.

It is important when a meeting is suspended, that notice be given us, so that inquirers may not be misled. We want new notices of all meetings being held here in public halls at the present time.

The Church of the Soul, Mrs. Cora L. V. Richmond, pastor, holds services every Sunday in Hall 309, Masonic Temple, at 11 a. m. Sunday-school at 10 a. m.

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garselman's Hall, corner Ashland avenue and W. 13th street.

The North Star Spiritualist Union holds services at Perl's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. E. J. Hanson, pastor.

The Hyde Park Occult Society holds regular Sunday evening services, 7:45 o'clock, at 319 E. 56th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 56th street, Entrance at Hall, 319 E. 56th street.

The Light of the Truth Society meets each Sunday at the northwest corner of 47th street and Cottage Grove avenue. Conference at 3 p. m., and lecture and tests at 8 o'clock. Mrs. M. A. Burland, pastor.

The Progressive Society holds services every Sunday at 153 East North avenue, corner Burlington at 8 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins Hall, 628 West 34th-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3 p. m. Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

New Thought services conducted by Julia M. Learnered, at 7:30 o'clock every Sunday evening, at 720 West Madison street, third floor.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larabee streets. Emil F. Vaas, lecturer; Frank Joseph, medium.

The Church of the Psychic Forces holds services at Wilcox Hall, corner Champlain avenue and 43d street, every Sunday. Conference at 3 p. m., lecture at 8 p. m. The hall number is 361-363 East 43d street. Conducted by Mrs. Isaac Cleveland.

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor. Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Lorenz. Mrs. J. Villroak.

Church of the Spiritual Community, Kenwood Hall, 4808 Cottage Grove avenue. Conference and messages at 8 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

The Spiritual Unity Society holds meetings every Sunday at 3 and 7:30 p. m. at 107 Lincoln avenue. Lecture and tests by Prof. R. E. Ruff. Pastor.

Central Spiritual Church will hold services every Wednesday afternoon and evening at Tasking Hall, Thirty-first street and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Universal Occult Society holds its meetings at No. 77 East Thirty-first street, Hall "C," every Sunday afternoon and evening at 8 o'clock. Robert Giffney, pastor. The renowned, clairvoyant Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m.

The Rising Sun Spiritual Mission holds its meetings every Sunday at 2:30 and 7:45 p. m. at school at 1:30. Star Lodge Hall, 378 S. Western avenue. All welcome.

Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. The wife and her daughter, the child wonder, will be in attendance. Others will assist. These meetings will be continued all summer. Dr. Beverly, president, No. 44 East 31st street.

Evangelical Spiritual meetings, Sundays, Van Buren Opera House, at 2:30 and 7:45 p. m. Mrs. L. J. Jaquet, inspirational medium.

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Belmont avenue. Services held every Sunday and Thursday evening at 8 o'clock. Tests and music at every service.

Spiritual meetings are held at 325 Wells street by Dr. and Mrs. Carl A. Wickland. Sunday afternoon at 2:30 o'clock and Friday evening at 8 o'clock. Residence, 616 Wells street.

The Universal Occult Society holds its meetings at 77 East Thirty-first street, Hall C. R. Giffney, pastor. During the months of June and July the meetings will be conducted by the renowned clairvoyant, Charles J. Peterson, psychic. Conference at 3 p. m. Regular service at 8 p. m. address, followed by messages.

Church of the Spirit, Schiller Building, 109 East Randolph street, conducted by Prof. Wm. Fitch Ruffe. Services every Sunday at 11 a. m. Brief address, closing with readings from

By Charles Dawbarn.

CHAPTER III.

We next take special note of the fact that every form expresses itself differently under different conditions. For instance, in one condition we call it hot, in another cold; in one liquid, in another solid; and, so far as we know, every form is capable of polarization.

3—About recompense and justice due an abused animal, I will say there is no such thing as justice in the universe! The entire universe, as far as known, seeks an equilibrium. The cities buried by the eruption of Mount Vesuvius, the verdant forests and prosperous villages and cities destroyed by tornadoes, the proud ships destroyed by fierce gales, the tall palaces and towering steeples smitten by the lightning's fiery messengers, all are no worse than remaining cities, forests and ships. Then why does Nature wreak such fearful vengeance on certain things and beings? you may well ask. By the same universal law that smites the brightest children and causes the great floods which engulf the homes of the poor. The only answer is, that Nature seeks an equilibrium in all

In other words, we each are composite men and women. There may be plenty of "reflex action" and even "chain reflex," as Loeb calls it, but the intelligence so manifested is not that of the individual, but of the composite whole. And that composite whole includes "the innermost man." There are lesser and greater composites, but that manhood is always a composite of a number of personalities may be taken and accepted by the student reader as a natural and undeniable fact upon which manhood itself rests.

(The End.)

San Leandro, Calif.

Men talk of the truth who never yet sounded the depth from whence it springeth.—Richard Hooker.



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