NO. 768

VOL. 30

CHICAGO, ILL., AUGUST 13. 1904.

For a time, during this camp-meeting follow. season, which is usually the dullest bus- We find some of our readers very

our Open Court Now In Session. philosophy of Spiritualism. Some masterly articles have already been given our patrons and there are many more to

iness season for spiritual papers, we have sensitive to the publication of anything thrown our columns open to our giants that hints of an acknowledgment that in thought upon one of the most import- there is such a thing as fraud in our ant topics that come under the name and ranks, and upon the other hand we have

Free-handed open and logical discussion can only be condicive to the best interest of any cause. A philosophy that will not bear crificism is a trembling failure. A science that will not stand discussion in this age of reason has not a so, difoundation and should be pigeon holed as a relic of the dim past. A religion that can not stand the storm of adversity, that can not weather the adversity, that can not weather the gale of mental unfolding to the day, should be relegated to a museum as an antiquated monstrosity, lost in the fog of ignorance.

those who have nothing to cover up, and Are you reading the findings of this who would wage an aggressive warfare Open Court? Are you reading the testiagainst it openly, publicly, as a means of mony upon both sides and recording the stamping it out. These are given an op- findings in your unbiased mind? Do you portunity, side by side, to express them- appreciate our effort for truth? If so you selves, and the discussion has already should become a life subscriber for THE awakened a deep interest in the cause. PROGRESSIVE THINKER. Send your The Open Court surely fills a niche that name, address and remittance after you has been carved for it.

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ROMANISM VS. REPUBLICANISM.

An Address by Dr. Dean Clarke.

Our pilgrim forefathers came to this country that they might have liberty to worship God according to the dictates of their own reason and conscience. Their descendants fought the battles of the Revolution to break the chains of political despotism, and finally established our republic to secure the blessings of both civil and religious liberty. It was their wise design and determination forever to separate church and state, and to prevent the church from dominating the state, as it had so long done in the old world where kings ruled

by assumed "right divine." The voice of history and experience had taught them that no tyranny is so despotic, cruel, and relentless as that which claims divine authority. Hence they determined to found a government whose rulers should be shorn of all such sacrilegious claims,-a government "deriving its just powers from the consent of the governed," and not from the assumed will of God, nor from any earthly potentate claiming His vicege

Our forefathers left us the glorious heritage of "a government of the people, by the people and for the people, and made the ballot box "the ark of our covenant, or Constitution." the shrine of our liberties, the palladium of our rights, and the bulwark of our protec-

Knowing that "Ignorance is the mother of devotion" to all "false gods," and to all sacerdotal rulers, the noble founders of our republic created our public schools to educate the masses, and give them the intelligence indispensable to good citizenship. Our common school system is not only the corner stone of our republic, but is the chief part of its entire foundation. Remove it, and every pillar of our free institutions will soon totter and fall!

Accursed be the dastard hand that shall dare strike a blow against the "arks of our safety," the free schools of

Forever let the "Stars and Stripes" wave above the sacred cradles of our liberty as their protecting Aegis, and may the sacrilegious hand wither and erlsh, that attempts to pull Glery" down from the shrine that gave birth to it, and all the free institutions er which it waves!

Our common schools are the erucibles in which alone can be amalgamated all the heterogeneous elements that compose our nationality. They are the only alchemists' vessels for transmuting base alien material into Americanism. They are the sole fos-ter-parents to unify the many diverse "kindreds, races, and tongues" composing the great American populace, and make of them a family of brothers and sisters dwelling together in amity and

They are the one only universal solvent to make of "one blood," one mind, and one spirit of true patriotism, all the aliens who have sought refuge in this land of freedom, which so many of them have polluted with exotic and poisonous plants! Long live America's common schools! And may they, like Aaron's rod, swallow every parochial serpent that now nestles in Uncle Sam's bosom, only to turn and sting it for his mistaken and misplaced generosity!

Our forefathers, we have said, came to the rockbound shores of New England to escape from politico-religious despotism, and to found both civil and religious liberty as a birthright and heritage of their posterity forever. But, alas! for the uncertainty of human hopes and calculations; as of old, "Satan came also," and in the garden of our "Sunny South," he planted beside the tree of liberty, the Upas of Ecclesiastic despotism, whose scions have spread till they fill our fair land with the blighting breath of priestly curse and Popish anathema!

The mitred tyrant, who, claiming power plenipotentiary from heaven had enslaved all Europe with politico religious bondage, sent his superstitious vassals and minions to the New World and side by side with the altars of liberty, erected the shrines of Popish and Priestly tyranny, which today cumber the sacred soil of freedom, and menace the very foundations of our bloodbought liberties!

Thus to-day, we see in this great nation, beasting of its religious dom the strange anomaly of the greatest and most liberty-crushing despotism that has ever cursed the nations, covering our whole land with its nurseries of tyrants, and its strongholds of superstition and oppression! Taking advantage of religious toleration, which is the genius of our free institutions, the greatest religious aristocracy vorld has ever seen, has thrust its Trojan horses within the gates of every city of our republic, and the armed min ions of popery within, are only waiting the word of command from the Boss Ty rant of the world to spring out and attempt to capture every shrinc of Free-

In our own day and generation, our fathers and our brothers with sword bayonet, and bullet, cut the bonds that held in unjust servitude, four million ebon-hued slaves, who are now free citi zens of our great republic, thank

But, sad to say, there are yet nine free, who are in reality, wearing a yoke of bondage and are crushed in spirit unr the iron heels of a mitred despotism far worse than that which bound poor Afric's slaves! Romanism not only enslaves hodies and souls on earth, but with audacious arrogance, claims the eys of heaven and hell, and the power of God to hold every soul in eternal

SOUL VIBRATIONS

As They Emanate from a Profound Thinker-

The realization of any event or circumstance in life his particular idea. "Among such men rise up the cover comes up to the expectation. To-morrow is an sublime figures of John Brown, Garrison Clarkson impostor; it never fulfills its pledges, or brings what and Phillips. Must we call them unbalanced? Can it promises. We live in visions and dreams; fiction we assert that we did not need them just as they not fact; in shadows not substance. The painter were? The cartoonist is a more truthful artist than adds fiction to his picture, the sculptor to his statue, the painter or the photographer; they only give the the poet to his verse, and the orator to his oration. outward form, the shell, the husk; while the carica-The beautiful things in literature, in art, and in life ture often shows the very marrow and moral quality higher qualities of the mind and heart. Every poet, mental picture of his real self. An individual can retude around us.

"Ah, deep is silence-deep as human souls, Aye! deep as life, beyond all lead and line; . And words are but the broken shells that shine Along the shore by which the ocean rolls."

There are experiences of the soul that no words nailed to the standard all decorated and inscribed.

. . . . men behold The goal achieved,-the warrior, when the sword

Flashes red triumph in the noonday sun; They reckon not the battle and the march.

The long privation of a wasted youth; They never see the banner till unfurled."

the soul as rapidly as the flying clouds, driven by the saved the bag. winds, cross the sky. In our weakness and in our necessity, we call out into the vast unknown, but so utterly lost is our cry that there comes back not even the echo of our voice. Thoughts are as powerful as words; a wish, a desire, is as potent with God as a prayer. Outward form and ceremony may assist the creature, but it has no bearing with the Creator. He looks at the petition and not to the vesture with which it is clothed. As the deepest grief finds no expression in tears, so there are times when words are weak and meaningless to the soul, and silence is more expressive than speech. Very few realize the great purpose of ife. Veneering to some always looks like mahogany; whatever shines is pure metal; all gilding is gold; and every stone that sparkles is a diamond. The longest life is but a passing shadow and yet how often time pass by. But nature knows nothing of time or measurement; these are of human invention. . The world is always old and it is always new. The same energy and force passes through a thousand transformations thought. 'A particle of water raised from the sea the first that on his monument should be engraved may ascend invisibly through the air, it may float above us in a cloud, it may fall in the raindrops, sink Though shed in the tear in moments of despair, it may give birth to the rainbow, the emblem of hope."

Matter is continually changing its form, but no new Matter is continually changing its form, but no new visions beyond. We spend no time with the present. material enters into the universe. When rightfully we live in the future, in hope, in expectation and in considered everything bears the stamp of age. No one can tell where or when any thought, idea, or influence had a beginning. It is impossible to date the or transient and fleeting? What is memory? Real or unreal, which? Something permanent and lasting, birth of a single invention, reformation, or a revolu-tion. The smallest act leads to the greatest results; the most indifferent individual often becomes an im-portant factor in civilization and life. Acsop was both a slave and a philosopher but his fables are known wherever language is spoken. A fanatic, or "We live in deeds, not years; thoughts, not breaths; a man with only one dominant thought or purpose, In feelings, not in figures on the dial: sometimes does more for the world than a well-bal- We should count time by heart-throbs: anced mind. A reformer is always a man of exagger- He most lives who thinks most, feels the nublest, acts ation; he is apt to see things a little distorted; and imagines that the whole world hangs on the success of Norwich, N. Y.

come through imagination, feeling, sentiment, and the of the man. Every time a man speaks, he makes a artist, or actor must be a mystic, a dreamer, a vision- veal his whole character and tendency of life in a sinary. Knowledge does not come to him in the ordi- gle sentence. One or two strokes of the brush in the nary way; his dreams are prophecies; his sights are hands of a skilled artist, makes his image; laugh or visions; and his thoughts are pictures. No earthly weep, converts it into a wise man or a fool. There sordid nature ever rises to those lofty heights; only are no fixed points in life. One condition of society as the spiritual nature predominates and outweighs grades into another so insensibly as to proceed unthe material. Some one has written, "that Schiller, noticed. What constitutes sanity or insanity, always before commencing a work, heard within himself a has been and always will be a debatable question. harmony of indistinct sounds which were like a pre- The dividing line between talent and genius cannot be lude to inspiration. Also that Rembrant when in the determined. No agreement has been reached upon act of commencing a picture had a vision of rays and what is natural or supernatural, and inspiration is shadows, which communed with his soul, before he alike, a matter of conjecture. The counterfeit and had animated the canvas with the personages." The the genuine are so near akin as to baffle detection. most supreme moments of our life are passed in si- "The play of imagination in the brain of the opium lence and alone, unaided and unheeded by the multi- eater is as free as that of genius itself, and the creations produced in that state by the pen or pencil are as wildly beautiful as those owed to the nobler influ-

Some people's imagination is so vivid; and strong and their mental and spiritual make-up so sympathetic and receptive that all they see and hear changes, magnifies, subdues, softens and refines beyond the can describe, no pen record and no imagination por. limits of ordinary vision or feeling. A grand display Mankind judge from the outward appearance of hue, tint and color, at once ceases to be simply and not from the inward struggle. The moral, intel- "color, it is conflagration;" music that is especially lectual and spirit victories and defeats no eye sees, no softening and refining, or jubilant and gay, becomes ear hears, no heart feels. The people see the finished to them more than music, it is real "intoxication." picture but not the failures leading up to it; they be- Things as impalpable as air, as unsubstantial as a hold the completed statue but not the broken and dis- dream, and as ficeting and transient as sound, help to figured images that lie scattered along the way. The mold and fashion the character. You might as well banner is never flung to the breeze until after it is undertake to fathom the workings of nature's secret laboratory in the bosom of the earth, or in the world above, as to tell what particular influence has been the controlling factor in one's life. Every element, idea and principle that we come in contact with, blend together and enter into it. The fugitive joys, the transient pleasures, the hours of sorrow, the books we read, the pictures we contemplate-all help to build up and form character. The daily habit, custom and talk of life are circumscribed by a very small circle. People mostly read for entertainment, not for infor-Life is a great body of contradictions. It is a trag- mation; they read for the present, not for the future. edy, a poem, a fiction, a fearful reality. How rapidly Moments, freighted with weal or woe, pass by unthe panorama moves. How the varying moods of the known and unappreciated. I have read that in one mind change in a few hours; yea in a few moments. of the ancient wars a soldier found a beautiful bag, So strong, -so weak, -so happy, -so wretched. All highly ornamented, and filled with pearls, but being of these feelings, conditions and emotions pass over ignorant of their value he threw away the pearls and

> "There are immortal moments in each life; They come and go,-One scarce may of their presence know, Yet in them there is struck a chord, It may be loud, it may be low,

Which will vibrate. Like circles from a pebble's throw * *''

It sometimes happens that the preface is the best part of a book and the postcript has been known to be the best part of a letter. It is the small incidents in life that make up its great import and meaning. Some one has said that when Abraham Lincoln was asked for some facts and circumstances in his early history to be inserted in the congressional directory, he re-

That portion of a man's history that one person would deem the most important another crowds to the background. I have seen it stated that Jefferson did States, but that it should record that he was the "Author of the Declaration of Independence, and of the into the earth, gush forth again in the fountain, enter Statute of Virginia for religious freedom, and father tion. Whatever heights are gained, there are still

the best."

republican institutions?

ciled with the spirit of individual free- ures!

fire and water, light and darkness, ground for priestcraft to "gobble" our we can get the political power to establiruth and error, vice and virtue, an virgin soil, and collect "Peter's pence" lish the Pope and his regime in Ameritruth and error, vice and virtue, an-

racy, and the polity and principles of love our republic, it is the love that a for "the loaves and fishes" they may epublican institutions? headstrong, arrogant child bears to get to send to their supreme ruler, can a theocratic autocracy, a One, ward an overindulgent foster-mother, "His Holiness!" Be and deceived. Ro God man power which arrogates author who allows it to tear her house down manism never can be Americanized. dividual consciences of men, be recongenerally" with her household treas allenable rights of man, as set forth in the Declaration of Independence. When ity in church and state, and over the in- over her head, and to "raise the devil

thinking, and free voting which every thinking, and free voting which every thinking, and free voting which every the Pope loves our country as the cardinals or priests profess political wolf loves the sheep-fold, or as a buzloyalty to our government, it is always Nay! Nay! Romanism and republicantary and or a hyena loves a battle-field. He with a mental reservation, which outdemocracy can no more be blended than loves America because it is free-preying wardly spoken means this: "loyalty till freedom as the birthright of man!

Can such a despotism as this, which was "conceived in iniquity and born in sin" in the dark ages of barbarism, be harmonized with the genius of democ-

ficecing its flocks to sustain a foreign potentate.

It is a cunning intriguing demon of despotism, surreptitiously plotting the overthrow of our educational, civil and free religious institutions, and all protestations to the contrary are but rank hypocrisy seeking to hoodwink willing

Short-sighted and unsuspecting people may condemn the A. P. A. organization, and in purblind confidence in our national safety, may cry: "Peace!" national safety, may cry: But there is no peace with "Peace!" the most consummate despotism on earth, except in abject submission to its autocratic decrees!

Not only is "eternal vigilance the price of liberty," but it will cost loyal Americans as dearly as it did a certain Canadian Frenchman to live "in peace" with his termagant wife. Being asked one day if he lived in peace with her, his dubious and lugubrious reply was: "Yas, I live in peace with her, but—I have to fight like hell for it!"

Nay! Nay! American liberty can never lie down "in peace" with Catholic slavery and Romish tyranny, so long as there is one drop of the blood of the heroes of '76 in the veins of loyal pat-

"The 'irrepressible conflict'" is at hand, it is inevitable. Indeed, "the war has actually begun" at the schoolhouse and the ballot-box, and we must "fight it out on that line," and maintain these sacred shrines of our liberties at all hazards-if need be, with "our sacred honor, our fortunes and our lives," as did our forefathers.

It is high time that American free men awake to the dangers now menacing all that we hold dear. We are slumbering over a smouldering volcano that may burst forth in a night, and spread the baleful fires of ruin o'er all our fair land!

The wily sappers and miners are se crettly at work undermining our strongholds. Shall we dream in fatuous se curity, "hugging the delusive phantom of hope till our enemies shall have bound us hand and foot?" Or, fore warned, and forearmed, shall we rise in the might of heroic patriots, and beard the Romish lion in his lair, ere he gains the growth and strength to exterminate us, as it is his avowed purpose to do, unless we are asses enough

to put on his tawny skin?
The crisis that shall determine whether Protestant patriots shall rule and protect this country, or, whether the vandal minions of Rome shall gov-ern and subvert it—is much near hand then unwary Rip Van Winkles

now dream! Our sainted and immortal political savior, Abraham Lincoln, spoke with a prophet's ken when he declared that this country could "never exist half

slave and half free."

The truth of that warninfi was sealed with rivers of the best blood of sealed with rivers of the best blood of fillal heirs, so that whatever property this nation! How much less then, can they may possess shall be justly their our mighty nation survive and prosper, half Catholic and half Protestant, when Catholicism is the synonym of both

civil and religious bondage. Fellow citizens, let us not be lulled to repose by the soft-toned purring of the pope's cajoling sycophants. They all have claws, and they live on prey which they "catch by guile."

A faithful servant of the pope never be a true American citizen, and every one of his perjured emissaries, and arch-traitor archbishops knows' it "Good Lord" and "Good Devil," and vainly pretends to love and serve two

Romanism, root and branch, is an exotic Upas, cumbering ground made holy by the blood of Protestant patriots. It is an anachronism of barbaric ages which is anti-American, hostile to freedom and progress, and is wholly out of place, and it has no business to be fostered and built up in a country consecrated to Liberty, Justice, and Universal

BEWARE of it, patriots! When the great magnate of absolute lespotism, the pope of Rome, shall come to our shores to establish his autocratic dynasty in the land of Washington and Lincoln, let us welcome him and his cohorts to the hospitality of a grave, and dig for Romanism its "last ditch," so deep it shall never know a resurrection! DEAN CLARKE.

A CORRECTION.

The Much Slandered Thomas Paine.

It is too much to expect the Christian clergy to tell the truth about Thomas Paine, or that President Theodore Roosevelt should correct his slander in terming him "a filthy little Atheist" but it would seem that it was very late in the day for a correspondent of The Progressive Thinker to repeat one of the stale falsehoods which the church has circulated for nearly a hundred years; and yet in The Progressive Thinker of July 16, L. P. Smith of Toledo, Ohio, writes: "I cannot advise any one to read 'The Age of Reason,' and can appreciate the advice of Franklin, himself a skeptic, who advised Paine to burn the manuscript before it was pub-Now this assertion of Franklin's ad

vice is a "lie out of whole cloth," vented by the clergy to blacken the character of one of the noblest men who ever lived, and without whose aid our independence would not have been The Age of Reason was writsecured. en in 1783 or 4, and Dr. Franklin died in 1780, some four years before the book was written. Did Franklin come back from the spirit spheres to give that ad-Brother Smith should post himself before writing history.

J. S. LOVELAND.

One should seek for others the happiness one desires for oneself.—Buddhist. He sought for others the good he deired for himself. Let him pass on .-Egyptian.

Men and things have each their proper perspective; to judge rightly of some it is necessary to see them near, of others we can never judge rightly but at a distance.—Rochefoucauld,

THE GOLDEN RULE:

An Interesting View From the Standpoint of a Shaker.

In The Progressive Thinker of Nov. 28, 1903, is an article by E. W. Baldwin, on the Golden Rule, "Do unto others as you would have others do unto you." He says: "Were these principles lived up to, strictly, the world would soon become wrock and ruin. After two thousand years of preaching it, no man has over lived it. This is a pretty fair length of time for a trial.'

As I think I can produce indisputable evidence that it has been lived up to over one hundred and twenty years and is now lived up to, I feel it my duty to correct the errors, in defense of the character of Jesus, as I would have him defend my character in like circum stances had he the same evidence that have; and no doubt he would do so. He also says: "The Golden Rule tripped of its glitter is a pewter rule. Just so, take the life out of it, then it is

ead pewter; but keep the life in it, it is then glittering gold.

He says further: "It is next to impos sible where one has personal interest for him to have a sound judgment.'

Very true; Jesus knew that, he there fore took precaution to exclude persona interest from his spiritual church. He knew that it would be impossible to establish a universal brotherhood admitting personal interest; he therefore visely excluded it.

His mission was to separate the spirual from the natural in his church, and he did so.

world from error and wrong-not only father, or mother, brother or sister, clan, church or nation, but the world universal, consequently he had to be universal in life practice and teaching for a perfect example, and exclude all things selfish which can not be universal and eternal, for the things which are seen are temporal, but the things which are not seen are eternal.

I will now introduce the Shaker Church Covenant as evidence to prove hat the Golden Rule has been lived up to, in this society, for one hudred and wenty years, and if it can be lived one nundred years, it can be lived endless. Perfect redemption is without the Golden Rule being lived up to. This is a vital question for the prodve Christian to investigate. may be essential, and take time and en-

Shaker Church Covenant.

Preparation for admission into church relation. Artticle 2. Part of section 3. An essential step is to settle all just equitable claims of creditors and own. When this is done, and they feel themselves sufficiently prepared to make a deliberate and final choice, to devote themselves with all they possess wholly to the service of God, without reserve, and it shall be deemed proper by the leading authority of the church, etc., he may be admitted, etc

Article VII. Section I. Dedication and consecration of persons, property and service. According to the faith of the gospel which we have received, and agreeable to the uniform practice of the church of Christ from the first establishment in this society, we covenant and agree to dedicate, devote, consecrate and give up, and by this covenant dedicate, devote, consecrate and give up ourselves and services together with all our temporal interest to the service of God and the support and benefit of the church of this community and to such other pious and charitable purposes as the gespel may require, to be under the care and direction of such elders, deacons and trustees as are or may be appointed and established in the church by the authority aforesaid.

Section 2. Dedication and release, of

private claim. Whereas, in pursuance

of the requirement of the Gospel, and

in the full exercise of our faith, reason and understanding, we have freely and voluntarily sacrificed all self-interest and consecrated and devoted our persons, services and property, as afore-said, to the pious and benevolent purposes of the gospel; therefore we do hereby solemnly and conscientiously, unitedly and individually for ourselves and our heirs, release and quit claim to the deacons, or acting trustees of the church for the time being, for the uses and purposes aforesaid, all our private personal right, title, interest, claim and demand of, in and to the estate, interest, property and appurtenances so consecrated, devoted and given up; and we hereby jointly and severally promise and declare in the presence of God, and before these witnesses that we will never hereafter, neither directly nor indirectly, under any circumstances whatever, contrary to the stipulations of this covenant, make nor require any account of any interest, property, labor or service, nor any division thereo which is, has been, or may be devoted by us, or any of us, to the uses and puroses aforesaid, nor bring any charge of debt or damage, or hold any claim, nor demand whatever against the said dea mons or trustees, nor against the church or society, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purpose

In confirmation of all the aforesaid tatements, covenants, promises, and irticles of agreement, we have hereunto subscribed our names and affixed our

If this dedication of all we have in cluding our life labor into a joint brother and sisterhood inheritance does not fulfill the Golden Rule, then my judgment must be unsound.

Jesus exercised sound judgment by wisely excluding personal interest from his church, thereby making it possible to live up to the Golden Rule; but out side of his church it is impossible; there is no law except the Shaker Cove

strength to obey the precept. -Jesus said greater love bath no man

CHRISTIAN CIVILIZATION

False Claims of Christian Leaders Shown.

It is claimed by the leaders of Chris tianity that we are indebted to it .for our civilization. Such civilization as it has produced will not do to brag on. History shows that it is responsible for the night of ignorance in which Europe wandered for over a thousand years; and the prejudice then instilled against learning by ecclesiasticism has not yel

wholly disappeared. About the time of the first century, A. D., was the nood-tide of Roman great ness—the age of poetry, history, philosophy; and the love of learning was not a monopoly. The third century presented a different picture-learning despised, history degraded to lying chronicles, poetry and philosophy contemptible. Why this rapid decline from great-

ness to the abyss of ignorance? It was the effect of the religion introduced into the Roman world during those centuries.
The Christians stigmatized learning as protane. The offices of instructors, prevously held by noble philosophers, were assigned to ignorant, superstitious priests. The knowledge of the Pagan world was discarded, and dogmas of theology supplied the place. The church

absorbed all the mental activity of the

times. Learning, poetry, profane history, were discarded as unworthy of the attention of regenerated mortals. Po-lemics was the solution of incomprehensible dogmas by endless verbal warfare. Ignorance became canonized. As science expands and ennobles the mind, so such disputations narrow and, dwarf its powers. These studies of questions which are morely artificial

formulas, having no existence except in imagination, corrupt the fountains of knowledge. No adequate conception can be formed of the darkness of the human intellect at that period. Superstition grew like rank weeds, and ascetism depressed the understanding to still lower lepths. Even the minds of progressive thinkers were led astray along paths beginning in ignorance and ending no-Worthless, except as curiosity, was the literature produced in those

Ignorance is the primal slime in which infallible authority grows sleek and powerful. The Christian hierarchy grew stronger, gaining powers by every possible means, staying its hand at no

crime, pausing at no cruelty.

Any one who affirms that for the enowledge and civilization we enjoy today we are indebted to Christianity, should be pitied on the score of ignorance. If that religion is so productive of advancement, why did it not put forth its fruits during the years it held mankind in implicit obedience? Did it foster learning? Countless martyrs whose only crime was extending human knowledge answer, No For a thousand years it sat upon the prostrate form of civilization and guided the course of events. The chronicles of the Dark Ages reveal the results. Morality, self-reliance, nobility of character disappeared as this religion gained ascendency. It caused immeasurable pain, blighted and blasted

the joy and hope of countless lives. When Constantine became the champion of the Roman church his hands were soon stained with blood. Henry of England became manifold worse by espousing Protestantism.

Such civilization as Christianity pro duces is of the savage, brutal kind, causing havoc and destruction civilization it forced upon the aborigines of America caused them to fade away and perish. The civilization it forced upon the Aztecs of Mexico and Peruvians of South America resulted in the utter extinction of those great na-

We are now having a fair illustration of it in Russia, where Christians are on the war-path-one of the inevitable fruits and effects of a religion based said. "I come not to bring peace on earth, but a sword." That has been literally fulfilled by his devotees. We cannot reasonably expect anything better from worshipers of Jehovah—god of wrath, blood, war. Great expenditures of wealth and ef-

fort are made "to Christianize the heathen." "Christian civilization" is a misnomer, a monstrous fraud, and the world can get along without it The world is growing steadily toward

a better state A few lives ripen under each nation and cycle to perceive the truth and herald the cause of liberty. There has been some genuine civilization and progress for a few hundred years, but it has pursued its way independent of and in opposition to Chrislianity. There is a mighty effort being

to counteract and overcome the pernicious influences of Christianity A. H. NICHOLAS Summerland, Cal.

now made among truly civilized people

than this, that a man lay down his life for his friends. St. John 15:13. And greater friends has no man than those. hat lay down their life service for their friends in mutual relationship; which Jesus has established by establishing this covenant by the power of spirit control.

H. B. BEAR.

Let them obey that know not how to rule.—Shakspeare. All politeness is owing to liberty.-

Harrison, O.

Perfection is attained by slow de-grees; she requires the hand of time.—

The acknowledgement of weakness which we make in imploring to be re-lieved from hunger and temptation is surely wisely put in our prayer .-Thackery.

Too much gravity argues a shallow mind.—Lavater. No subject can be too sacred to be up derstood .- Ingersoll.

AN OPEN COURT



Established for a Few Weeks Only, for the Consideration of Certain Important Questions Connected with the Welfare of Spiritualism.

An Impartial Hearing Is the Friend of Justice.

Pertinent Questions Answered

Verily the Open Court has proved to be a wonderfully attractive feature of The Progressive Thinker. It is open only to Spiritualists, and enables each one to express his views as he sees fit. It is a sort of class meeting where experiences, conclusions and advice are given freely. It only offends the fake monstrosities who deal in stock tests and use artificial toggery in materializing seances. In this issue we present the highly interesting letter of the venerable J. Young McFarland to Mrs. Laura Hyland. Her reply follows. Both will be read with deep interest.

dozen persons are now sitting, is with-

drawn, disclosing a cabinet in the oppo-site corner, and a plano on the side of

the room. The cabinet is simply three

widths of dress goods suspended from

ack over the pole, showing the corner

explore the two adjoining rooms to their

one could enter by any door without be

ing seen. The circle is now seated, the

gas is turned out; and, led by the piano,

The medium strokes the cabinet cur-

approaches them, and walks incessant-

y up and down the room scattering her

magnetism, from the cabinet into the

horse-shoe circle, provided it has not

been necessary to pack the center of it

performance she is not in a trance, nor

n the cabinet at all, save when occa

sionally she passes momentarily behind the curtain to leave her magnet-

ism, but is the most conspicuous indi-

vidual in the room, and in sight of ev

White-roped figures come out of the

cabinet, generally one at a time; some-

son called for, leads him up to the spir

there is mutual recognition. During

this interview of the living with the

creased, because the stronger force de-

mands less darkness. Spirit lights con-

stantly appear, generally on the floor,

sometimes near the ceiling. Many of

the forms do not come from the cabi-

net; they come up from the floor, and

often at the very feet of their friends. I

always the same face and form abso-

lutely, but always a different robing or

arrangement of the hair. Sometimes

she comes from the cabinet: sometimes

from the floor at my feet. In a trumpe

circle miles away I asked her "What

will you do if I go again to the place

where I have seen you twice already, to

prove to me absolutely that it is Mabel

and nobody else?" She said: "I will

come to you and bring to you a white

I went. She came out of the cabinet

wenty feet from where I sat-came di-

rectly and steadily towards me, as one

on some important errand bent, though

I had not a thought that she was any

spirit of mine, till when within six feet

of me, the light fell squarely upon her

face; I threw up my hands and ex-

stretched hand was a white flower, the

size of a carnation; she came up to my

very knees, sank, and disappeared at

my feet. When every lineament of her

orm was gone, for an instant there

stood the flower, perfect as a crystal,

. To return the compliment to Mabel, I

went again, carrying with me an Amer-

ican beauty rose. She came out of the

cabinet, took the rose which I offered

her, retired a step, knelt down, folded

her hands in an attitude of prayer,

turned towards the cabinet, and disappeared. I said to myself, "My rose is

which will not be trampled by a hun-

hour and a half later a patch of light ap-

peared on the floor not two feet from

the chair in which I sat. In an instant

a gold cross appeared upon it-a badge

right breast: there was a momentary

wavering; then it rose steadily, and in

less time than I can tell it, my daughter

stood before me; and to increase the

wonder, she handed me back my Amer-

ican beauty rose, as perfect as she re-

celved it, and I have it yet. She placed

her hand on' my head, then sank

As the seance progresses and be-

comes stronger, male forms appear,

some of them soldiers in full regiment

als, occasionally an Indian in full dress

guide he is. The doctor goes down upon

hands. The doctor goes under control

he comprehensively expresses from the

her; and though his face is turned from

through the floor at my feet.

which Mabel always wears upon her

dred feet before the seance ends.

then vanished at once into thin air.

carnation.

have seen my daughter a dozen times-

rybody practically every instant.

a pole. The material is seen folded

AN OPEN LETTER TO MRS. LAURA, the curtain, before which two or three M. HYLAND.

Dear Sister:-From being a fake medium, you have turned fraud hunter in materializing circles. God bless the man or woman who can expose shams of Spiritualism, and who has the courage to do it.

of the room in full view. The audience But some of your utterances affright is invited to examine the cabinet, and me. I am afraid, "lest while you gather the majority now go forward and thump up the tares, you will root up the around the walls, stamp the floor, and wheat also.'

Or is there any wheat? You say hearts' content. They are then invited there is none in materializing circles in to seal all the doors leading into the Los Angeles; and you think there is seance room, and I have seen this done; none in San Francisco. You don't know though it is quite unnecessary, since no about the East.

You have been a Spiritualist twentythree years, and a fake medium for materialization-you do not say how long. we sing, "Nearer, My God, to Thee." But you were simply playing detective, with many inward sighs and groams, till tains with her fingers as often as sho the right time should come to tell your

And now you have Elsie Reynolds up a tree, and are barking on the trail of a dozen more. God grant that you may tree them all, and keep them treed. Or with spectators. During the two hours' if you can bring them to a finish, I ain in the market for their hides.

But I shudder to hear you tell what you did yourself, and will not sleep well till you tell us how you did it. With Elsie Reynolds you carried on your deception for-well, I do not know how long. You deceived the very best men in the town where you live. One case you mention as a sample of many. went by invitation to the home of Mr. You entered a cabinet in the corner of the room-a cabinet prepared, not by yourself but by the family. Hence, blind doors, confederates, were impossible. You went into "a deep trance." A tall man with whiskers. came out. Mr. H. recognized him, conversed with him, shook hands with him. His mother came, mother-in-law, uncles, aunts, etc., and he recognized them all. out altogether—two of them no higher than his knee. One stood at the door Finally his three little children came of the cabinet, and one approached him. He was patting the little face when, by your order, the light was turned on. Horror! It was your face he was patting. You had been "the whole thing." O my sister, "tell it not in Gath; publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice: lest the daughters of the uncircumcised

be glad." I long to hear you tell how you did it. I partly believe you, and partly I do not. "Help thou my unbelief." How could you be three forms, not one of them yourself, and in three different places at the same time?. If you can do that, you are a prestidigitator to whom Herr mann must take off his hat. I shall listen to hear presently that you have thrown a ball into the empyrean and climbed into heaven by the string. No use for you to give seances for a living. You can do better by giving public exposures of Spiritualism. And, my dear sister, there is a lot of it that certainly needs to be exposed.

· To guide me from the labyrinth of error, you offer me a single talisman, but I frankly confess to you that I am afraid to trust it. You say that a materialized spirit cannot be touched, although it may touch you. In proof, you quote scripture. Jesus said to Mary in the garden, "Touch me not." But you forget that on the very same evening, to the full circle, Thomas alone being absent, he said, "Handle me and see, for a spirit hath not flesh and bones as we see me have." When the force is stronger, things may be done which pass our previous experiences.

Understand, I would not discourage you in the least in your hunt after the gray wolves that have gotten in among the sheep. I hail you as succor sent in of distress. Would that you were in Chicago. I think I could take you in a bee line to two or three fake materializing circles; and yet they run on from year to year without interrup-There may be no hell, but there ought to be for those who do such things. And i, for one, believe that what ought to be, is. Hell fills a long

What I want to do is to call you out. I want you to tell us how you did it.— tell us how you were three persons, not one of them yourself, and in three different places at the same time. If you can do this, why should any man escape a rope's end hereafter by prov-

Am I the victim of a fakir? Listen. and I will tell you minutely as space will permit, what I have seen, and then you will please tell me where the trick A tall, magnificent-looking Hindoo comes in.

A tall, magnificent-looking Hindoo comes and calls for a doctor, whose

Here in Chicago I have gone a dozen times to a seance conducted by Miss his knees, and the Hindoo approaches Nichols. I will not give the street num- him with outstretched and half uplifted ber, lest I do her an injury, for her circles are even now too large. The place and bursts forth in a thrilling panegy is in an upper room—a double parlor, a ric of Jesus of Nazareth, whose history curtain being drawn across the middle while the circle is gathering. A lan- cradle to the cross. All the whiletern behind the audience and up in a to eight minutes-the Hindoo stands corner against the ceiling, sheds a "dim motionless with uplifted hands. A religious light" diagonally across the mother comes with a babe in her arms. room towards the cabinet in the oppo- and one or two tots by her side. Recsite corner. The amount of light is ognition after recognition takes place controlled by a slide in front, in such There is frequent sobbing and rejoicing. site corner. The amount of light is can be produced. This is done for first with unerring certainty for the person materializations, but seldom or never wanted, very often a total stranger to

When the hour to begin has struck, the dim light which shines directly on

der woman, with a gold crescent in her hair half as large as my hand; I have heard a gentleman say, "Friends, this is my guide Jean; as a witch she was executed by burning in England in the 15th century. She was a lace weaver." Then I have heard him request her to give a specimen of her art. She went down upon her left knee, with her right foot advanced, and her hands in active motion near the floor. There was the growth momently of a white unbstance like fine gauze till it reached the size of a half bushel. Then she rose straight up, and extended her hands wide, displaying a lace shawl two yards long and half as wide, and having a beautifully embroidered border; after sufficient exhibition she threw it backward over her head, drew it gracefully around her shoulders, turned towards the cabinet twenty feet away and vanished into nothing. During the time she was weaving that shawl—five minutes or so—she was directly beneath my eyes as I sat in my chair, and I could easily have kicked her. Perhaps our friends, Messrs Hale and Cherry, who have gained so much notoriety by the offer of \$1,000 for an honest materializa-tions would have done it, and if the form had not survived the kick, would have pronounced it a fraud. Three times have I seen our friend Jean do

her weaving Twice have I watched the pageant on Easter Sunday; and as, for two hours, fifty spirits or more came one after another, out from the cabinet or up from the floor, while the audience sang snatches of Christian songs in the intervals, and the medium was visible ev tervals and the medium was visible every moment, walking up and down the trembling mortal who was talking to his arisen mother or child, how could I seep from my mind the glorious words of the Apostle Paul, "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body; and as one star differeth from another star in glory, so also is the resurrection of the dead." It was more convincing a housand times than all the sermons of all Christendom preached on that high

in the world, and then think of the mathematical chance of bringing each

mortal face to face with his spirit friend. Is it one in ten thousand?

I have seen forms robed in a glory

nale forms rise up from the floor with

flowers in their hair, or with various ornaments of attire. I have seen an

old soldier come out to me and put his

hand on my head, then materialize

flag in that hand and retire, waving it

I have seen a spirit come up from the

greater than Solomon. I have seen fe

In the middle of the seance the gas is lighted and a momentary recess is taken. As many persons as can stand in the cabinet are now sent into that corner. Understand, there is nothing there; not a chair, not a stool-simply the empty corner of a room, obscured by some dress goods. The gas is again extinguished, and presently a Catholic sister, robed in black, her right hand extended and holding a depending rosary, comes out of the cabinet a few feet and returns. The mortals in the cabinet now come out and go to their seats. They saw nothing, felt nothing, though the spirit came out and returned while imes four or five at once, large and they were there. And now again the sister comes out and advances far into small. The medium understands the spirit which comes, though it is comthe room, calls for a little child if one is monly voiceless; goes back into the circle, and seizing by the hand the perpresent, causes it to kneel, then kneels herself and lays her hands in blessing on its head. She then rises and returns it standing a few feet in front of the cabinet, and in nearly all instances to the cabinet; accompanied by the medium and one other person, and these two hold the curtains wide onen while the spirit is seen to enter the corner and disappear through—or at—the floor. Is is thus proved that the cabito obstruct the view of the sitters behind, and the medium is kneeling at his would become of your tricks, Sister Hy-land, under such tests? gresses the light of the lantern is in-

Barring the fact that some darkness must be secured, there is absolutely nothing neglected, to prove that all is

just what it appears to be. I have been thus minute, though omit ting much of corroborative evidence and much of further interest, because tried to be sufficiently full and exact, because I want you who have been qual ified by twenty-three years' preparation to crack nuts, to crack this one. I want you to show me where the trick comes in. Meanwhile let me say through you to your friends Hale and Cherry, that, they and I should meet and converse together, there would certainly be a fool maintain, at least till I hear from you that I am not the fool. If you can show us where the trick comes in, for heav en's sake, "come over to Macedonia

and help us." I do not think much of the proposi tion of your friends Hale and Cherry What do they know about the conditions necessary to spirit materialization more than they know about the N rays or Marconi's waves? When Marconi accepts their dictation, it may be time for some medium to do the same. Why don't they go into the shops of the Western Electric, and announce they will not believe in electricity unless it can be made to pass through a glass rod? Lord Bacon said that we enter the kingdom of knowledge as we do the kingdom of heaven as a little child. If Thomas had demanded to see his Master in the street, or in the midst of a lot of Hales and Cherrys, it is about certain that he would never have seen him at all. The Nazarene would not have shown himself alive to help some body win a bet, nor to convince man who said, "He casteth out devils by Beelzebub, the prince of devils; out when those who loved him were with one accord in one place, he came and waved his hand and said, "Peace

be unto you." If Hale and Cherry will come to Miss Nichols' circle, and behave like gentle-men, and think like rational beings, everything reasonable will be done show them that spirits, who materialmaterialized for Abraham, for Lot, for materialize, but only for their friends. Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen me and yet have be lieved." That is-Blessed are they that have some little respect for the

testimonles of their fellow-men. The very first cry of some bables is the yell of a college graduate. From the hour of their birth they know more than other babies will ever learn. It is iseless for these to go to seances; for though forced to admit the phenomena they would still say, "He casteth out devils by Beelzebub, the prince of de-

But you, Sister Hyland, are not one of these. You do not deny that there is genuine materialization, though you have shown us how convincing can be the sham. It is because I believe you are qualified to help honest inquirers, that I turn to you. I wait with concern to hear how you did your trick of being three babies in different places at the same time. Tell us how, and it may throw a flood of light into dark places. And if the circle which I have de places at the same time?"

the back of his head, she never fails to find the proper person. Think of the millions of forms and faces there are if you cannot do this, then please go to that beart broken Brother H., who pated your cheek so tenderly, and tell him that, though he has once been cruelly deceived, his dear little children are yet certainly alive, and that if he will comelto moss will oheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, 13, YOUNG M'FARLAND. 1340 Wen Heren street, Chicago, Ill.

MRS. HYLAND'S REPLY

To Mr. McFarland's Questions. "There's a cry from Macedonia

Come and help us,' Are you willing to be helped, dear brother? If so, grasp my words, and I will save you from the foul waters of deception; into which you are rapidly sinking. ;

You say: 'I shall listen, to hear pres ently that you have thrown a ball into the Empyrean, and climbed into heaven by a rone."

Listen no longer, good brother, the "ball" has already been thrown into the Empyrean of Truth, and I am climbing into the heaven of hope, by the string of assurance that soon there will be no more "tares in the wheat," in the fertile fields of Spiritualism. "Or, is there any wheat"?

Truly there is plenty of "wheat;" but look not for wheat on an ash pile. "With Elsie Reynolds you carried on your deception for -well, I do not know

how long," you say. It matters not "how long," but how earnestly—a few months, but I was ambitious. "You offer me a single talisman .

but I am afraid to trust it." Do not do so; trust your own good easoning powers; God has not slighted

"Am I the victim of a fakir?" you ask Yes. "There may be no such place as hell, but there ought to be, for those who do such things," say you.

Oh, brother dear, do not judge! "The happiest heart I ever knew,

Lived in a quiet breast; That did the very bea it could, And left to God—the rest." "I have seen my daughter a dozen times;" "I have seen forms robed in a glory greater than Solomon;" "three times have I seen our friend 'Jean' do her weaving;", "I have seen an old sol-dier come out to me, put his hand on my head, materialize a mag, waving it, and retire."

"I have seen a spirit come up from the floor, within two feet of me, a tall slender woman with a gold cres-cent in her hair. She was a lace weaver." "Occasionally an Indian in full dress;" "a tall, magnificent Hindoo;" 'homother with a babe it her arms;" 'fitty spirits or more on Easter Sunday;" 'a Catholic sister robed in black, carrying a rosary"—these also have you seem and still you ask, "Am I

the victim of a fakir?" In a "spiritual" line, there are a great many "mediums" (besides self) to whom the infallible Herrmann can mary take off his hat."

"Am I'the victim of a fakir? Listen and I will tell you minutely as space will permit, what I have seen, and then will you please tell me where the trick Mr. McFarland, what made you write

hose words?
Is it not the voice of the Great Cre ator? Who is your silent"Dictator Impressionable: consciousness — God

There, is no acoldent in nature. He is warning you. You wrote those words for a purpose. Study thou His ways. He will help you." "Help thou my unbelief"-your soul sent for that cry-He heard and answered it-now thou must help thyself. Your unbelief can only be helped by

ot lead you astray. "Would that you were in Chicago"
I wish I was, I would reproduce the 'American beauty rose and carnation"

manifestation. From my cabinet while I was a "genu ine materializing medium," Generals Sherman and, Lee have "materialized," waving the grand old flag of freedom and in deep bass voices would sing our immortal song; "The Star Spangled Banner." (It pleased the old "boys in blue" here, Sawtelle being but a mile from a National Soldiers' Home.)

Prof. W. Bowman in a lecture on "The lights and 'shadows of mediumship," mce alluded to the starry robe (worn by the ancient Hindoo philosopher, who naterialized from my cabinet)." It was a magnificent mass of stars-why. it would put the very heavens to shame."

Elsie Reynolds and I also had "lace vezvers," who wove yards of beautiful

Mrs. Reynolds-I mean the "lace weaver," used to commence weaving her lace from her waist line, drawing it up from under her belts, it being concealed underneath her skirts. I would -I mean my "lace weaver" would weave it just the same as Miss Nichols does and as I have already illustrated to the

Down on one knee, the lace is concealed under the skirts (as mentioned); by getting hold of one corner of it, it must be "woven" quickly, or drawn from under the skirts very rapidly. I tell you it keeps a "medium's" hands pretty busy in active motion near the floor for a few minutes; the pile of lace looks just as if it might fill a bushel basket. But it doesn't.
Then Mrs. Reynolds and I did exactly

the same things as Miss Nichols' "Jean did, extending our arms at full length we gracefully threw the lace over our shoulders oand returned to the cabinet,

and "dematerialized."
Miss Nichols "lace weaver" did not vanish intomothing. There is not such thing as nothing.

She merely vanished into another room, by means of a trap-door, which cannot be detected because Miss Nich ols has black paper on her walls (or did

Mrs. Reynolds and also had Catho lic Sisters of Meron and Charity, re spectively, "Sister Mary Frances," and "Josephine;" in Mrs. Reynolds' cabinet "they materialized" the cross: in my cabinet theis materialized" the rosar (from which I had taken the cross) but (L have two Yosarles) sometimes "they would hold across about twelve inches ong in either hand, oftentimes "they held it to "their" bosoms while speak

ing words of comfort. Mothers with babes in their arms, Indians, and goodness knows who else, 'materialized" from my cabinet.

"What would become of your tricks, Sister Hyland, under such tests?' They were well received and helleved by the faithful goers to the seances, until I showed them 'how it is done"-and then "the silver cord was loosened;" and "the golden bowl was broken."

"I long to hear you tell how you did it. I await with concern to hear how you did your trick, or being three bables at one time in different places; how could you be three forms, not one of them yourself, and in three different

A misconstruction. "Heavens! I was those three little tots!" are my words. But how about being at Mr. H.'s knee, and in the entrance of the cabinet, some six or eight feet distance?

redominates."

"This is where the clever trickery Being claimed as a "trick," it is nothing more than a trick, and could not serve as an "alibi."

According to all philosophical reasoning, "no two objects can occupy the same space at the same time; know, also, as rational beings, that it is also a physical and spiritual impossibil--it was a trick-nothing more.

If I was to give you a pen-picture of them (the tricks of materialization) do not know from bitter experience that you, too, would say: "She could not make me believe that such apparent fraud was the counterpart of the beauiful phenomena I have seen at Miss Nichols?"

One cannot realize a grand play by hearing some one tell all about it, even after they have just come from the the-

I am perfectly willing to do so, but do not know that it would only invite It is not advisable to do so. All "me

diums" do not know all the tricks, and it is worth something to them "to know the other fellow's schemes." Truly, it would do more harm than good.

I will write you a private letter, and will explain in detail to the best of my

ability, how they are done; will also send you a valuable book of instructions and information, and will also send a spirit robe, some little spirit ornaments like crescents, stars, etc., with directions how to use them, and then you can have a seance all to yourself and it won't cost you anything-and

won't harm anybody.

It is the best I can do, and it is the first time that I have ever offered

spirit" wardrobe to anyone. Yet I do not expect it to be appreci-"It wouldn't look spiritual to ou"-because you will know the trick; his wonderful performances, the charm and mystery would disappear, and just

so it is with the spiritual tricks. To the audience it matters not how they are done-they must be interest-

ing and effective.
You say: "I will not give the street number (of Miss Nichols' address)."

She lives on No—— Sleber street:

but it does not matter where she lives; it only matters how she lives "And if the circles which I have described are frauds, kindly point out to

me how the fraud may be detected." "I bave seen Mabel (my daughter) cured, but nothing is neglected to prove that all is just what it appears to be. Yes. It is just what it "appears" to e-nothing more. "Things are not

what they may seem"-they appear so. "I want you to show me where the trick comes in." Poor, dear brother-half inclined

half declined-the "trick" is partly in your own too great faith; partly, you de ceive yourself Her tricks are done with confeder ites; trap doors; black robes over lu-

minous ones; concealed luminous robes and ornaments; wigs, masks, false whiskers, (or male confederates), her 'nerve" and your credulity. Don't you think that the similarity

between Mrs. R.'s and hers, and my spirits are striking? Thousands of perons can bear testimony to the spirite described in this letter, as coming from the cabinets of Mrs. Reynolds and my

"How may the fraud be detected?" To the great amount of lasting good t would do to the millions of Spiritualists in the United States and elsewhere; as long as you and Mr. J. R. Francis, our worthy editor, both reside in Chicago, invite Mr. Francis to a private and special seance, for you two gentlemen only.

(Elsie and I used to get grand manifestations in private seances and only Buy about twelve yards-of Canton flannel will do-divide it in four lengths.

three yards to a length, make the cabi net yourself, or rather, perhaps Mr. Francis could get a seamstress to sew up two seams only, wide hems on both ends. Put it up yourselves. If you cannot conveniently procure a 'light box," or sliding, shaded lantern, use what many other mediums can

conveniently use, in "case of emergency," an ordinary lamp, shaded with a newspaper (the "spirits" will tell you how to regulate it—they always have done so). If the "forces" are not strong enough

(which will be very likely to be the case) allow Mr. Francis to invite a couple of his friends-for the benefit of his paper-I am very sure indeed, that he and his friends will "behave like gentlemen and think like rational beings,' and I am more than sure that it would be a very harmonious circle.

"Everything reasonable ought to be done to show them that spirits who materialized on the Mount of Transfigura tion, can still materialize, but only for

Surely Mabel ought to come If Miss Nichols will accept your prop osition, and come alone—demand that much—and will walk up and down in front of the cabinet (as is her wont) while either one of your gentlemen hold conversation with the spirits at the cab inet, or come to your feet and materialize, while she is in plain view in other part of the room-if she will do this, she is a genuine materializing (?) medium, and God bless her-but if she

refuses on any pretext whatever, she is Now I have shown you a fair and impartial way "how the fraud may be de I am trying to help you, so that our broken-hearted Brother H. will not have to go to you, as he is indeed a very busy man; he knows his little children still live but not with the com

mercial "materializing mediums." "Is it one in ten thousand?" mean Miss Nichols, do you not? No. She is ten thousand in one

Shake off that spell, brother, it is binding you down worse than would a convict's chain-you are neither free mentally nor spiritually. Awaken! Realize the fact that your darling daughter Mahel would not make you 50 cents or \$1 for her visitations. Ask the great spirit intelligences lead her to you direct.

Be cheerful: you are too melancholy: the sun cannot shine through the clouds. I thank you heartily for your many

kind words; the others, I will forget, and I will show my appreciation in more than words. I will reverse St. Paul's glorious

words, and name it: -An apostrophe to the "materialized spirit. It is sown in incorruption, it is raised

in corruption; it is sown in honor, it is aised in dishonor; it is sown in power, it is raised in weakness; it is sown a spiritual body, it is raised a natural body; and as one star differeth from another star in glory, so also is the resirrection of the dead, and the materialization—of the living.

LAURA M. HYLAND. Sawtelle, Cal.

Two Views in Reference to Mr. Forbush.

rather late, I wish to show the other the claim was put forth that the paraside of the fraud which was meutioned phernalia was placed in the cabinet for in the Grand Rapids Press of March 19, May 30, which nearly dumfounded us, for we had sat in Mr. Forbush's seances with no good reason to suspect fraud. one's part) I feel that the medium was used most egregiously unfair to say the

Press would not publish the medium's resent at the time. I happened to be heard the medium's side of the story, and also attended the last of series of test seances given by Mr. Forbush, and was one of three who prepared the The coom and medium for the seance. coom was an upper floor with but one entrance. The door and window were securely fastened, the door locked and nailed, the window nailed and sealed, the carpet examined closely and re-nailed so nothing could be obtained from beneath which could be used for making up forms or dress, the walls and curtains were closely scrutinized to see that nothing was secreted about them or any chance for a confederate to assist. Then the medium was disrobed and every article of clothing separately and handed to him, one at a

time; nothing white found about his apparel except a handkerchief. He was then seated in a chair, with his feet in a pan of flour. All took seats and awaited results. than the medium, parted the curtains

Within fifteen minutes a form, taller and stepped out, dressed in a white robe. Nearly every sitter received and recognized and conversed with one or more of their departed friends. The materialized forms were quite strong of both sexes and different ages. The writer received and conversed with a well known lady friend, a former

student in life, who while talking to him handed him a fold of her dress that he might see that it was real cloth. At this seance were some strangers who claimed to be skeptics and said it was their first seance and that they received their spirit friends to all appear ance and with good evidence. At the close of the seance, the committee ex amined the medium and cabinet and found everything just as they left it, not a seal broken, and it was impossible for the medium to leave his chair without making tracks on the floor. All the committee could say was, "I am puzzled." I am creditably informed that the other two of the committee, or one at least, worked in the Press office where the fraud report was printed, but made no mention in the Press that he had ever made any investigation.

I have sat in Mr. Forbush's seances several times and always with families whom I would not suspect of harboring fraud. Have met his mother and other members of his family and they bear he impress of integrity and honesty. I write this article without Mr. For-bush's request or knowledge.

Recently a lady, knowing I had at tended a test seance of Mr. Forbush asked me to write it up, and gave me an article from The Progressive Thinker of April 30, by Mr. Geo. Ferris. While compliment him, on his language, in expressing his noble thoughts, I feel he has sown a little broadcast and like marring the varnish of his article, especially where he says "he is firmly convinced that there are from ten to one hundred frauds to one genuine of both trumpet and materializing mediums. He also says that the controls should have told their medium that a trick was being played on him, and thrown the proven that the whiskers were not put in there till the grabbing was done. sides, the --was a Jew and you must remember, Brother Ferris, that neither a sitter in or out of the body can analyze a Jew.

We would like to ask Brother Ferris or anyone to tell where was the fraud in the above described seance. Hart, Mich.

Opinions will most naturally differ as to what constitutes a test seance of undoubted accuracy and value. In a test seance for the purpose of conclusively irrefutably, proving the medium to be genuine, no precaution should be omitted; absolutely every possibility of fraud, even the very slightest, should be carefully guarded against.

There should be no possible chance for confederates, and every circum stance that will cast the least shadov of doubt or suspicion on the medium should receive attention. A chain is only as strong as its weakest link, and to leave one chance for fraud destroys the value of the entire seance as abso lute proof.

The Society for Psychical Research in the investigation of Mrs. Piper's me diuumship, provided against every pos sible chance for fraud. They took pre cautions which many Spiritualists have deemed unnecessary and detrimental et thanks to their painstaking and untiring efforts we have a vast amount of accurately recorded phenomena that is compelling the attention of people who would never have given attention to the subject but for the thoroughness of this investigation. To have omitted one recaution would have been to make his celebrated case valueless as scientific proof.

Take also the experiments of Sir Miss Florence Cook. What would have been their value had he failed to be thorough in his investigations?

But judged by this standard—that to omit one precaution makes the test valueless-and how many of these socalled "test" seances are such in more than name? It is a fact, self-evident to the critical observer, that in nine-tenths Bar. An absorbingly interesting volof the so-called test seances, faith takes ume, of decided value. A narrative of the place of knowledge, and the honesty of the mediuum is assumed, not proven It is very easy to apply tests that will | instrated, \$1.25. not permit of fraud, but observe one

fact: The seance should not be held under conditions dictated by the medium, nor should the place where the circle is to be held be left for the medium to select. Every sleight-of-hand performer can produce inexplicable phenomena under test conditions-if the selection of the tests is left to his discretion Fraud is only possible when conditions are sufficiently lax to allow it, and no one knows better than the fraudulent medium under what conditions he can manifest.

If the seance is held at the bome of an acquaintance of the medium, even though we have no good reason to doubt the honesty of that person, yet it is a circumstance that certainly must cast a shadow of suspicion over the manifes dations. And if said acquaintance is also a medium—and here let me again say that there may be absolutely reason to doubt the genuineness of this acquaintance another element of unertainty is added to whatever manifestations may be given.

After the exposure of Mr. Forbush spite, but there never was an exposure 1904, also The Progressive Thinker of yet that this same claim was not put forth and with just as much evidence to support it.

And the test seance which Mr. For-While I was not present at the fraud bush has held in the endeavor to vindi-(for fraud it certainly was on some cate his mediumship are lacking in some of the essential points necessary. to give undeniable proof of his honesty and integrity. In the first place these test seances were held at the home of In my opinion a fraudulent sitter is as rirulent as a fraudulent medium and a prominent Grand Rapids medium, and ither is a fit subject for the place that not at a place where the medium was is ungentlemanly to speak of. The unacquainted as should have been the case. I do not desire to be understood article of vindication, though it was as claiming that this medium in any signed by many of the sitters who were way aided Mr. Forbush, but when a test seance is held every detail should ren Grand Rapids a few weeks later and ceive attention. If Sir William Crookes in his investigations had overlooked such a vital point as this his "Re-searches" would not be of much value in demonstrating materialization and other physical phenomena

Mr. Forbush was asked to hold a seance under the mosquito-bar test at the . home of a Spiritualist of good standing, from whom he had no reason to fear unjust treatment, but, like every other medium so far as I have heard, who has been asked to go into a strange house and submit to the mosquito-bar test, he

refused. Why? As matters now stand Mr. Forbush may be a medium or he may not, with odds in favor of the latter supposition, but this much is certain: before he gives a conclusive demonstration of his genuineness he will have to submit to test conditions that at least are more perfect than those he has submitted to GEORGE B. FERRIS Grand Rapids, Mich.

WHAT IS THE MEANING OF LIFE!

O, what is the meaning of life? With its endless routine of strife-With its hopes and fears, Disappointments and tears, O, what is the meaning of life?

The soul, how it sighs and sings! Like a harp of ten thousand strings-Like the moan of the sea, Or the rain on the lea

The saddest of all sad things Sometimes, how the shadows fall!

Round the fireside at home Or wherever we roam Vhile vainly for light we call. How we long always to be glad! Yet oftenest we are sad,

For the joys that we crave

We are given a grave With its heap of fresh dirt, and a slab And O, how we long for love! The completeness of life to prove How we stretch our hands

'Cross the weary lands For the joy of the angels above! Then tell me, O sage, if you can, The why of life's intricate plan-The sensitive soul

O, its mysterics unroll! Explain them, O sage, if you can LAURA B. PAYNE San Antonio, Texas.

MY MISSION.

To-day on wide, intrepld wing My soul would cleave the upper air And out of vastness find the force are To build life's mansion grand and 4 fair.

Why grand? To glorify the power. Why fair? For beauty's nobles praise:

For both to mark my God-hood's reach, To evidence life's wondrous ways. To prove how strong we can become,

What store and power wait on our

What attributes we hold for use What manifests may come to all. To see, to feel, to know, to tell

Th' out-breathings of the Infinite,

To fix the eye on father peaks And wider scopes to inter-knit. To smite the rocks where knowledge ·streams, Pent up would gladly seek the light,

To watch their courses through the Where Ignorance spreads far its blight.

way, then, soul! On stronger wing, Cleave swift and high the outer air, Roam 'mid the fields of Faradise And bring of treasures gathered M. A. CONGDON.

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Albert Turner." Of especial interest and value. Price \$1. "The Light of Egypt." Volumes 2 and 2. An occult library in itself, a text-book of esoterio knowledge as taught by Adepts of Hermetic Philoso-"A Plea for the New Woman." By

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BY A STUDENT.

PART TWO.

The present pope having been in-formed by the Holy Ghost that the heretofore accepted list of popes was incorrect—ten of them accordingly have heen dropped. These are individually his eyes," and he died "a wretched considered by Mr. McArthur from what considered by Mr. McArthur from what cath." Yet this John was true pope, and a vicar of Christ. And so was Catholic history says of each.

Donus II., 974.

dead pope, Benedict VI. They elected monastery, where he died in "full odor Donus. The other party elected deacon of sanctity." The chronicles state that Franco who had been excommunicated he was murdered by the friends of his for murdering the late pope, Benediet victims, after he had reigned four VI. Both were consecrated, Donus remonths, when Crescentius, the political taining his own name and Franco se-lecting Boniface VII., but, as his party personal friend as John XIX. He stantinople, from which place be hurled he was a very holy man and was suras to which one is the true pope, as both were consecrated on the same day. But Boniface had all the cash. Donus found a stone chest sealed up in the reigned less than a year. He was polsoned. Nothing is known of him except his name and manner of death. Why he should be dropped from the list mense crowds, from all parts of Europe seems strange. He appears in all the flocked to "venerate this unquestioned early records and in even that of Darras, the historian selected to superin- was, and still is another head of John tend this work.

Benedict VII., 974.

VII. On the death of Donus there were two parties, as usual. Franco had returned from Constantinople, and had a what stage of life John the Baptist strong following which elected him again, as Boniface VII. The opposition, by order of Emperor Otho, elected the bisnop of Sutri as Benedict VII., 975. He was the son of Pope John XII., (956) He was the son of Pope John XII., (956) elected in 1024. He was the youngest and a member of the powerful family of brother of his predecessor, Benedict Tusculum, that had dominated the par VIII., who was elected in 1012, while Franco, who had skipped again, but, as of Tusculum, the gentleman who want-Darras admits not until "he plundered ed to give away all his property to holy the treasury and costly furniture of the Nilus. Vatican and indulged in the worst ex- of Rome, a senator and a layman. He

icles of St. Maxentius say that three returned lighter than when they went. John XIV., Boniface VII., (Franco, and John the elect, (XV.,)" thus making Franco a "true pope." Franco, four times a murderer; three times a the relics of the new apostle were expected to relics of the new apostle were expected.

John XVI., 986.

The next on the black list is John years. I wonder which of these Johns 986. He excommunicated Gerbert, Archbishop of Rheims, who afterward became Pope Sylvester II., (999). Ger bert hald no attention to the papal bull and issued this manifesto to his clergy: "The judgment of the pope is not so
The camp-meeting opened here Saturmuch to be dreaded as the judgment of day evening, July 30, with a fair at-Should the pope sin against his tendance. brother and not obey the church, after clent help the opening was delayed one repeated admonitions ought to be day. The address of welcome was given looked upon, without any regard to his by the writer, followed by Mrs. Walker station, as a heathen and a publican. of Hastings, Neb., with tests. The mu-He can cut no man off, much less his sic is furnished by the Hart family of fellow bishops, from the communion of Mankato, Kansas. Their music is of a the church for not approving what they very pleasing nature and gives excellent believe to be contrary to the gospel satisfaction.

Bishops and other pastors of the On Sunday morning a conference was church are to regulate their conduct by held, and in the afternoon at 2:30 the the scriptures, by the canons of the meeting was presided over by Mr. church Universal, and by the decrees of Moody who will act as president during the Apostolic See, when agreeable to the remainder of the camp.

did not excommunicate Arnold, bishop and was followed by improvisation of of Orleans, who testified at a church poems on nine subjects given by the au-council that the Roman church was dience. In the evening Mrs. Walker, governed "by the most worthless the writer and Mr. Moody addressed wretches of the whole human race, by the audience and a number or tests monsters rather than men; abandoned were given. The evening audience was to all manner of wickedness and void large and the people of the town are of all manner of knowledge, both sacred showing every courtesy. During the and profane." But I think John de nine years that the camp has been held served better treatment at the hands of here nothing but the best of treatment the present Vicar of Christ, as he is has been given by the residents to those credited with the conversion (?) of Russia; with the first recorded act of can.

Mr. D. L. Haines, the secretary, and onization, and with having instituted his wife are doing all in their power to prayers to Holy Mary. Darras credits make the camp attractive. him with having reigned just ten years. Now I wish to call the atte

John XIX., 1004.

XIX. But it is uncertain who he is. termining which is which. There are three Johns mixed up in this muddle, XVIII., XIX., and XX., and I had better review all of them so as to get the right one. And they are a healthy lot of vi-John XVIII. was elected in 1003. Historians differ as to his rested and executed all the opposition leaders. The method of execution in those days depended entirely many and it will be gratefully received and you will feel better for the act.

Mrs. Walker of Hastings No. mood of the Holy Father. We have a grounds, but several more are expected, fair example of it in a description by Darras of how one vicar of Christ mur-ful camp this season. dered another vicar of Christ. Speaking of this pope, John XVIII., Darras says: "This pontiff is reckoned the eighteenth of the name, since it has be Bland. Interesting, instructive and come customary to number in the cata-helpful; Spiritually uplifting. Cloth logue of the soverign pontiffs the anti- bound; price \$1,

pope Philagathos (John XVII.) of whom mention was made in the pontificate of Gregory V. John was imprisoned by Gregory and as Darras says: "They cut off his nose and tongue and burned out

Gregory. The next to be dropped is Donus II.

There were two factions. The strong and executed by Holy John XVIII? It is said John abdicated, retired to a dead pope, Benedict VI. They elected Donus. The other party elected decay.

was the weaker one, he skipped with all leigned five years and then was murthe papal treasures and landed in Con- dered in a street brawl. Darras says anathemas and excommunication at Dorounded by holy men and still holier nus. Ecclesiastical writers are in doubt women. In proof, he cites the legend

of "The Hermit of St. Nilus."

Alduin, abbot of St. Jean d'Angely, wall of his church. It bore the inscrip-tion: "Here rests the head of the Precursor of Christ." Darras says that imand unquestionable relic." Now there the Baptist, on exhibition in Rome. It is authenticated as the veritable one of the Herodias episode It performs mir-The next on the black list is Benedict acles every day. But the new one was on the death of Donus there were considerably smaller than the old one. t has never been determined at exactly

Mayhap John XIX., is the one to be dropped from the list. But there is still enother to choose, from; John XX., cy for many years. His first act was his predecessor, Sergius IV., was still convene a council, excommunicate alive. John was ine son of the Count When elected he was a prefec was created deacon, priest, bishop and It is not known just how long Bene vicar of Christ within an hour. It is dict VII., reigned. Darras says from said he was married, but there is no 975 to 984. However, there is every certainty about this, as he was very necessary evidence to prove that young, scarcely 20. However, he had Franco returned to Rome, murdered a mistress and two children. John was him, and for the third time was elected always short of cash, so he sold the as Boniface VII., but was again driven title of "Universal Bishop" and the from the city. I make this statement "primacy" of Rome to the Patriarch of

from the city. I make this statement of based on the early records and the official history of the popes by Cardinal Baronius...In all these Boniface VII, is recorded as succeeding Benedict VIII. Of late years he has been quietly dropped from the list. In proof, Boniface VII, appears in 896; Boniface VIII, by the office VIII there is no Boniface VIII. Why? in 1294; there is no Boniface V.I. Why? the effect that he had reconsidered his Simply because the records show him decision and would retain the title. He to have been a murderer, a thief and an retained the money also. This title, on all-round scoundrel, and to cover the which Rome bases her claims for un-hiatus. Benedict VII. is made to reign versal spiritual sovereignty was purfrom 975 to 984.

On the death of Benedict VI., Peter, bishop of Pavia, was elected as John XIV., 984. He reigned only eight months, as Franco returned from exile, Church circles had been rent from cenmprisoned him in the castle of San Anter to circumference by a dispute in regard to the status of St. Martial. No one body was exposed in the streets to as-sure the people that he was dead. Man, only that a very rich monastery at Again, and for the fourth time. Franco Limoges had been named after him. was elected as Boniface Vii., 985. But Hugo, the abbot, claimed that Martial he acted in such a tyrannical manner was one of the apostles. A council that he was polsoned, his body thrown was convened at Limoges to decide this into the street, where the populace mu-momentous question. No decision. thated it and then stripping off the Then another council at Poictiers, and clothes, dragged it through the streets. still another at Paris, with like result. Some of the clergy buried it privately. Anathemas were freely hurled on all isides and many boly men awore them-Roman named John was selected. He selves black in the face in support of or was poisoned before consecration and in opposition to the claim. The monasappears as John XV., 985. The chron- tery sent a deputation to Rome. They hibited for seven weeks and numerous

> is blacklisted? (To'be continued.)

the holy shrine. John reigned nine

Franklin, Neb., Camp.

The camp-meeting opened here Satur-Owing to the lack of suffi-

Possibly he is dropped because John on Ancient and Modern Spiritualism,

Now I wish to call the attention of the Spiritualists of Nebraska to the fact that they can assist very materially by The next on the black list is John sending donations to Mr. Haines for the IX. But it is uncertain who he is.

The numbers of the various Johns
When Mr. Haines' house burned, all bave been changed and matters have but two of the camp tents burned with become so mixed that there is no de it and all the records of the camp and much of the camp fixtures went up. His house has been rebuilt, but it is under extremely great difficulties that the camp has been held here.

Spiritualists of Nebraska, if you wish to see the cause grow, and see a perma ed in 1003. Historians diner as to his name. Some say he was called Sicco, others that he was Mr. Fasanus, but all agree that he was the son of a priest, or tent material to Mr. D. L. Haines, F. was driven into exile, was rein- R. D. No. 2, Franklin, Neb., and it will

leaders. The method of execution in Mrs. Walker of Hastings, Neb., and J. those days depended entirely upon the M. White are the only mediums on the

J. M. WHITE.

"In the World Celestial," by Dr. T. A.

True Papal History Life In the Spirit Realms.

Mrs. Carlyle Petersilea, Medium.

LETTER NUMBER TWO.

I started up. "Great God!" I exclaimed in my surprise, "Is it really you?" "And why not?" he asked with a smile. "To be

never was more glad to see anyone in my life. Well, do you find this life to your taste?" he asked, as he took a seat near me.

"I find it almost precisely as I thought it would 'I answered. "But, how about yourself, my dear old Doctor? You are a little disappointed, I take it."

He was leaning forward with his arms resting upon his legs, and apparently twirling a little black skullcap in his hands between his knees, as I had seen him do a thousand times on earth when he was in deep thought and slightly mortified or disappointed.

Well; this life is not what I supposed it would he," he replied. "Petersilea," he went on impetuously, grasping my hand once more, "forgive meforgive me, I pray! I thought I was right—thought was doing just the right thing-and sincerely thought that you were going straight to the devile

you are not down very far.'

"Oh, you can afford to laugh at me, I know; but I was sincere; I can tell you that."

"I know you were, dear old boy; but I never could understand how you could believe what you professed

'Early teaching-early teaching!" he exclaimed. 'I was taught it at my mother's knee, and afterward all the way up by the church, and left the earth fully established in the faith. Well, Petersilea, you were right and I was wrong. It is somewhat humiliating law that no one can escape.

for me to admit it, you see." Law the come," said Tourgee, "we will go and look at the

Tourgee, what have you been doing all these years since I saw you last? How have you managed to live away from the New England Conservatory? for I, together with all who knew you, were well aware that you put your very life and soul into it."

"I have not lived away from it," he replied. "I have lived in, and with it, the most of the time since I left the body; but, at last, I became weary of it, especially when things did not go to suit me, and now I think I feel no further interest in it. Gradually my spirit has let go of it, and all those errors are slipping away from me. Really, I cannot now understand how I ever could believe that which I once did. How excessively narrow my views were; and yet; I thought for quite a little time after leaving the body, that my ideas were correct.''

"Well, how did you discover your mistake?" "My friends and relatives met me and took me with them; and after my transports were over at meeting those whom I had loved so well, I said with great solemnity: 'I suppose you are sent by God, to conduct me into his presence, where I expect to be judged?' 'O no,' they answered, 'this is where we live, and we do not know anything more about God, heaven, hell, and the evil one, than we did when on the earth plane. Some here, still think that they exist and we shall go to them sometime. Others do not believe so; but some of us have been here a long time and nothing of the kind ever happens.' Petersilea, if you will believe me, my mind went directly to you, and I said, 'Can it be possible that he was right, after all?' Then, as you know, I visited with you in spirit, and through your mediumistic wife, talked with you, and she saw me distinctly with her inner or spiritua. vision. I tried to write through you, but did not succeed. Then I went back to the conservatory and remained there much of the time when I was not with the dear ones I had left-my wife and my son. I could not make my wife understand, but I feel sure that my boy realized my presence. I found him very sens sitive and mediumistic and was able to influence him

a great deal." "Are you very much disappointed, Doctor, at not finding things as you expected?"

"I was at first, but now I think I should feel very badly to know that any human beings, had they been ever so wicked, were roasting in hell. And now I cannot conceive of a personal God or a personal devil vastness of much of this realm, heaven and hell have become to me like the small toys of my childhood, little mimic playhouses."

'Well, truly, Doctor, you are getting on."

"How is it, Petersilea, that you never accepted these doctrines? You must have been taught them, when a child, the same as myself."

"Not by my father," I answered. "You know he was a materialist, and believed, and also taught me, that death ended all. This I never could believe; not even when I was very young. Like most boys, I thought I knew better than my father, and whenever I thought upon the subject at all, I tried to study out the problem for myself, and, Tourgee, although I had never, at that time, heard of Spiritualism, yet I came to the same conclusions that I afterward found agreed entirely with Spiritualism; and now I find that Spiritualists, as well as myself, are very nearly right.' "You want to start another conservatory here in

the spirit world, do you?" asked the Doctor. "Yes, that is precisely what I want to do."

"Suppose we go in together once more," he said. Our religious views cannot separate us again, for now it is not a matter of faith but of knowledge. We know now that we are immortal, and are neither in heaven nor hell, and we have not seen God nor yet Satan. Really, Petersilea," he continued, "I cannot now conceive of a happier heaven than a musical heaven that we together are capable of forming. They were forever singing and playing harps in the heaven of my former faith. I think that was why I was so much in love with it. Now, we can found a little heaven of our own, where all sorts of musical instruments are brought into play. How does that strike

"Very favorably," I replied. "I have been thinking deeply of starting a conservatory of my own. This spiritual world is filled with children and youths of both sexes, all eager to learn; and music has even up the scale of being and do not have to plod in the material as formerly; and, better yet, no one is deterred from learning music because of poverty-not being able to pay for tuition."

"Just so! Just so! Had you thought of erecting a

building yourself?"

"Well, yes. What is your opinion about it?" "We should save time by taking one already built. I know of one exceedingly fine building, not far away, that is now nearly deserted. It was erected by a large

A Series of Letters from Spirit Carlyle Petersilea, concourse of strictly orthodox spirits who, on coming here, would not give up their faith, those who be-lieved in the atoning blood of Christ and infant damnation; but as the earthly world does not send so many spirits here now that believe that hell is paved with the skulls of babes, and as the spirits who did so believe are becoming wiser and learning better, this particular edifice is now nearly deserted. Suppose sure it is I," and we grasped each the other's hand we take this building and turn it to better use? The armly.

I'ew who are still there will readily give it up in fact, "Well, here we are, Petersilea," he said; "and I they call nothing more for it."

All right, Tourgee. You were always a fine business managen. Truly that will be much the best way. Here's my hand, and we will start once more higher un the scale.

"Agreed!" And we sealed the compact with a

brotherly grip. "We can fill the building in the shortest possible space of time," he said, "with teacher's and pupils and musical instruments of all kinds. You shall take your former position at the head of the musical department, and I will soon find those who are capable of filling the other departments of elocution, languages

Well, now, dear friends and readers of The Progressive Thinker, I was a very happy man indeed. Reconciled to my old friend and coadjutor, Ehen Tourgee, the scales of justice now being evenly balwhere the worm dieth not and the fire is not quenched."

I laughed. "Why, my dear old friend," I said, "I my heart was singing with contentment and joy. In have not even seen the devil, have you?" and I former years he had caused me much unhappiness; laughed again, somewhat triumphantly I fear, as I now, all was restored—the bill paid in full—and by stuck my thumbs into the edge of my pockets, after a fashion I had on earth. 'You see, Tourgee, the scales of justice have at last turned in my favor. I in nature—and there is no mistake about it—that was down and you were up; now I am up, but I hope compels all persons who have been in the least unjust to others, to return to them in full measure, shaken together and running over, all and every farthing of which they have robbed them, every unjust thought forth special efforts to make their they have sent forth. This, in spirit life, cannot be returned in money, but money is simply a symbol or representative of justice or value, and these are of the soul. If a man in earth life robs another of so much as one farthing, that he must restore, here in the spirit world, spiritually. Sooner or later the scales of justice must balance evenly. This is a spiritual natural

edifice," and we went.

The building was a very large and elegant structure, surmounted by a belfry and small spire. Now we have bells here the same as you do on earth, but they are not of iron; they resemble silver and give forth a silvery, musical sound. Of course they are not metal bells, but spiritual bells. Mr. Denton could tell you the various chemicals that enter into their construction. As I am not a chemist but a musician, am unable to do so. This bell seemed as real to me as any bell of earth, and as I said, the sound was sweet

"We can call our classes together by ringing that bell," said Tourgee.

"So we can," I assented. "You are the same good manager as of yore, I perceive."
"Is it not strange," he continued, "that you, the

Spiritualist, whom they held in contempt, should now make use of one of their abandoned church edifices? And do you know that some of those very ministers who helped me to manage the New England Conservatory, belonged to this society of spirits? for many of those ministers passed on some years ago."

"Retributive justice!" I murmured. "No one can escape the law. They are nearly all fast abandoning their old creeds and dogmas, and their church edifices will be turned into establishments where truth in its highest form will be taught."

To enter into all the details of our getting the school under way is not my present purpose. Enough, that we were not long in getting together a flourishing school of teachers and pupils. Old earthly teachers were again attracted to us, and wanted to work with ganized work. In order to have har. Price, 25 cents. is, and we were exceedingly glad to have them.

Strange, how very strange that I now find myself, as in my palmy days on earth, once more joined to my old comrade and co-worker, Dr. Eben Tourgee, at the head of a large conservatory of music; almost identically like the one on earth—one scale higher up in being, the spiritual instead of the material.

I forgot to mention that we soon had a banner, or flag, flying from the spire, on which were the words: "Petersilea Music School and Academy of Languages and Art." Almost the same sign that I had used so many years on earth. And over the front entrance, "Dr. Eben Tourgee, Manager."

Now I enter into all these details to show to those of earth how it is here in the spheres, and what we do and since I have been roaming around through the and how we do it, and to let you know that every one will find his or her rightful place and be employed in that which he loves best and is best adapted to 'perform. Every one will find his or her rightful voca-

> Many pupils came saying: "Mr Petersilea, how we did want to study music with you when we were on earth, but were too poor and could not pay for lessons. Now we can come and study with you without money and without price. Oh, how glad we are that our wishes, at last, are to meet with fulfillment." And thus all are recompensed. I would gladly have given them lessons for the pleasure of teaching them, when on earth, but I was obliged to have money wherewith to pay my own expenses. (To be continued.)

KING DOLLAR.

I'm a dollar, just a dollar, as your eyes can plainly Though in silver or in paper, man has shaped and

g fashioned me.

A hundred cents is my true value, though I'm often 🐣 squeezed below, And from bar and store and pulpit, into banks and i out I go.

Oft I'm pinched so hard my metal gives beneath the b 'miser's thumb: Sonfetimes covered with tobacco, or exchanged for

10, beer or rum. Sometimes stolen, sometimes taken to the courts for fees or fines; Always loved and always wanted, always used as 19 man inclines.

Oft I buy the souls of beings, purchase manhood, sorici - row bring, And any worshiped as divinely by the peasant as by

Ring. greater charms here than on earth, for we are higher I oft buy virtue, dethrone reason, hold religion in my 🍦 hand;

Have the power of upbuilding, and of ruining the land. I fix prices on all labor, cramp the consciences of men,

Buy up justice, own and use it, and abuse it now and then. I am King o'er all the nations, and make all men fall in line;

Incite murder, war and famine; I am It! The World is Minel DR, T. WILKINS,

STATE OF WASHINGTON.

Report of the President of the State Association.

In my last letter, I promised to write of my travels in eastern Washington. lectured for the Spokane society of er at a standatill, owing to internal troubles, the same that has affected so many other and older societies. I remained here until the last of July. erous people. During my stay I had the pleasure of ordaining their president, Mrs. Dr. Jennie French; adminis-tered spiritual baptism to Rev. Mrs. Connell's son, a bright little lad of some 14 summers. Some people who have been Spiritualists for more than twenty years, said as the flowers fell from my hand's over the young lad's head, with the words of advice given to him from the controlling influence, they felt as though they themselves had received a new haptism from the spiritual world. Our orthodox friends paid us the compliment of saying it was the most beau-tiful service they had ever had the pleasure of seeing. The hall was beau-tifully decorated for the occasion.

We organized a lyceum which bids fair to be the banner lyceum of the etate. The officers are wide-awake, up to date people. One happy feature is the older people are taking as much in-terest as the children. The teachers propose meeting once a week to study the lesson, in this way coming to their classes prepared to teach. Under the leadership of Mrs. Beauchamp and her able corps of assistants, this lyceum is bound to grow. During my stay with this society we had what looked almost like a Methodist revival; thirty-eight came forward one night to declare themselves Spiritualists and to become members of the society. Over fifty joined during my stay.

The last night of my stay the society tendered me a reception at the home of Brother and Sister Armstrong, which was enjoyed by all, especially myself. The host and hostess seemed to put guests enjoy themselves.

Short speeches by the president, Mrs. French, Dr. Parks, Mrs. Corselius, Mr Clark and many others, your humble servant responding to the many good wishes expressed. The music was fur nished by the host and hostess, which was no small feature of the evening's pleasure.

I cannot refrain from quoting one remark from the president's address, because it did me so much good and made me feel that I can return to these dear people the first Sunday in September with more courage and a determination to try and measure up to the standard she has already placed for me. The remark was, "While Sister Sheldon has increased our membership, she has done one thing that I think is of far more importance than that, and that is she has helped us to grow more spirit-ually. A number have admitted to me that she has enabled them to overcome some of their antagonism, and they feel more love and tolerance for others' feelings than they had ever experienced be-

I was sorry that I could not remain one day longer, for I did want to attend Sister Clark's birthday party. I hear good reports, and may she have, many more as enjoyable. She is a dear good

pleasure of performing the marriage ceremony of A. G. Wheeler to Mrs. Louis Williams. May their lives be one ound of joy. Letters came to me from Walla Walla

During my stay in Spokane I had the

asking are there any Spiritualists in that city. If any one knows of the address, I hope they will be kind enough to communicate that fact to me. Owing to the near approach of our state encampment, I had to cut out El-

lensburg, North Yakima, also Lind. Spiritualism is progressing, people are not so much afraid to let others know they are with us, and they now can see the necessity of systematic orbave the world respect us we must or-

ganize. Everything looks bright for the success of our state encampment; the mediums as well as the lay workers are putting their shoulder to the wheel, the result will be apparent when we close the encampment with state convention and the last leaf is turned the books are closed for this year. It is then we will be able to see what it is to have loyal workers-not a face absent through any inharmonious feelings.

For the present and up to the closing of the camp my address will be Edge-wood Spiritual Camp, Rural Free Delivery. After that Spokane, whore I go to serve that society for the coming year. Our camp opens July 31, closes Aug. 21. The convention will be held August 22 and 23,

I am visiting for a few days with Rev. Flora Heckman, who would be pleased to correspond with societies in the east. Her address is 913 S. 11th street, Tacoma, Washington. FRANCES A. SHELDON,

President W. S. S. A. IF HIS MOTHER KNEW.

Hold on, young man; one moment please,

Before you pass that door to-night: You say you mean no harm, you say You'll oring a sinless heart away. You say that you are strong, that

Shall guard you from the wiles Wrong, That to yourself you will be true,

But would you still seek pleasure there-Come, answer truly and be fair-

If you could know your mother knew! We always tell ourselves before We weakly yield that we are strong;

We always, ere we enter in.

Expect to leave still free from sin. And still the armored foes of Wrong. But few would fall and few would sign, Remorse would gnaw the hearts of

If each, when Conscience cries "Be-Would ask himself if he would care

To do it if his mother knew.

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SATURDAY, AUGUST 13, 1904.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editorat-Large for the National Spirit ualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religlous press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

We Insist: Don't Do It,

The Progressive Thinker, in its issue of July 23, had a brief editorial, fourth page, first column, near the bottom, headed "Don't Do It," to which a learned correspondent takes exceptions. He maintains, in substance, that the text in I. Cor. 7:36, which we declined to quote, conveys a different meaning from that which is accepted by the ordinary reader. The great German critics, he assures us, place a different construction on the text from that we have

We own to being shocked as we read King James' translation, so we opened the revised translation, and found "daughter," following the word virgin. This was supplied by the revisers. Now, as we write, we have opened the Douay version, and there the change in language is but slight. Next we consulted both the Greek and Latin text, and we are sure no fault can be found in the

common rendering.
It seems to be a fact, whenever texts are found which do not agree with church teaching, educated clergymen attempt to correct the renderings so as to agree with their wishes in the premises. A thousand variant sects have sprung into being, each quoting the "Holy Bible" as authority for their If God inspired the compilation of books, as churchmen allege, it is regretable be was so careless in expression as to convey in many cases the opposite to that he desired to teach.

We strongly suspicion God had nothing to do in the production of the book. It came from the hands of finite men, and most of it was written in an unlettered age, and all by priests in furtherance of their priestly interests. This accounts for its contradictions, and its crude ethical inculcations.

The Spiritualist Camps.

The Spiritualist camp-meetings during the summer season are the center of attraction, and are instrumental in doing a grand work. A report from one is a report of all, as the speakers and mediums in point of doing excellent work, are about the same. The camp represents what can be found in Chi cago in any week of the year-eloquent speakers, first-class test mediums, spirit pictures of undoubted genuineness, trumpet mediums of a high order and of unquestionable honesty. Besides, the following interesting phenomena are taking place in Chicago, not found at any camp-meeting: At the house of Mr. Theseman, clothing, neck-ties, money, etc., are being brought by the spirits. His little girl, while at school, had money placed by unseen hands on her desk. In fact Chicago has all the phenomena presented at the camp-meetings, and more. It has a broader expanse of water; it has magnificent parks to charm the visitor, and its attractions are almost equivalent to a World's Fair. But notwithstanding this fact Chicago has the kindest feeling towards all the camps and wishes them abundant success, and they are having it in all respects.

A Wonderful Concession.

Now the announcement comes that the pope has given consent for priests to wear beards. What a wondrous concession! It would be well if the same august personage would issue a bull allowing the same class of persons to entertain an honest thought, Instead, they expose themselves to expulsion from church, to death itself, and to the pains of hell forever, if they entertain an opinion contrary to the so-called

Angustan creed.

And how much short of this is the fate of a Protestant who does not in-dorse the dogmas of his church? A pure life does not count for anything in the absence of belief. Will it always

Who Are Christlans?

"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay bands on the sick, and they shall recover."-Jesus-Mark 16:17, 18 and 19.

That is a test of Christian faith which is practical, and can be depended upon. Dr. Isaac A. Estey, the wellknown faith doctor of Maine, lately tried it. He was not a Christian. It killed him! Who next will try? Are those who refuse the test Infidels? That is just the information we want.

Practical Science.

Down Routh, the cotton crop !

threatened with destruction by an insignificant little bug, called the boll weevil. The mighty scientists of the Agricultural Department at Washington have experimented exhaustively and have found no enemy, no poison, no toxin, that will desiroy the pest. They stood aguast at the ravages of the bug, and acknowledged their powerlessness Buddenly one arose and his words were received with shouts of joy. He informed the Secretary of Agriculture that in Patagonia were red ants, whose business is to kill boll-weevils. They vere strenuous in the slaughter, and all that would be necessary to free the country of weevil, was to send him after a few boxes of ants! in many southern pulpits prayers were made for his success.

Now comes a Texas scientist, and says that there are about all of these red ants in the South that can get an honest or dishonest living. Their name is Solenopsis debills texana, and they are identical with the Patagonian specles. He says they kill many weevil, in the larva and pupa state, but never attack the mature bug. The weevli has the advantage of them, and after feeding all the ants there is enough left to

supply every cotton-boll with a boarder There is something sublime in the sicture of one of the big pattle ships, sailing with a party of "scientists' to the bleak coasts of Patagonia, and re turning with a few colonies of red ants When they call them Solenopsis Patagonia, the boll-weevil ought to curl up and die. The sublimity is taken out of this expedition by the Texan who declares there are swarms of red ants in his state, that may be had by experi-

menters for the gathering. Beientists have been mistaken and perhaps this Texan does not distinguish between the native and foreign. Perhaps the Patagonian ant is as much more "strenuous" than the Texas species, as a tiger is fiercer than a jack abbit. Perhaps! And when strenuous ants multiply, what shall be ione with them?

Most sapient scientists advised the importation of the sparrow. These have become a pest a thousand fold more objectionable than the worms the parrows were supposed to devour, but which they did not.

There cannot be a doubt that any of the cultivated toxins would kill a boll-weevil, at any time of life, from the egg to the grey sinners that lay the eggs. Why not have the government send a squad of vivisection doctors into the cotton fields, and have every weevil given a dose? Some trouble! Yes, and so it will be to send a battle-ship to Patagonia, and to nurse the red ants after they are turned loose in the Of the two it will be the least troublesome.

The Cause of Hot Weather.

A new lesson in biblical exegesis was given by Dowle to his flock in Zion City, on a recent Sunday.

He gave a new solution for the cause of warm weather, in his sermon to the faitbful. It is a solution that has escaped the ken of the meteorologists and weather prognosticalors, and more wonderful still it has escaped the ken of Bible commentators and exegesists. And really our modern Elijah has more of a Bible foundation for his theory than many Bible expounders have for their dogmas of faith.

Listen! He said the humid and op pressive heat was due to the presence in the air of millions of little devils, sent here by the evil one to annoy sin-

The good spirits, the spirits of the upper regions, he said, were chased away by the little devils until Christ rebukes the evil spirits and sends them to hell, permitting good spirits to return

to the realm where they roam. In substantiation of this claim, he pointed out Christ's experience on Galiee. Christ rebuked the waves because the people were oppressed, and in so doing chased away the little devils who

created the storm.

Dowle might have quoted in further confirmation of his theory what Paul wrote to the Ephesians (chap. 2:2) about "the prince of the power of the air," etc., which prince is supposed to be the chief potentate of all the little devils who make it hot for sinners not only here and now but also in the hotter climate they will find in the world

If the little devils can outdo Dowie in making it hot for those he classifies as sinners—verily, the poor sinners are to be commiserated.

Yet Another Church.

Another church has been discovered, to add to the number. A cable dispatch to the inter Ocean relates that the British commissioners who have been in the interior for the demarcation of the boundary of British Guiana, met with some strange experiences.

At Roraima the commissioners found King Jeremiah had a church built, in which he conducted three times a day a curious service, attended by all the Indians in the vicinity.

Jeremiah, in his capacity of priest, robed himself in some ancient European garments and took up his position at the east end of the building, facing the worshipers, who all knelt devoutly. The men occupied one side of the

church and the women and children the priest, were entirely unclothed. The service consisted of counting from one to ten and saying the alphabet in English, each being recited first by

the priest and then repeated by the congregation. Both having been gone through ten

times, the priest ran through a lot of names, among which Jesus Christ and God frequently occurred, the congregation reverently repeating these, also, Jeremiah cannot read or write, and teaches the people nothing more than this curious ritual, but evidently he has considerable authority over his people, which he wields for good. He possesses three wives, many children, and three or four houses in different parts of the country.

Whether this peculiar church will find followers in our country may be doubt: ful, but their ritual and form of worship are scarcely less sensoless and barren of uplifting spiritual tendency than the practices, methods and beliefs of more pretentious churches of our land. And what shall we say of our "Holy Roll.

ers," etc., etc?

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed state-ment of facts concerning the efforts of church leaders to get control of the gov ernment. An important work. Paper,

The man who reads only one side of an important question, anchoring himself firmly there, refusing to look beyond the very limited horizon that he has constructed for himself, is only half-developed, a lop-sided individual, and in some respects is a monstrosity.

This thought arises from a letter which we received from a lady who did not want The Progressive Thinker, because there were at times se rious controversies and disputations therein between master minds—slie did not like controversy, poor woman, but proferred, of course, to live in the little narrow horizon of her own mental superficial sphere—only half-developed, a sort of intellectual and spiritual nondescript, dreaming her life away outside of controversy and the disputations arising therefrom. She is to be pitied.

"Is Spiritualism a Religion?" "The Great Psychological Crime" Book, "The Blue Book" and "Deception in Mediumship," are questions that have FORCED THEMSELVES TO THE FRONT in The Progress

ive Thinker, and DEMANDED A HEARING, pro and con. This paper is for brainy Spiritualists, for Spiritualists who want to hear ALL SIDES OF A QUESTION, and who have analytical minds, and who are not anchored beyond removal on any question of importance, but who want the TRUTH, THE WHOLE TRUTH, AND NOTH-ING BUT THE TRUTH. Those not in harmony with this standpoint, have no use for The Progressive Thinker.

"The Great Psychological Crime" book-alas! how many thought it would injure Spiritualism, and The Progressive Thinker was roundly upbraided, scolded and condemned for presenting it to the public. In some respects the discussion of the nature of the book was composed of sharp-pointed arrows dipped in poison, wormwood and gail, and many saw therein the ruin of our cause. But strange to say, the clouds cleared away, the lightnings ceased to flash and the thunders to roar, AND FINALLY ALL WERE WILLING TO CONCEDE THAT GREAT GOOD HAD BEEN DONE TO THE CAUSE OF TRUTH BY THE DIS-CUSSION IN THE PROGRESSIVE THINKER. The controversy now going on in reference to the Blue Book and the materializing monstrosities that dress themselves in artificial toggery and pretend to represent your angel friends, will no doubt, result in great good also.

When Spiritualists fully realize that there are two sides to spirit manifestations—one side beautiful, soul-elevating and in all respects angelic; the other side dark, dismal, degrading and soul-destroyingwhen they realize that these two sides exist in perfect contrast in our ranks to-day, then they will be prepared for a discussion in regard to the Blue Book and deception as practiced by mortals and immortals. Here is a case in point, related by J. I. Hollingsworth: "While visiting the family of Mr. Clinton H. Sprinkle, in the adjoining town of Berkley, W. Va., there was also visiting the family a trance and independent slatewriting medium from Baltimore, Md., Mr. Joseph Sewell, and at times when in a trance, his physical body would be taken possession of by his Indian guide, 'Toby;' and as soon as he would be in possession of Sewell's body his Indian appetite would return to him and he would call for pound cake and whiskey, and upon it being given to him, would stay his enormous Indian appetite, at the expense of Sewell's body, and when he Sewell would again get in possession of his physical body he would be in misery for several days. 🗥

In the above we have the DARK SIDE of Spiritualism, while the ANGELIC SIDE is nobly represented by hundreds of rostrum speakers and honest mediums whose homes are heaven and whose lives are angelic. As Mr. Buchanan well says in New Thought:

THE FIRST STEP LEADING TO THE SHRINE IS HONESTY IN ITS HIGHEST MEANING HONESTY STANDS AS THE EX-PRESSION OF JUSTICE. THE WORLD NEEDS THIS PRINCIPLE MORE THAN ANY CREED. IN SO FAR AS MAN CULTIVATES HONESTY HE BUILDS FOR GREATNESS. STRAIGHTFORWARD THOUGHT, COUPLED WITH A STRONG BRAIN, A DETERMINED WILL, AND ONENESS OF PURPOSE; WILL LEAD TO THE HIGH-EST ACHIEVEMENT. COMPROMISE WITH DECEIT OR STRAT-AGEM WEAKENS THE WILL AND DESTROYS SELF-CONFI-DENCE. TO STAND FIRM UPON THE SUMMIT OF TRUTH RE-QUIRES, STRENGTH OF CHARACTER AND FAITH IN THE JUS-

The dark side of Spiritualism as represented by fakes and the Blue Book, is the dishonest side, the side of trickery, crookedness, deception and falsehood. The one who gives a fake test, is a receiver of stolen goods, and should be sent to the penitentiary.

'THE MAN GIVEN TO LYING, TO TRICKERY, AND DECEP-TION DWINDLES AS TIME PASSES; THE LIAR IS DESTROYED BY HIS OWN LIES, THE TRICKSTER BY HIS OWN TRICKS, hence it is only a question of time when such people will become spiritual dwarfs, for every evil act will brings its own punishment, even as one prominent speaker asserts, to the extent of ANNIHILATION.

"JUSTICE IS MORAL HEALTH, BRINGING HAPPINESS: WRONG IS MORAL DISEASE, BRINGING MORAL DEATH."

That wrong-whatever its nature or kind-which will bring moral death to an individual, will bring moral death eventually to any denomination, sect or cult, that says, "Let it alone; to continually expose it will injure our cause." That is the word sent forth by many wellmeaning Spiritualists. It gives fraud of all kinds condemnation, and then condemns those who have been deceived by fakes, for crying

Is not "wrong" a moral disease, and is not any State Association in a bad way when it says unequivocally that you should on the rostrum make no reference to it, nor condemn it in the press, for fear that the trickery embraced in that moral disease will attract others in our ranks to practice fraud.

The State Association of New York, in giving expression to the wish that takers he let entirely alone, forgot the fundamental fact that WEEDS UNMOLESTED WILL SPREAD RAPIDLY, and at the same time placed itself in direct opposition to the State Association of Wash-

RESOLUTIONS.

At a meeting of the board of trustees of the Washington State Spirituglist Association, held in the city of Seattle, Wash., the following preamble and resolutions were introduced and passed unanimously as their official attitude in the matter set forth in said resolutions, viz.:

Whereas, Spiritualism in its purity relates to, and deals with the highest interests of humanity; teaching and demonstrating the truth of the doctrine of a continued conscious existence after the change called

Whereas, There are certain persons in our leading cities throughout our land, who advertise themselves as adherents and representatives of the movement known as Modern Spiritualism, but who are simply practicing upon the credulity and honesty of the general public, never identifying themselves with any well organized movement among intelligent and conscientions Spiritualists-and.

Whereas, These well known fakes and frauds often claim for themselves, the protection of our laws, both in city and state, and the prestige of well organized movements among our people, but who by deception and charlatanry bring a most worthy cause into ill-repute and mislead the public in its estimate of the basic principles of the philosophy of Spiritualism. Therefore be it

r Spiritualism. Therefore be it 199 n Resolved: 1. That the Washington State Spiritualist Association is not in favor of making merchandise of the sacred gift of mediumship for sordid and personal considerations, but that all so favored should regard as a solemn responsibility such spiritual attainments, and should use them for the upbuilding of humanity. im 9

2. That we have no sympathy for, or connection with, the many advertising agencies, either in our cities or state, purporting to be bonafide representatives of Spiritualism, but who are simply impostors deceiving the credulous and debasing a worthy cause to the level of the trickster for the purposes of gain and sordid self-interest.

3. That we will most heartily co-operate with the duly recognized authorities of our state, in preventing these imposters from longer preying upon the honest investigator of our phenomena and philosophy and beguiling the unwary into compensating them for promises that cannot be kept and for statements easily proven to be false!

4. That as an Association, we desire to teach the Truth, the whole Truth and nothing but the Truth, in relation to the philosophy and phenomena of Spiritualism and upon this foundation, we place ourselves, confidently awaiting the just verdict of approval that the Truth ultimately secures.

5. That one thousand copies of these resolutions be printed and is sued to the general public, and all practical methods be employed to promulgate the statements and truths therein contained.

Signed: P. C. MILLS, President. JULIAN SMITH, Secretary. Washington State Spiritual Association.

Here we have a plea for honesty, for everything that is clean, pure, and uplifting. As the immortal Ingersoll said, "Let us be honest.

Plea for Homesty Spirits Invading the Church.

MARKABLE INTUITIVE POWERS. TWO LIGHTS WILL BE HELD SACRED,

SPIRIT RETURN IS THE COMMON HERITAGE GUIDE AND DIRECT HIM IN THE RIGHT PATH. OF ALL. NO SPIRITUALIST CAMP-MEETING, TO SAY THE LEAST, MR. CASE IS A REMARK. NO SPIRITUALIST CIRCLE, NO CLUB, CULT OR ABLE MAN, DEMONSTRATING THE FACT THAT SOCIETY OWNS IT EXCLUSIVELY. WHILE SPIRITS CAN AND DO COMMUNICATE WITH SPIRITUALISTS ARE DISCUSSING LEADING MORTALS, IN AND OUT OF THE CHURCH. AND QUESTIONS IN THE OPEN COURT, THE SPIRITS HERE IS WHAT WILL EVENTUALLY COME TO COME TO AN HUMBLE INDIVIDUAL OF THE PASS. THE CHURCHES, THOROUGHLY LIBER. CHURCH, AND CONDUCT HIM TO THE REALM ALIZED, WILL INCORPORATE SPIRIT RETURN OF SOULS, AND DEVELOP WITHIN HIM RE. IN THEIR CODE OF BELIEF. MEDIUMSHIP

OUTSIDE OF SPIRITUALISM.

And Yet a Remarkable Medium—His Gifts Are Most Wonderful, Coming, as He Thinks, From God.

Toledo, Ohio., Aug. 1.—A cermon preached at the East Broadway United Brethren Church, Toledo, Ohio, by its this man of all to warn the world to re-regular pastor, the Rev. W. C. Shupp, pent.

"He told wonderful things of the planconservative ministers, has created a ets and their past. His ability to find tremendous sensation. His subject was: that Bible surpasses all knowledge. He

man whose spiritual, visions, have Pastor Shupp also stated that he startled press, pulpit and public attle made a careful investigation of the in part;

The vast panorama of heaven and Massillon Bridge Company. Among hell God has permitted Ernest Case to other big contracts of which he had gaze upon. I have tested this man in charge was the Eads Bridge at St. every conceivable manner. He never Louis. misses anything in general and seldom a minor detail. He is not a religious fanatic, and never took much interest in religion. His warnings from visions were terrible—horrible. He thoroughly had under him about 150 of the hardest- been attending him. destroys and procludes every argument divine causes.

Direct Messenger of God.

"I am forced to believe that God has drawn a veil over the five senses of this man temporarily and developed his apiritual sense in such a manner that he speaks as the direct messenger from God. I tested him, a plain, uneducated man, carefully. With eyes closed, so ill he could not rise from his hed normally would cause the Bible to be removed from beneath his pillow and hidden in dark, out-of-the way places. Suddenly, with eyes closed, he would point to me, or whoever took it, slowly rise, walk with eyes closed direct to where the Bible was hidden, selze it, mutter a prayer, then collapse.

but must do my duty. What I eaw, Breth what others saw, we must believe. He men. can tell what and who a visitor is as soon as he comes near the house. He moved from under the pillow Case when the Bible and Testament are re-read to me revelations of past lives of roused from his stupor as if in pain, moved, and then is seized with somemany whom he did not know till I pointed an accusing finger at his wife thing resembling spasms. He will be pegged of/him to desist.

Decribed Heaven and Hell.

"He told meny visions of heaven and revelations of hell. The latter place is where the victim is kept in constant terror of some terrible danger. He receives and translates wonderful mes-sages. He says—and I am now con-vinced it is true—that God has selected

"He told wonderful things of the plan-"Revelation From the Lord Through can read the most abject stranger at long genayed.

Case is 35 years old. He was born case through and through and has red. In Olentangy, Ohio. He is foremen to

Case, it will be remembered, is the vealed some startling local characters." during the past several days. He said man's early history and his every-day life. Case is general foreman for the

Most Wonderful Man.

tounded at the work of the man. He healde the bed of his wife, who had men to control that were perhaps ever that would indicate this phenomena together on one piece of work. He had man, the daughter of Superintendent could be attributed to any other than absolute control over them and never Robert Swede of the Massillon Bridge

> this job was that, when the plans were says he was no believer in the supernatshown him at the office, he looked them ural, but hard-working, honest, intelli-over carefully and never again referred gent man and a member of the United to them, not even footing up the long Brethren Church. She firmly be-solumns of measurements and adjust lieves that he is doomed to die, and ments. This all came to him in some that the date will be revealed to him unaccountable manner through the en- to-day as he predicted. tire contract.—Chicago American.

avenue, Toledo, Ohio has been in con- with unvarying result. dition of trance for six days and can The patient takes no nourishment, only find relief from pain by having his and at long intervals has moments of Bible and Testament under his pillow semi-consciousness, when his wife conwhere the all the time. The family has given optives to converse with him. He told portunity for tests, which have been her to-day that he would die suddenly made by Dr. A. C. White, the Rev. W. and while reclining in her arms, but must do my duly. What I saw. What I saw, Brethren Church, and local newspaper vealed until to-morrow. He takes no

and went painfully and with difficulty, closely watched to day for the visitation.

"He is calm, cool and collected. He but directly, to whatever place in the of the angel.—New York Press."

says he is always guided by two lights house the books had been removed. He then uttered a brief and inarticulate prayer and in each case fell over unthe Bible and Testament placed under his pillow, he relapsed peacefully into

the comatose condition. He has traced with his fingers in the air several times as follows: "Ernest Case, died 27," and during a moment of consciousness this afternoon told his wife than an angel would visit him to-morrow and inform him when he was to die. He described in detail the manner of his death, which he says will not be

a big bridge construction gang for the Massilion Bridge Company, and this summer had charge of 150 men engaged in repairing the Eads bridge at St. Louis. He returned home ill, and the physician there said he had an abscess of the stomach. Doctors here said it was an ulcer of the stomach, and he has been under constant medical treatment. He was in bed about a month, but re-"Here," said the minister, "his emcovered partially and went into the ployers inform me that they were as trance on Thursday last while sitting

Mrs. Case is a very intelligent wohad occasion to reprimand them. Company. She does not attempt to ex"But the most wonderful feature of plain her husband's condition. She both clergymen and physicians make tests of his condition and of his peculiar Ernest Case of No 1209 Greenwood trend to the Bibles under his pillow and

onurishment whatever and seems to In every case after the books were re- need none. He experiences pain only

Meat and Milk.

To the Editor: -I do not want to miss any number of The Progressive Thinker, as I am practically a reading Spiritualist, and have never witnessed but little of the phenomena. I can read of much that has been builded, and much that is torn down-the pros and cons; "The Great Psychological Crime," and some that support it, while many longexperienced and reliable mediums that condemn it; Blue Book and the variety of opinions on other subjects, that sometimes I don't know "where I am ory and fact of spirit return is true and

this wordy wrangle is a superfluity. Carlyle Petersilea, very much; there was so much of Beecher in them, having read years ago Beecher's Thursday ness. Could I have my preferences I would have more of the "genuine stuff" dlums, than the vaporings and specula-tions of theorists. Information and and facts are what is wanted. Consequently I read all communications from the other life, and learn all I can, digest and utilize what seems probable, and am interested in all such, and if they are the real thing, then we have something to tie to.

H. NETTERTON.

Our friend must recognize the great fact that agitation of thought is the forerunner and cause of mental and spiritual growth. Without agitation of thought the mind becomes stagnantagitation is necessary to mental health. The mind, like the body, must have exercise, to maintain a normal state and tion most devoutly to be wished." proper standard of attainment and ex-

Furthermore the reading of the pros and cons, looking at both sides and every side of a subject, and weighing the views of variant thinkers, broadens one's mind and cultivates a philosophic disposition and a habit of careful judg-

Readers of The Progressive Thinker lose their minds' faculties because of as good results. disuse—as is the law of evolution in animal being.

It will be the work of The Progress ive Thinker-to agitate not merely the shallow surface of mentality, but to stir the depths of our readers' spiritual natures, that there may be a healthy development in all things that go to make well-rounded character in all the essentials of true manhood and womanhood as related to this present life and the

higher spirit realm. To this end there must be variety of mental pabulum, to meet the varied wants of individual readers-meat for the strong, milk for babes.

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddell. A most excellent work for all who have the care or training of chil-dren. Price 65 cents.

"Handy Electrical Dictionary." practical handbook of reference, containing definitions of every used electrical term or phrase. Price 25 cents.

suggestiveness. Cloth, \$1.50.

Endorses the Open Court.

The Open Court affords an excellent opportunity for the free expression of opinion on the part of Spiritualists. Here is a venerable Spirlitualist, Dr. Schellhous, a man of large and vaat"; but all die, and do our good friends ried experience, of great scientific knowledge, live after death? It does seem that the live after death? It does seem that the who feels thankful that the Open Court has been ory and fact of spirit return is true and the experiences of H. W. Beecher and instituted, and is now in session, discussing imcarlyle Petersilea are correct, that test timony settles the whole question, and portant questions. Those who are opposed to I enjoyed the messages published in a free and open discussion as manifested in the The Progressive Thinker from H. W. Beecher, through the mediumship of Open Court, better go and join the Catholic Church, where rottenness is never allowed to be ing read years ago Beecher's Thursday lecture talks, published weekly in the New York Independent. It helped strengthen my opinion of their genuine where free criticism is not tolerated. If the Catholic Church would allow an Open Court in that right from headquarters if it can be obtained through good, reliable med its organs, and permit its members to read freethought literature, it would not survive six condition that must be met by all, and month. We will never follow in the footsteps and facts are what is wanted concerning a month. We will never follow in the footsteps and facts are what is wanted conditions of that church, but will allow the freest discussion in the Open Court, that will still remain in session a short time only, and Truth will come out uppermost, and honest mediums will rejoice, and Spiritualism will advance.

spectator, and now I wish to come as a I have seen many thousands of mate-

In them I have met more than a thoubles"—a service of inestimable value to sand visitors, among whom were physithe cause of Spiritualism. cians, lawyers, judges, editors and legis-

To the Editor:—You have wisely in- lators who made it their special bust-stituted an Open Court in your LIVELY ness to investigate the phenomena, the AND EXCELLENT PAPER that prom- medium cheerfully submitting to the ises to clear the spiritual atmosphere tests required by them; and not one left that is vitlated by fraud—"a consumma- without expressing his satisfaction in tion most devoutly to be wished." regard to the genuineness of the mate-I have been a silent but interested rializations they witnessed.

witness to the fact of materialization rialized spirit forms who were recog-with which so much of fraud is nized by the visitors, and with whom charged. I have been a witness to they conversed; though a few at their these manifestations in W. W. Aber's first seance were unable to recognize seances, attending every one for more their spirit friends, but were more suction three years, nearly two in Spring cessful afterwards. I have freely given Hill, and the otners in Kansas City. Mo. my attendance at these seances at my speak of Mr. Aber's scances because own expense, and without asking or reknow of them by experience, though colving a single cent. The subject is so I have no doubt there are other medi- vast in significance and interest that I can never become mentally torpid, nor ums equally as honest and productice of gladity give my time and attention to it. In regard to fraud in materialization,

I was acquainted with Prof. Denton nothing can be simulated without disin earth life, and it was by his request guises and confederates which can sure that I should be present as a permanent by be detected by an ordinary observer. member of the Intellectual seances. It is true that conditions must be (See Beyond the Vail, par 392 (a) and right; they are means, and can be pre-(b).) For this reason and the expressed served or vitiated by mental, as well as desire of Dr. Reed, I have attended by physical causes. I hope the Open Court will cleanse the "Augean Sta-

E. J. SCHELLHOUS.

APPROVING WORDS FROM MASSACHUSETTS.

To the Editor: I must express my opinion to you. I wish to say that Sar'gis' articles alone are worth ten times the price of the paper, which alone is grand, and the price too low for value received.

DAVID P. COOK.

Provincetown, Mass.

-Dr. Robert Taylor.

-John Tyndall. The highest honor we can pay to Froude. truth is to show our confidence in it,

I choose the nobler part of Emerson. Better than councils, better than serwhen, after various disenchantments, mons, better than Parliament, is that he exclaims: "I covet truth." The glad- free discussion through a free press, ness of true heroism visits the heart of which is the fittest instrument for the him who is really competent to say this. discovery of truth and the most effectval means of preserving it.—J. Anthony

What is fanaticism to-day is the fash-"Discovery of a Lost Trail." By Chas. and our desire to have it slitted and an ionable creed to morrow, and trite as B. Newcomb. Excellent in spiritual alyzed by how rough a process soever, the multiplication table a week after.

Our Eclectic Magazine. =

The Cream of the Secular and Spiritualist Press.

DERFUL SPIRIT MANIFESTATIONS, UNDER Pletely. STRICT TEST CONDITIONS, ARE OCCURRING IN THE OLD WORLD. AT MILAN, ITALY, THE 80-CIETY OF PSYCHICAL STUDIES ARE EXPERI-MENTING WITH THE AUSTRALIAN MEDIUM, MR. BAILEY, WITH THE MOST SATISFACTORY RESULTS. UNATTENDED, HE WILL GO INTO ANY HOUSE THAT A COMMITTEE MAY SE-LECT, AND SUBMIT TO ANY TEST WHICH THE HUMAN MIND CAN INVENT. IT IS INDEED RE-FRESHING TO FIND SUCH A MEDIUM. IF IN THIS COUNTRY, HE WOULD SOON CAPTURE BROTHER HALE'S \$1,000, AND THEREBY WIN A GLORIOUS VICTORY FOR SPIRITUALISM. MR. BAILEY'S CAREER HAS BEEN MOST REMARK-ABLE AND WE HOPE SOMETIME TO CHRON-ICLE HIS APPEARANCE IN THIS COUNTRY.

(Translated from "Luce e Ombra.")

The Society of Psychical Studies at Milan have ended their experiments with the medium Bailey-experiments which caused, before and during their progress, so lively an interest in all who are interested in psychical studies.

Bailey came to us from Australia, preceded by an extraordinary reputation; and the nature of the phenomena attributed to his mediumship left us perplexed and hesitating, although they were attested by superior and cultured persons. Well, taking into account the change of surroundings and the short time accorded to the investigation in Milan, we may say that the reality and the characteristic features of his phenomena as recorded, have not been contradicted by our own experiences.

For the scientific value of investigation a more complete control might have been desirable. The impossibility of imposing conditions on these phenomena has always been deplored by all serious experimenters. But at the same time we are forced to acknowledge that it would be absurd to claim the right to impose conditions on phenomena of whose nature and laws we know nothing. Everyone knows to what patient and minute observations we owe the greater part of our discoveries, and the sevant's art does not consist in a preconceived method, but in making the best possible observations according to the nature of the experimental phenomena.

The committee had decided to proceed with meth od, and to divide its work into three periods:

1. Experiments limited to members of the commit tee in order to constitute a stable center; and to form a just notion of the medium's power. 2. Afterwards to proceed to the invitation of emi-

nent personalities and those belonging to the press. To admit, in the last place, after proportional contribution and on recommendation by a member of

the society theurs of these researches. In order to carry out this programme, the committee thought it would require at least three months, which is even too short a time, if we remember that

the medium could only give two seances a week. The Societies of Psychical Studies at Milan had, in a series of preceding experiments, adopted a method of very severe control, with a system of binding which resulted from long previous experience, and which put the medium under absolute conditions of control. Now, at the first scance, it happened that this method was of no use, for Bailey's mediumship was presented with features altogether different from those of other mediums with whom the society has experimented. The personalities which manifested through his mediumship (and there were many in the course of each scance), presented diverse features, which necessitated full liberty of movement; from the sacred tied. The search on his body was conducted by thororator who spoke with much gesticulation, as though before a tribunal, to the Indian who, in order to ex- tion being paid to parts where objects might be conpress his characteristics, required a table and a fan, cealed. The medium changed his boots and socks, to the brigand, who simulated assaults and battles and insisted that the examination should be carefully with a startling realism. Even the apports, which consisted of fragile articles, such as eggs, birds, clay tablets, by the way in which they arrived, required the free use of the medium's hands. Therefore we were obliged to follow other methods; and the first three seances, in which impromptu control only was possible, had, for the committee, a relative value only.

At the fourth seance Bailey declared that he could not work for us for more than two months, inclusive of the days of rest which the committee had deemed proper to accord him after his long journey. The work, consequently, would have been much reduced, and the order of experiments changed, as, from the outset, the personalities manifesting through the medium insisted on having a larger number of spectators, and particularly of ladies; the latter constituting -said the personalities-a necessary element for the formation of good "fluid." But we accorded this concession very tardily, and with much regret, and only on trial, because the statutes of the society opposed it. 'The medium insisted very much on having music and singing, in order to provoke a harmonious direction of thought. But this was not accorded him.

At the fourth seance the committee considered they had found the best mode of control compatible with the exigencies of the medium. They issued invitations; and the circle was now composed of persons who were not au courant (accustomed to these phenomena), and who were renewed at each seance. Under these conditions of constantly changing elements the circle became very difficult to manage, and the phenomena appeared to diminish in intensity.

The following are the names of the members of the committee: Baccigaluppi, Angelo, merchant; Brioschi 'Achille, manufacturer; Clericetti, Emilio, doctor; Cipriani, Oreste, writer; Ferrari, Francesco, doctor; Marzorati, Angelo, writer; Odorico, Odorico, engineer: Redaelli, Giacomo, secretary for the society; Griffini, Eugenio, doctor of law, and professor of languages.

Spontaneous Phenomena.

Let us give here the particulars of two phenomena which took place out of seance hours, without attributing to them more value than to facts attested by individual witnesses.

We ought to add that other similar phenomena were obtained under analogous conditions in Dr. C.'s study at Sydney, and in Mr. Smith's office at Melbourne.

On March 5, towards eight o'clock in the evening, while the members of the committee were still at table, towards the close of the repast, and the medium standing up reading a newspaper, there fell violently dium. on the table, under a vivid gaslight, a kind of stone. Upon examination it was found to be a small clay tablet, covered with a thick coating of sand, which we were obliged to scrape off with a spatula. This tablet fell in front of the medium, and on to the newspaper which he was reading; in its fall it broke a glass. The undersigned, present at this phenomena,

ANTONIO PIRLA.

way that not a movement escaped me. All at once white Australian bird, known also in India. (nothing in our conversation could have suggested such an effect), in broad daylight, there fell, between peared to be a plaster, and which, picked up and examined, was found, in reality, to be a parchment foldhad the impression of something being formed there, before me, on a level with my chest, and the object, in hand, that is to say, on the oppsite side to where the medium was standing. The parchment folded in four, was as though pasted together in reddish-colored sand, which seemed to have filtered into the folds of the parchment, and proved, consequently, that it had been in this state for a long time.

This object has not yet been opened, for this operation necessitates special precautions; it ought to be done in the presence of professionals, who may be able to establish the authenticity of the document. In the next number we will reproduce the contents, if-as the entities speaking through the medium affirm-the document really bears symbols and hieroglyphic char-

When it is folded the parchment measures twentytwo by eight centimetres, and appears to be made of goat's skin.

The Seance Room.

The room is rectangular (5m.40 long, 3m.55 wide, 3m.65 high). At the far end is a large bay window, without curtains. The medium's chair is before small table.

In front of the medium is a net curtain, running ight across the room, and capable of being raised and lowered-from the ceiling to the floor-as a theatre curtain. This curtain is fixed everywhere, so that once lowered the medium is isolated, and can hold no communication with anyone. The mesh is but two centimetres in diameter. There is only one door in the room-at the end opposite to the medium's chair. A small alcove is near the door, which serves as a depository for garments, etc., (sitters' garments).

Two groups of electric lights are suspended from the ceiling; one is at one side of the netting, in the part of the room reserved for the sitters; the other is in the part reserved for the medium. The first has one bright red and two white lamps, the second one dull red lamp and the white lamp of opaque glass. The switches are in the alcove, and one of the sitters has the special mission to look after and work the lights. Each lamp is independent, so that we can have every gradation of light.

In front of the medium, at about one metre's dis tance from the netting, four rows of chairs are arranged for the sitters. In an angle to the left, at a neight of two metres from the ground, is a ventilator in case the heat should make its use necessary.

The Medium's Dress.

At the third seance, a sack was given to the medi um, and also for all the succeeding seances except one and the three last, in which (the three last) no phenomena were forthcoming, as it - was -known there would be none. * * * Before examining the room we and his pockets were thoroughly searched and empough and strong pressure everywhere, special atten and minutely made.

The sack, with sleeves, was made of thin black sat in; it was fastened very exactly at the neck and wrists with small running cords. The three cords were tied and sealed with the society's seal.

The curtain is lowered and the seance begins. In the next number we will publish the result.

A. MARZORATI.

The following is a summary of the official account of the first three sittings with Mr. Bailey, the celebrated Australian medium, conducted by a committee appointed by the Milan Society for Psychical Studies. The committee consisted of seven gentlemen, including doctors, an engineer, and others of scientific at- parative" value. tainments. On one occasion three other gentlemen were present by invitation.

The first sitting, held on Friday, February 26, was a preliminary one, and the phenomena consisted merely in speeches by the controls.

At the second sitting, on Tuesday, March 1, the dull red lamp, the medium went into trance, and the such test conditions as were possible. control asked that he be searched. His coat, vest and shoes having been removed, one of the committee with firm pressure, while others examined the contents of his pockets. His garments were then replaced, and the company were asked to seat themselves in a semi-circle, about two yards from the medium. The control suggested that the medium should be enveloped in a bag with sleeves, leaving his hands alone projecting, and free. (This suggestion was renewed at the third sitting, because the removal of his clothes during the search made the medium feel the cold painfully. On the latter occasion it is stated that this first control, who superintended the preliminary arrangements, was "Dr. Whitcombe.") . The control asked that strict attention be paid to requests as to to avoid "breaking the chain." The flower-pot, were not so suitable.

'Abdul" was the next control, and spoke in broken English, with Hindostani phrases, which he explained in English. He requested that the light should be put out, and after a long wait, first some, then all, of the that approached and retreated from them, and placed itself on the level of the table; its movements were irand jerks. Three of the sitters were under the impression that the light approached quite near, almost to move further than about a yard away from the me-

TT IS REFRESHING TO KNOW THAT WONSymptoms of trance, without falling into trance comDERFUL SPIRIT MANIFESTATIONS, UNDER
Signed:
DOCTOR FRANCESCO FERRARI,
ANGELO MARZORATI,

ANGELO small straws or grass stems, mixed with tufts of cot-soil (already prepared in the flower-pot and ascer-On April 21, towards eight o'clock in the evening, I ton. Three gentlemen, ascertained that the nest was tained to be pure) and would make it grow little by

> The nest having been placed on the table-cover, another personality came and spoke for twenty minme and the window, an object which, at first sight, ap- utes; then "Adbul" returned, and, thinking that the egg might better be hatched than destroyed, took away the apport. "Dr. Robinson" came and spoke ed in four, with evident signs of great antiquity. I of the great value of Bailey's mediumship, and on the reality of the spirit world as a higher and more stable expression of the human personality. The report of falling, took a direction which started from my left this sitting is signed by the seven members of the com-

At the third sitting, Friday, March 4, after similar preliminaries the search being a very careful one, with not the slightest trace of the presence of any hidden object, "Abdul" came and announced that "Pro- height of ever three inches with proportional developfessor Robinson" had gone to Babylonia to bring an ment of leaves, which were five in number, of a dark inscribed tablet; that "Professor Denton" and the shiny green, the largest being about two inches long Indian, "Selim," were present. He asked for dark-by an inch wide. There was also a bud. ness, saying that "Selim" would bring twelve small "Selim" promised to bring at the next precious stones, uncut, from his own country in the mango seeds which would be planted by Dr. Clericetti Himalaya mountains.

Darkness being produced, a greenish light was ob- put forth roots, others a small stalk. served moving about, brighter and farther from the medium than the one seen on the last occasion. "Abinches long by one inch across. The medium asked also passed to the medium by raising the net. if those present saw "Denton's" hand. They said No:"then the streak seemed to condense to form a rude figure of a hand with fore-finger extended; this on, and all present observed a little bird asleep on a was observed by all present. The luminosity then nest in the hand of the medium. The control, in reply disappeared, and the control asked for the red light, to questions, said that the bird belonged to the munia and showed some small stones on the Japanese fan family, and another Hindoo control gave directions which lay on the table, from which he caused them to as to how the birds were to be fed and kept alive in patter down without touching them with his hand, the cage. "Denton" then spoke for fifteen minutes onto a sheet of paper which he laid down on the floor in defense of Spiritualism.

to his right. After the seance there were found to be eleven small stones, which, on examination by an expert, proved to be genuine rubies. (A photograph of the stones is given.) ?
"Professor Denton" then announced himself, and said that the room was not sufficiently well ventilated,

which was indispensable for the production of spirit phenomena. Then he spoke of the intended apport, saying that although thousands of tablets had been discovered, there were as many more not yet found; in Melbourne there were hundreds of tablets which had been brought by spirit agency, and which had been found to be different from any yet dug up. He explained what the tablets were, and said they must beware of preconceived notions as to the possibility of matter passing through matter. After a time a smart | dallah" said that at a future sitting "Dr. Robinson" thud was heard as though a stone had been carelessly flung on the table, and when light was obtained a tablet was found, still enveloped in a hard coating of to choose for apport some object or animals not existsand. Directions were given by "Professor Robinson" as to its being carefully cleaned, and how this proceeded to examine the medium. We took off his best could be done, after it had been dried, by two or not to be told, otherwise he would refuse to continue jacket, we kept it in a safe place during the seance, three days' exposure to the air; but now the Professor stood up, and delivered a lecture on the tablet, going through the motions of carefully examining the writig, stopping to pick and blow away particles of dirt (the coating, however, was not really disturbed) and translating the inscription, saying it was in commemoration of an expedition by Sargon the Second, in the eighth century B. C. (A photograph of the tablet is given, taken after it had been cleaned, and showing the cuneiform characters.)

Another control, named Abdallah, sang a Bengali ong, some questions were asked and answered, and

The account of the fourth seance is not given in this number. A note at the end states that Mr. Bailey left Italy rather unexpectedly, on account of his health, after two sittings at Rome, of which only the first gave appreciable results. Some disappointment is expressed, as it was hoped that the results there and elsewhere would have supplemented those obtained at Milan, which are spoken of as only of "com-

At the fourth sitting, the committee, who had come to the conclusion that the character of the phenomena displayed "did not lend itself to those direct proofs winch would serve to establish the nature of the phenomena according to known scientific laws," decided doors being locked, and the room illuminated by a to confine themselves to a statement of the facts under

The medium was brought into the room, which was fully illuminated with white light, and the door was passed his hand carefully over the medium's body, at once locked. The medium was completely enveloned in a sleeved bag, having only three openings for the head and hands, which alone remained outside the bag; these openings were carefully tied and sealed. The first entity who controlled the medium said that the atmospheric conditions were not satisfactory, and that no great results were to be expected. He asked that the bag be used at every seance, to avoid the trouble and delay of searching the medium.

> The Hindoo "Sdlim" asked if the flower-pot, asked for on the previous occasion, was ready; there was, that in future everything should be kept in readiness,

handkerchief to cover it with. "Selim" now asked for darkness for an instant, then for the red light.) Dr. Clericetti, who was one of sitters saw a vague, uncertain phosphorescent light, ter, and, approaching, observed projecting from the closed right hand of the medium the dark, almost black head of a little bird, which seemed warm to the regular, following a zigzag line, with sudden starts touch. He also observed that the movement of its eyes gave an indubitable sign of life. From another part of the same hand there issued from under the touching them; whereas to another it appeared never fingers a little black wing marked with yellow. The room was illuminated with bright red light. At this moment one of the sitters, at the request of others, The form of this faint greenish light, during the appearance of which the medium clapped his hands to which had been left on by forgetfulness, and which show that they were free, varied considerably, as did shone through the ventilators of the door. The mealso the strength of it, which never surpassed that of dium started irritably on his chair, with some impaan exceedingly faint phosphorescence, disappearing tient words, then settled himself again so as to turn

some minutes, during which nothing was observed except that "Selim" took leave and announced the arrival of "Denton." On the red light being turned on, the medium raised the handkerchief, and all observed a seedling about three-quarters of an inch high, which had sprouted from the seed placed in the earth by 'Selim.'

"Denton" then gave an address on the various spheres into which the spirit world was divided; then 'Abdallah' sang some verses, and "Selim" came again, promising "a plenty of birds" for another time. He again raised the handkerchief which covered the pot, and the plant was found to have grown, in about forty minutes since the last observation, to a

"Selim" promised to bring at the next sitting some and caused to grow during the sitting; some would

The fifth sitting was held on Friday, March 11. The medium took off his coat and was searched by redul" spoke in an unknown tongue to "Selim," and in peated pressure of the hands of several persons; the broken English to"Professor Denton," who, it was ex- bag was then put on and sealed. The net was let plained, was represented by the light. At one time down, and only raised at intervals to permit of obthe light rose nearly to the ceiling of the room, which jects being passed to and fro. After "Professor Denwas twelve feet high; the control asked "Denton" to ton" had spoken a few words, a Hindoo control asked come down and the light descended on the table, cov- for the fan, the flower-pot, and a cage. The pot was ered with a cloth, which stood in front of the medium. taken from the cupboard in which it had been shut up The light was round, or egg shaped, about four inches and sealed at the last sitting, and handed to the meacross, but now changed to a streak about eight dium without lifting the handkerchief. The cage was

After darkness, during which the Hindoo said he had received a bird and nest, the red light was turned

The medium was heard to breathe laboriously for a few seconds, and then a sharp blow was heard by all, as of something falling. The Hindoo explained that it was a mango seed, and promised that he would materialize, turban and all, at a future seance. The nest and cage, with the bird, were passed under the net and examined, then returned to the medium. Then the mango seed was passed under the net to Signor Cipriani, who was asked to examine it without cutting or injury, and to keep it by him until the following

"Abdallah" then came and requested for the next sitting a small basket and a pot of larger size than had been previously furnished, for the mango plant which would be grown from the seed now received. "Abwould speak about ancient Assyrian coins, and then asked for darkness. Those present asked the control ing in Italy; he replied that he could bring a small tiger or a cobra, on condition that the medium was the scances.

On the red light being turned on, it was observed that the plant had grown about twice the size it was at the end of the previous sitting, that is, about six inches in height. As there was no basket, the control asked for a newspaper to cover the pot and plant. The paper was furnished by Signor Cipriani, and passed under the net to the medium, who enveloped the pot completely in it. For the next sitting, he asked for a hen's egg on a small plate, and a piece of ribbon, saying that he would perform a feat of the Yogis of India, that of making the ribbon enter the egg without breaking the shell. Another control remarked that the phenomena were increasing in importance, although slowly.-Light, London, Eng.

HYPNOTIC TRANCE WAS AN ACCIDENT.

Isabelle Gilbert of Denver, who is the only woman manager Pueblo's summer resort theaters at Lake Minnequa have seen, was in a serious condition yesterday afternoon, due to hypnotism. For six hours she remained as if dead, and all efforts of physicians and members of the company to awaken her proved fruitless. The resort is some distance from the city and for a while there was a small-sized panic among the women of the company and employes of the park in an effort to summon medical assistance.

Miss Gilbert had a sick headache yesterday morning, due to her work in putting on "The Two Orphans." She has been overworked during the summer and is suffering from neurasthenia. She was lying on a couch after lunch when she asked a member of the-company, Harry Wilson, to rub her head. She had not suspected before that she was such a hypnotic subject, but she fell into a deep sleep. Mr. Wilson is not supposed to be a hypnotist. The doctors think her case is a strange one. After six hours' sleep Miss Gilbert was awakened by Mr. Wilson lightly touching her head.-Denver (Col.) News.

THE VALUE AND POWER OF CONCENTRATION.

The value and power of concentration [Light, Lonsome disturbance in getting it, and it was requested don! are strikingly illustrated in a story lately told by Colonel Olcott respecting Sir Edwin Arnold, who told him that one of the most touching parts of "The light, and stated that female influence was of value filled with soil, was placed on the table in front of Light of Asia" was written in a compartment of a among the sitters, but that persons of advanced years the medium who examined it. The control said he railway carriage, in the company of salesmen belongwas planting a seed of the bo-tree, and asked for a ing to, Billingsgate market, who were loudly discussing the price of fish. But perhaps the contrast helped him. Is it not a fact that some of the most pathetic songs about home have been written by wanderers, those nearest the medium, rose at a sign from the lat- and that some of the loveliest descriptions of natural beauty have been penned in attics and in city streets?

A SERIOUS CHARGE.

"I charge the church with making millions of men, and more millions of women, insane—at least, as far as one set, the 'religious' set, of their faculties are concerned. I charge her with sowing centuries of discord, and with having deluged the earth with rivers of blood. And, is this curse of mankind to be dealt with as coldly, and formally, as if we were discussing a sane and legitimate subject, like Nominalism and Realism, Individualism and Socialism, Free Trade and Protection? I trow not. Why, each time you deal and reappearing several times. Writing was obtained his back to the light and the door, which was not open with Sacerdotalism, as if she possibly could be your from "Professor Denton," and "Mr. White" spoke more than fifteen seconds. Dr. Clericetti asserts that honorable opponent in formal dialectics, you give her believe the possibility of direct action on the part of the instant of the instan

Her reply to Vanini was , with pincers, to tear out his tongue by the roots. She answered Galileo with the dungeon. She met Savonarola and Bruno, and tens of thousands of others, with the flerce argument of fire. For this line of argument she has the same sanction now as when she used it so ruthlessly. The one set of orthodoxists have an infallible church, the other an infallible book. A plague on both their houses."
—Saladin in Agnostic Journal.

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hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one inerested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.

They issue a book of 100 pages-a complete dictionary of diseases—which tells all about "Actina," the diseases it will cure, what others think of it, what marvelous cures it has effected, and all about the responsibility of its owners, and it is sent absolutely free upon request. This book should be in the library of every family. Address New York and London Electric Association, Dept. TR, 929 Walnut Street, Kansas

WITH SOOTHING, BALMY OILS. DR. BYE, Gor. Oth & Kansas City, Mo.

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The above is the number of the present issue of The Progressive Thinker, as printed at the top of the first page, right hand corner. If this number corresponds with the figures on your wrapper, then the time you have paid for has expired, and you are requested to renew your subscription. This number at the right hand corner of the first page is advanced each week, showing the number of Progressive Thinkers issued up to date. Keep watch of the number of date. Keep watch of the number on the tag of your wrapper.

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THE SPIRITUALISTIC 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, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inade quate 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 Progressive Thinker is set up on a Linotype 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 re-

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, with out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

Will C. Hodge has completed his engagements in Oakland and San Francis co, and has returned to San Diego, where he expects to spend the winter. All letters should be addressed to San Diego, Cal., care of The Willard.

The Chesterfield camp grounds, one of nature's beauty spots, is now the mecca of thousands weekly who are in attendance at the camp meetings now in progress, the others are there because of their interest in the mystic phenomena which has gained such a foothold in Indiana. To the uninitiated the pres ence of the mediums, indicated by numerous cards on the cottages, with the spirit photographer producing the alleged features of the dead friends and relatives, a feeling of awe is caused. To those who are believers in the faith of the Spiritualists, however, this is the gala occasion of the year. Day and night the long distance communication with the departed is carried on through the intervention of mediums who have been subjected to all the crucial tests. These tests include the tying of hands while the medium is in the cabinet, placing their feet in pans of flour and then requiring them to materialize the spirits of those who have passed away. Among the residents of the camp are Dr. J. H. Mendenhall, of Muncie, the oldest Spiritualist, both in be-lief and age in the state. His brother, A. Mendenhall, of Winchester, is with him. Dr. Mendenhall claims to have embraced Spiritualism when the faith was but six years old, This was March 31, 1848. Chesterfield camp includes several streets with pretty vinecovered red cottages, shady nooks and rugtic bridges. It is a favorite summer resort. No more ideal spot could be found in which to spend a day or a week, and the geat number of visitors

ning July 14. Judge Levi Mock, Bluffton, is president of the Indiana 288ociation.-Star, Terre Haute, Ind. Two neat ghost storiees come by cable from London. Rider Haggard is confident that the spirit of his dog appeared to him. He needs a dose of calomel. But the experiences of Stephen Phillips, the poet dramatist, are more He says he lived in a houes near Windsor, frequented by suhouse near Windsor, frequented by supernatural visitors who were continually meddling with the peace of the family. Although an unbeliever, I will confess that I have lived in two houses that certainly were spooky. Noises that could not be explained were constantly heard. The most remarkable house of the two is on H street, Washington near Fourteenth. I lived there an entire winter. Anybody inclined to investigate Spiritualism ought to take the house. It is to let. It might be converted into a spirit club. Its ghostly tenant was a little woman in a brown calico dress, wearing a poke bonnet of the same material. She never annoyed me, and I became accustomed

has attests its popularity. The

camp meeting lasts six weeks, begin-

burg Dispatch. W. F. Schumacher writes: "The Germans of the West Side Spiritualist Society held their annual picnic at Reisig's grove, July 31. A very elaborate program had been provided by the president, R. Binder. The afternoon service was opened with an invocation by Sister Schumacher, followed by Sister Gartelman with words of welcome. Many mediums were present to aid in spreading the beautiful gospel of Spiritualism. Seven hundred or more were in attendance, and were treated to a feast of spiritual food. The physical body was not forgotten. A number of tables were spread most bountifully with everything necessary to tickle the palate, and when the natural wants of man were satisfied we were ready for the glories of the camp-fire, which was celebrated in honor of the American Indian and his camp worship. Bro. W. Schumacher gave a sketch of the original Indian fire dance, while under the influence of his chief Eha."

to passing her on the stairway.-Pitts-

Dr. Ravlin passed through the city last week on his way to the Freeville (N. Y.) camp. After two weeks at that camp he will go to Parkland, Pa., for two Sundays. The Doctor is looking well, and is capable of doing a

C. Kirchne writes: "On Sunday evening, July 31, the Rising Sun Spiritualist mission were given a treat by the veteran Spiritualist, Dr. J. A. MacFarland. His lecture was brimful of good sound spiritual logic, and he held the large audience spellbound during his entire discourse. Although the weather was warm our hall was filled to overflowing. Our singing is a feature of all our meetings, and is appreciated by all. A number of spirit messages were given by Sister Kirchner, which were all rec-On Sunday evening, August 14, our pastor, Mrs. Nora E. Hill, will be the speaker. A large audience is ex-

Take due notice that items for this page in order to insure insertion must contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

ATTENTION LYCEUMS. - During June, July and August the Progressive Lyceum will be sent to Lyceums for ne cent per copy. This will enable you to increase your subscription one-half its present number, with no extra expense. Address J. W. Ring, care of Spiritualist Temple, Galveston, Texas.

E. W. Sprague and wife, the 15 S. A. missionaries, will make Battle Creek, Mich., their headquarters during the month of September, holding meetings there on the Sundays of that month. Individuals and societies wishing their services for week-day evenings during the month may address them at Vicksburg, Mich.

Joseph A. Shoemaker writes from

Smith's Cove, Digby, Nova Scotia, Can-ada: "I have recently built a log cabin out of fir trees-size 14 x 16, in which I hold circles for physical manifestation. do not allow myself to go into a trance but have independent writing, trumpet speaking (full voice), bell ringng and full form materialization, and all this with an audience of crude and ignorant natives. Recently I held a seance for a few tourists and the higher class of citizens, with wonderful results. Now if spirits can manifest and demonstrate under such environments. what could they not do under better conditions? I do not seek notoriety neither do I want to make merchandise out of this glorious gift, as I neither charge, nor receive donations, yet I have no income other than a U. S. pension. I should be much pleased to have some of the better class of Spiritnalists come and spend a season here and help me investigate. With this end in view I will give privilege for pitching several tents free; also good water and air and other facilities for camp iffe."

As the British ship Mohican made for the Delaware breakwater at Philadelphia, Pa., it encountered a strange phenomenon. A cloud of phosphorus enveloped the vessel, magnetizing every-thing on board. Captain Urquhart tells he story and the crew vouch for the details. "I noticed a strange gray cloud at a distance, and watched it as it came closer. The vessel and crew were given a flery coating before the sailors saw it," said the captain. "They rushed about the deck in consternation. looked at the needle and it was flyng around like an electric fan. I ordered several of the crew to move the iron chains lying on the deck, thinking that it would divert their attention. But the sailors could not budge the chains, although they did not weigh more than seventy-five pounds. Everything was magnetized, and chains, bolts, spikes and bars were as tight to the deck as if they had been riveted. The cloud was so dense that it was impossible for the vessel to proceed. I could not see be yond the decks, and it appeared as if the whole world was a mass of glowing fire. The frightened sailors fell on the decks and prayed. The hair of heads and beards stuck out like bristles. It became difficult to move arms and legs. Suddenly the cloud began to lift. The phosphorescent glow of the ship and crew began to fade. Gradually the magnetism of the steel died. At the same time the stiffness left our air. In a few minutes the cloud had passed over the vessel and we saw it move off over the sea."

For a week two young girls, May Power of 47 Glass avenue, and her cousin, Nellie Murphy of 128 Phelps street, Cleveland, Ohio, have been in a strange mental condition. They have convinced relatives that there is some nental bond between them and that they can converse with each other over a distance of a mile or more. At the same time each girl claims to have a mental picture of the other girl and knows at all times just what the other are mystified. Nellie Murphy to-day are mystified. Nellie Murphy to-day seemed insensible to pain. When needles were forced into her hands and arms she gave no sign that she felt them. The many questions of the doctors, police and relatives were answered intelligently. She said she had been hypnotized, but would not give the young man's name. May, she said, had been put under "the influence" in the same way. It is related that on Friday night Nellie Murphy in one of her trances saw May on a street car coming from Euclid Beach. May's father, she said, was standing on the platform. Power said Saturday that he had taken his daughter to Euclid Beach and was returning at the time and under the exact circumstances described. Mrs. Georgia Gladys Cooley is at

Genoa, Ill. Orrin Merritt writes: "It is with pleasure I send you a report of a meeting held here under the auspices of the First Spiritual Investigating Association of Genoa, on Saturday and Sunday, July 3 and 31. Mrs. Georgia Gladys Cooley had the platform and I can assure you we had a grand meet ing. Mrs. Cooley, who is always good, seemed at her best. Her lecture was elevating and convincing; her mes sages and tests fine, all being acknowledged as genuine and all recognized Her work here at this time was never surpassed by any thing we ever had in Genoa. There was a good number of Methodists in the hall for the first time. They expressed themselves as being greatly pleased and interested, many saying they would not have missed the meeting for anything. The hall was well filled Sunday afternoon and evening. Though the hall has a seating capacity of 200 we will need a much larger hall when Mrs. Cooley again, as she surely will. Methodist friends were so elated and enthused over Mrs. Cooley's work that they wanted to entertain her while here This is the first time any one outside our ranks ever offered to entertain one of our speakers. We are progressing nicely and feel greatly encouraged."

Mrs. F. V. Jackson writes: "After filling a successful engagement at Indianapolis, in conjunction with Mrs. Buhland, I am here at Chesterfield campmeeting and making ready for coming year's work, and will be pleased to hear from any locality needing a speaker, est-medium and organizer."

L. Worthen writes from Blodgett's Landing, N. H.: "Lake Sunapee camp-meeting at Blodgett's Landing, N. H. was opened July 31, by Mr. John Gage, the president, who made a few remarks, and then he introduced Mrs. Sadie L. Hand, who made the opening address, which was well received by all. At 1 o'clock p. m. a seance was held in the avenue, Oak Park, Thursday, August W. P. Phelon, M. D. Price 50 cents. and then he introduced Mrs. Sadie L. work goes on. The next social will Hand, who made the opening address, take place at the home (Maplenook) of

When writing for this paper use a pen or typewriter.

ing, hence communications intended for that current issue should reach this office not later than the previous Satur-day morning. Bear this in mind.

hall which was well attended; at 2:15 a lecture by Mrs. Hand, which was well received, this ending the first day's work at Lake Sunapee camp-meeting. week prior with little effect, but on Sunday came the crowning effort of the previous week's labor. We had a grove meeting and a spiritual baptism. I forty years, but i was never more surprised than I was to see how different was the construction she placed upon the Bible, totally different from anything I had heard in all my experience. She gave us one of the grandest lec-tures it has been my good fortune to hear and held her audience spellbound for two hours, following with severat tests. One man arose after the services closed, consenting to all she had given him as being correct in the minutest detail. She had described the nome of his childhood, almost all the members of the family now in spirit life; location of buildings, streams, roads, etc, also a particular turn in the road passing the house. He also stated that it was located 4,000 miles from here."

H. Brady writes from Thorpe, Iowa: "Our little hamlet met with a grand surprise on the last Sunday of July in the way of a spiritual lecture delivered by Mrs. Virginia Bryan of Chicago. She had been laboring among us for a

T. W. Sherk writes: "Dr. Randall will lecture at the Church of Spirit Communlon, 4308 Cottage Grove avenue, next Sunday, Aug. 14. Subject: The Spiritualism of Paul, the Jew, Interpreter of Christ. One interesting feature of last Sunday's meeting was the exposition of spirit portrait received by Miss Sherk through the mediumship of Mr. Coates. Miss Sherk told how she examined the canvas thoroughly before the sitting began and that it never left her sight or presence until it was completed. The portrait is of a friend of hers who passed on several years ago, of whom there was no picture and yet, she says, the likeness is perfect. While the picture was being precipitated the materialized artist was plainly visible; she could see his form and features even the lines on his face. To those holding the old fantastic views of spirit life such things as painting portraits seem trivial but thoughtful, enlightened persons know that such experiences conbroken continuity of life, and that as the spiritual becomes real to men so will men learn to view the things of this life correctly and order their lives alone, is inexplicable, but viewed in conjunction with that which is to come its mysteries mostly vanish, and many things most discouraging are seen to be opportunities and blessings in dis-

W. C. Tilton writes from Seattle, Wash.: "Let your good work go on, for it is just what is needed."

Mrs. A. E. Kibby writes: "The friends will please address all mail to me at my home during the month of August, No. 4. River View, Mt. Adams, Cincinnati, Obio."

Mrs. Nell Trafton writes: "Mrs. Irene Smith, of Tacoma, Wash., has just left Chicago for her home. It is long since Chicago Spiritualists have been visited by one more appreciated, or whose departure is more regretted. On two Sunday evenings she addressed the Rising Sun Spiritualist Mission, the ball in both instances being crowded by a highly appreciative audience. She is certainly an extraordinary speaker, and those who were present at her ministrations were highly pleased. She conducted also two occult classes during her stay of a few months, and those us will be warmly welcomed, should chance or duty again bring her this way."

B. Falkenstetin writes from Dallas. Texas: "I wish to note in the columns of your paper the recent critical illness of our most worthy and highly esteemed pastor. After one month's critical illness, with skillful nursing, she is slowly recovering, and will soon start north to fill camp engagements. Master Milton Baker, the boy orator, has returned from six weeks' work in southern Texas. He acceptably lectured to appreciative audiences in our hall the last two Sunday nights. The its meetings until the return of our pastor, Mrs. Alice Baker, in September, when we will again open our meeting. Mrs. Baker is an inspirational speaker of rare ability-intellect, culture and refinement; an earnest, royal worker in the cause of the higher spiritual philosophy, and we are glad that she and her son have decided to return to us in the sunny South at least for a time, for with her we have not only a speaker and medium, but a teacher that the higher intelligences of wisdom and knowledge can use to disseminate the truth that is the emancipation of the human race."

Mrs. Henry writes: "On Wednesday evening, July 20, the Ladies' Auxiliary connected with the Universal Occult Society held a lawn social at the resi of the president, Mrs. Marian Hunt Davenport. Quite a number at-tended. All enjoyed the music and singing by Mr. Caldwell and children also a song by Mr. Coe. Miss Anna Sekinger, a talented vocal teacher, favored us with a solo. The young peo-ple enoyed the fishing in the fish pond, where they found all kinds of useful ar-ticles as well as toys. Little Miss May Hitchcock found a pair of black kids Mrs. Bowis held the lucky number that drew the hand painted china bon bon dish, presented by our president. The gypsies were well patronized. On August 17 our next social will be held in Mrs. Blondin's lawn, at 2901 Groveland avenue, Admission free. Ice cream and cake, 15 cents. Mediums in gypsy costumes will give palm readings.

All are welcome." Emily E. Philp writes: "On July 10 the Engleweed Spiritual Union held the annual business meeting, at which the following officers were elected: Mrs. I. M. Powderly, president; Mr. Norman Speight, vice-president; Mrs. Al Smith financial secretary; Mr. D. M. Graham treasurer; Mrs. Emily E. Philp, secre tary. We still hold meetings every Sunday night, and the Ladies' Auxiliary Thursday afternoons. Mr. Russell, Mr. Smith and Mr. Delphin were elected rustees. In September, Harry J.

Moore comes to us for the month.

Mrs. Le Sieur writes: "The seventh enefit Band of Harmony was held at the home of Mr. and Mrs. Rockwell, 814 Emmit street, Thursday, August 4. Needless to say that every moment wa a pleasure from start to finish. We are doing a good work this summer as many strangers come among us, and are of the substantial kind, so the good

ALWAYS GIVE YOUR FULL NAME AND ADDRESS WHEN SENDING NO TICES AND COMMUNICATIONS FOR PUBLICATION, OTHERWISE THEY WILL FIND THEIR WAY TO THE WASTE BASKET.

18. To reach their home, take Lake street cars, going west to 48th avenue, transferring at 48th avenue on Chicago avenue cars to East avenue; then north to the number." nd

Mrs. Isa A. Cross writes: "It gives ne great pleasure to write that the Hyde Park Occult Society is to be favored by the presence of two of our West Side workers, Mr. and Mrs. Kirchner of the Rising Sun Mission. It has been requested that we have one evening of messages; and not much talk, so on Sunday evening, August 14, we will have scarcely any talk, and let the mediums have the floor, and Mrs. Kline and Mrs. Kirchner, and others, if they be there, will give messages enough for all. Meeting held at 319 E. 55th street, at 8 p. m. We will also hold a card party at the same hall on Friday evening, August 12, progressive euchre, and the prizes will be fine linen, different pieces, drawn work, center pieces, lunch cloth, etc. Come and help the society out by your presence."

Dr. Beverly writes: "We have only hall on the South Side that holds meetings on Sunday afternoon, so you can make no mistake in visiting us. We have from five to fifteen mediums, and so we are in a position to promise every one a test. We have a very cool hall, and it is being cleaned and decorated, so it will be fresh and free from gernis."

V. A. Tambling writes from Fruitvale, Cal.: "It is with pleasure I herewith renew my subscription for your (to me) valuable paper. Truly the value increases with each issue and I am led to wonder why there are so many Spirit-ualists who do not take any Spiritualist paper. Since our minster left us for her vacation, Will C. Hodge has occupled our platform, and it is a matter of regret that he now leaves for his home in San Diego, so that now we seem to be obliged to suspend our meetings until Mrs. Lillie returns."

Marie Jacobsen writes: "I beg to call Spirit, 301 Schiller Building, 109 Randolph street, conducted by Prof. Wm. Fitch Ruffle. The attendance at services steadily increases, and we look forward to a large attendance as the church progresses. At the services tests and messages are given to all. Mr. Ruffle's psychometric and telepathic demonstrations give general satisfac-tion. His lecture last Sunday was on The Continuity of Life, and in which he denounced the fraud committed in the name of Spiritualism. It was received with great applause,'

J. M. White writes from Franklin, Neb.: "After August 15, those desiring my services as a missionary in Nebraska, can secure terms by writing me at Atlanta, Neb.; care of Mr. W. M. Shelburn. Up to that date letters will reach me at the Spiritualist camp at this point. I will make reasonable terms, as I wish constant work after the close of the camp-meeting."

Eva McCoy writes from Marshall-town, Iowa: "After returning from the West-Montana-I want to say a word of praise in regard to the good work that is being done in the different localiies. There is Brother and Sister Hicks of Anaconda. Mr. Hicks is doing wonderful work as a medium in healing doing a good work for the society. Others also in Butte, are doing good work for the cause. In Livingston I met many neonle who are in earnest and seeking the truths of Spiritualism. The society in Billings, Mont., is a bee-hive ever striving to cull the sweet flowers of truth. I met many noble souls that in some future day, will be listed as mouthpieces for the spirit world."

Annie B. Lainhart writes from Denver, Colo.: "I wish to say a few words who attended them spoke of her work as of the highest order. Her return to Gehring, formerly of Chicago. She is a for your paper in regard to Mrs. Alice | August 14; Miss Annie Foley of Haververy fine medium, and is rapidly win-ning her way among the people and Spiritualists of this city. Her trumpet seances are grand. She sits under test conditions, which leave no room for the skeptics to doubt; she has different phases, such as materializing hands, faces and forms; also independent voices, and independent slate-writing often with spirit pictures of our loved ones engraved upon them. She is patronized by the best and wealthiest class

of people in the city."

It has been decided to tear down the haunted by the ghost of Marat, the most execrable figure of the revolution. The nouse is situated at Boudry, France, a small village near Nuefchatel, and a number of curious travelers every year visit the home in which the 'Bo-called 'friend of the people" was born. On the wall of this room hangs one portrait of Marat and another of Charlotte Corday. The house had until some time ago been used as a hotel, but sto ries were spread that ever since the portrait of the maiden who murdered the most bloodthirsty demon of 1789 was hung in the room the place has been haunted and was uninhabitable for anybody.

C. H. Moody writes from the Franklin (Neb.) Spiritualist camp-meeting: "Our camp commenced on July 29 and will close Aug. 15. The afternoon and evening meetings are well attended. This is our ninth annual encampment. This year Brother Haines secured the services of J. M. White of Kansas City, who gives splendid satisfaction as an honest, earnest worker on the platform. He gives good public readings, but the nost wonderful is his fire test, in which he handles a lamp globe heated as hot as the blaze of the lamp can make it He rubs it, and holds the heated globe to his lips, tongue, face and neck. also takes off the globe and puts his hands and feet into the blazing fire, until the flames will come up between his toes and fingers. We cordially recom-mend Brother White to any camp as a good, faithful worker."

THE ROSE.

Come, my Mignanne, let us go— Let us see if yonder rose That this morning did disclose Robes of crimson to the sun, Now that evening has begun: Still with tints like yours does glow.

h, my Mignonne, look and see-Look there, underneath the bough; Short the space from then till now, But its beauties all are past! Scarce from morn till eve they last-Such is nature's harsh decree,

Ah, my Mignonne, trust to me. While your youth as yet is seen In its freshest, fairest green, Seize the moments to enjoy: Old age hastens to destroy Roses, beauty, youth and thee. Pierre Ronsard.

"Meatless Dishes." Very useful. "Death Defeated; or the Psychic SeVicksburg, (Mich.) Camp.

As set forth in the "Wolverine Crank," a paper published at Vicksburg, the Rev. Dr. Austin, of Rochester, N. Y. spoke at the Vicksburg Spiritual camp on Sunday morning to a very interested and appreciative audience, from the theme, "Make Yourself Over."

It was a discourse embodying the new thought teaching of to-day, and il-lustrating the wonderful powers and possibilities of the human soul. He pointed out forcibly and with

wealth of illustration, the power of thought in the amendment and reorganization of character, holding that a man's salvation was self-wrought, and that every man, by awaking the soul powers within him, could throw off disease worry, anxiety, fear, and make himself over into a new and stronger and better man. The power of man to poverty and pain, by thought and will power, was clearly set forth. He closed with an appeal to his hearers to correct the errors, mistakes and weak-nesses of their lives, and seek the Christ baptism of the spirit, that would enable them to become saviors to their

In the afternoon, Dr. Austin paid a tribute to the character and work of Col. Ingersoll, sketching his life and giving many eloquent passages from his lectures. He claims that Ingersoll was not an infidel in the true meaning of that term, which implies a person unfaithful, untrue to his inmost convic-

No man spoke more honestly or more eloquently the sentiments of his heart, than did Col. Ingersoll. Neither was he an infidel in the popular sense, as denying the existence of God. He questioned, but never denied the existence of God, and paid an eloquent tribute to the man Jesus, who was an infidel in his time (in the same sense that Ingersall was-that of denying church teachings) and a reformer, and his life was destroyed by priestly hypocrites. In-He preached and practiced a gospel of liberty, of love, of truth, of honesty, of industry, of justice, of innocent enjoyment, and his teachings on marriage. home life and sanctity, on childhood and womanhood, are among the most eloquent and valuable teachings of to-

day. .
Ingersoll was much misunderstood and misrepresented. He was one of the most generous and sympathetic of men, and in his family life presented a pattern which most of his detractors might have followed with profit. Each year is adding to his fame, and every man, orthodox or liberal, is enjoying a wider freedom to-day for his life and work. Future ages will crown him as one of the world's emancipators.

Unity Camp, Saugus Center, Mass. The Lynn Spiritualists' Association has been holding highly successful meetings at this camp since June 1 We have had as speakers Mrs. Ida Whitlock, Albert P. Blinn, Mrs. S. C. Cunningham, Mrs. Dr. Caird, Mrs. Net tie Holt Harding, Mrs. Mamie Helyett, and a large number of other good speak ers and mediums. The railroads were taxed to their utmost capacity in transporting the large crowds that were present on July 24, when Mrs Pepper

was present, and July 31 with Mrs The popularity of this camp increases every season, visitors being present ev-ery Sunday from all parts of New England. The services are in charge of Alex Caird, M. D., president of the association, assisted by vice-president Sam uel Merchant.

The music is of the very highest order and an entertaining program is pre sented every Sunday. A variety of re freshments can always be procured at the restaurant on the grounds.

The association has just concluded a

four-days' bazaar (an out of doors fair) which has added over two hundred dollars to the building fund.

Mrs. Ida Whitlock will be present

hill, a remarkably fine test medium, August 21. Mr. and Mrs. G. W. Kates will be with us during the month of September. A test seance is held ev ery Wednesday afternoon, in charge of Mrs. Dr. Caird, president of the Ladies' Social Union. Admission to all meet A. A. AVERILL.

PASSED TO SPIRIT LIFE.

[Oblivaries 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.]

Mrs. Annette E. Nichols Stowell, of Prophetstown, Ill., passed to the higher life, July 29, 1904, in her 80th year. She had been an avowed Spiritualist for forty-seven years, being one of the oldest settlers in Prophetstown. Services were conducted by the writer. DR. J. A. BAILEY.

Passed to spirit life, at the home of his daughter, Mrs. Grace Salzeider, Pembina, Mich., Samuel F. Clark, aged 69 years. Mr. Clark was a veteran of First Wisconsin Infantry, three months service, and first lieutenant of the Sixth Wisconsin Light Battery Independent Artillery. He has been a firm believer in Spiritualism for many years and passed peacefully to sleep firm in its teachings. The Masonic fraternity conducted the services according to their ritual, at Norway, Sunday, July 31, 1904. J. D. HATHAWAY.

EXPERIENCE. We rise in our fancy on jubilant wings,

When the promising future we scan, But the heart-breaking things That stern destiny brings. Are never the ways that we plan. Our best aspirations reach up toward

the skies, Ambition oft leads in the van But the blessings we prize Always come in disguise They are never the things that we

We build our bright castles from rainbows of hope, With the limited wisdom of man, But the "powers" decide What the fates shall provide, And they're never the things that we

We struggle for riches and hunger for rest, And conquer—whatever we can,

But a higher behest Orders all for the best On a wise and beneficent plan. S. M. KINGSLEY.

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NOTE-The Questions and Answers have called forth such a host of re-spondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omit-ted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of in-The supply of matter is dways several weeks ahead of the space given, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal

NOTICE .- No attention will be given anonymous letters. Full name and address must be given, or the letters will have here? not be read. If the request be made, A. Accor the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private an fully carry out their purpose of keeping swers, and while I freely give what-ever information I am able, the ordipary courtesy of correspondents is expected.

HUDSON TUTTLE.

Thomas Harding: Q. What is the difference between killing in battle and

Murder is the premeditated killing of a h. can being, for personal mo-tives, as pratification of hate, revenge

The soldier goes into battle not to gratify any of these passions, although they may be aroused by the conflict. In law, the motive is of first importance and decides in many a case whether the accused be a criminal or not. It is not the act of killing which makes the crime but the motive. It will thus be seen that the cases are

entirely different, and it is erroneous

Geo. B. Moore: Q. I understood from a late Progressive Thinker that the N. S. A. had a temple at the exposition in St. Louis, for the promulgation of the cause of Spiritualism. I failed to find it on my recent visit to the fair Was the information correct?

A. The National Spiritualists Association has not a temple at St. Louis, and any effort made to represent Spiritualism at the fair has not been by its sanction or under its control. subject was not brought before the last convention at Washington, and this is the only way the matter could be made the work of the association. Its officers cannot go forward in such a movement unless empowered to do so by the delegates. An equally important thing is the necessity of an adequate fund.

The N. S. A. is constantly expending for the cause to the last limit the funds at its disposal. If it had a million dollars, it would not be sufficient to carry persistently by those who claim to be evoted to the cause. And yet those who are most urgent and most fault-inding; who demand to take up schemes which will absorb thousands of dollars. have never given a single cent into its

N. C. Miller: Q. Suppose by a concussion a man becomes unconscious. his mind being a perfect blank until he during the time, or if he does not recover, but passes away, what then? This question in various forms

has been repeatedly asked and answered according to the teachings of Spiritual as to allow her to fill her usual place as ism. The obscuration of the spirit by presiding officer here. We all hope disease; the fading of the mental powers at the coming of old age; the that she can again be with us as she change in intellectual and moral char- has been in the past. acter with disturbances of the brain, as by accidental injuries or the more subtile changes leading to insanity, have furnished plausible evidence that the mind in its broad aspect termed spirit, depends entirely on the physical body, and is a resultant of physical changes.

The relation of spirit and body are so closely blended and interdenendent dur ing earth life, the body being the instrument by which it comes in contact with the physical world, and through which it expresses itself, the failure of the body limits the manifestation of the The pure light of a lamp becomes the color of the shade which encloses it. The shade may become so opaque as to prevent a ray of light passing, and by the appearance it would be said the light of the lamp had gone out. But it would be shining all the time with equal brightness, the obscuration being in the environing shade. Independent of the body, the spirit cannot have a period of unconsciousness. This comes from reflex influence of the body. If in this "unconscious" state the spirit leaves the body (meaning death) it has no "perfect blank," in memory,

Its life goes right on in complete con-When death approaches, between the time that the physical powers fail, and the spiritual awaken, there is usually, but not always, a period of longer or shorter duration, of comatose insensi-bility, like profound sleep, and this

state is the same with all, and is not dif-

ferent from that produced by a "con-

Joseph Challand: Q. I read in a medical book: "There is more plasm (protoplasm) in one egg, or one cup of lightful place, and it is one of the best soup or beef tea."

A. Every little while some unknown doctor, tired of waiting for patients, makes a bizarre statement; the press heralds it far and wide, and the doctor awakes next morning famous, with a string of patients at his office door. If medical journals, he becomes "an emi- well fulalls the promise of its title." nent medical authority;" if he advertises directly, he is a "quack." One "Poens at finds the cause of cancer in tomatoes, nother in flesh, and another is sure the poet of Spiritualism may be read in her mosquito bite causes malarial and yel- varied moods, "from grave to gay, from low fever. A score or so have come into lively to severe." 'It is a book notice by means of toxins and anti-tox- treasured and richly enjoyed by all who

virus from fermenting and putrid blood

The physician introduced by this cor-

espondent has a fad and that is dislike of soup. He would make dietetic rules according to this fad. This correspondent, who is convalescent from a severe sickness, cannot endure the menu of his doctor of raw eggs and milk. He has to take cathartics because of torpidity of the intestines. And this trouble in creases. Of course this is to be expected of a food that is wholly digested and absorbed, leaving nothing to act in clearing the intestines of their natural secretions. Soup alone would be sublect to the same objection as milk, but not to that of innutrition. The doctor's objection is exceedingly vague. A soup may be made with a pound of flesh and ten gallons of water, or with ten pounds of flesh and a gallon of water. As soup he would hold one no more nutritious

han the other. Soup rightly made contains the best portion of the flesh from which it is prepared, yet it is not a complete food Vegetables should go into it, and be cooked until thoroughly blended. Then with fruits and whole wheat bread, pure water and air, the conditions of health and recuperation are fully met.

N. P. C .: Q. What is the condition of Mormons in spirit life? Have they the same opposition there that they

A. According to the fundamental principles of the spiritual philosophy, the devout Mormons unite in a closed community in spirit life, where they can free from the contact of the outside world of spirits, just as they attempted in this to free themseives from the influence of the national government, and modern civilization. The "opposition" not like that the Mormon peo ple meet here, for there is no political reasons making it essential that they conform to the prevailing customs and usages of the people by whom they are surrounded. As a reversion to the ancient patriarchial life, that taught and exemplified by the Bible, polygamy is held to with tenacity, as it is by the Mormon church in Utah, and although nere there is apparent concession to the inexorable demands of government, the belief is as strongly held, and considered a vital precept of their religion.

Although in spirit life the uses of sex s not carried, there is a lingering desire—a ghost of earthly things—which may remain for ages. And this serves use of the word to apply it to the killing to maintain the movement in organic form, and make the Mormon church in the hereafter, a reflection of the church on earth. Its deceased leaders hold their places and receive the same adoration and submissive devotion.

Oscar A. Edgerly at the Camps.

To the Editor:-After a most delightful visit at beautiful Lily Dale, I took my departure on July 22 for Freeville, of grand possibilities in the way of a The camp ground. Nature has been very lavish in dispensing her beauties there, and it only needs, in my estimation, the continued carnest work of the present management to make it one of the finest assembly places for Spiritualists in the United States,

Mr. W. W. Kelsey, president of the Freeville association, is a host in himself, and if this year's meeting does not prove a success it will not be his fault. I gave five lectures at Freeville camp, and judging from the loud expression of out all the plans and suggestions made the people, I feel sure the work of my guides was appreciated.

On Sunday, July 31, I began a four weeks engagement at the Grand Ledge camp, Michigan. Tam to act as chairman during the entire meeting, but on the first Sunday and during the first week I am both speaker and chairman. On Sunday evening we had a very fine audiences for the first day. My guides seemed to meet the approbation of the people at both forenoon and afternoon

were all greatly pleased on Sunday afternoon to have Mrs. Abbie E. Sheets with us on the platform, and we only regret that her health is not such that her health will soon improve so

I feel confident that we are to have a grand and successful meeting here at Grand Ledge this year, and may it redound to the glory and uplift of Spirit-

ualism, is my prayer.
OSCAR A. EDGERLY.

Onset Camp, Mass.

This beautiful camp is once more holding its annual meetingss and the meetings are better attended than last season, and the friends are very enthusisatic over the mediums We have had most interesting lec-

tures during the sessions. Dr. G. Fuller's address at the opening of the meeting was a grand and masterly one, and of profit to the people.

Mrs. C. Fannie Allyn, Mrs. Carrie F.

Loring, Mrs. Nettie Holt Harding, Mr. Thos Cross, and Mrs. Cora L. V. Rich mond have been doing grand work. Mrs. Richmond has been attending to class work, teaching the higher psychology, and these classes have been well attended.

Miss Margaret Gaule has been doing excellent work, and she has created a revival in our phenomena.

Mr. A. J. Maxham, our musician, is al was greeted with enthusiasm, his clear enunciation and appropriate selections, accompanied with his melodious voice is a great acquisition to our camp, and we are glad to have him.

Our conferences have been well at tended and have been very spicy, and altogether we have had an enjoyable camp so far.

Onset sends greetings to all the readers of The Progressive Thinker and invites all to come and pay us a visit It is cool and comfortable at this de milk than in ten gallons of any kind of places to gain health and strength

> "Human Culture and Cure. Part First. The Philosophy of Cure. (Including Methods and Instruments." By E. D. Babbitt, M. D., LL. D. at his office door. If very instructive and valuable work. It "discovery" in the should have a wide circulation, as it

"Poems of Fromeso." By Lizzie ins they have specialized and with love genuine poetry, and especially by which they propose to eliminate various Spiritualists. The volume is tastily diseases by introducing into the blood printed and bound. Price \$1.

"How Shall I Become a Medium." Fully Answered

In 'Mediumship and Its Laws, Its Conditions processes of colleges that turn out educated fools instead of independent on Saturday evening, July 30, the gressive Thinker who suffers and Cultivation," by Hudson Tuttle. Price 35 thinkers, who express what comes from denizens of the city of Light flocked in great numbers to Lily Dale Station, for within.

Prof. Lockwood, who spoke in the the mooming train from Buffulo was to send for a case. It costs you afternoon, read from the writings of Eo bring Mrs. R. S. Lillie, who was com-

LILY DALE.

Notes of the City of Light Assembly.

Sunday morning, July 24, dawned cool and comfortable, and incoming trains left a crowd of happy people at Lily Dale station, who joyfully wended their way to the gates of the City of Light. Exclamations of glad surprise and admi ration were heard on every side as the improved appearance of the beautiful grounds met the eye: and filled the heart with delight. Eulogies of appreciation for President Pettengill fell from many lips as they realized. the countless opportunities for enjoyment so bountifully provided.

Miss Elizabeth Harlow, of Haydenville. Mass., made the address of the morning, and spoke eloquently on the subject, "How Do Men Grow?" The speaker said in part: "We are on the threshold of a new era of human life. Songs of the yet-to-be are being sung by dreamers. Scientists are telling us of new powers and possibilities; and what may be done with them. But we only appreciate as fast and as far as we have grown, and must come down to the common-place things of life to avoid disappointments. Men grow from two forces and in two directions—from his outer environments the force of the must, and from the awakened sensibilities of his inner life." She made strong the point that men grow through their habits. In the operation of the law of self-preservation, protection from cold, want and hunger, drawn together his kindred motives and purposes, herous are formed that are common to all as the result of concerted action, doing things continuously and from necessity. Men have learned to modify and rearange conditions of society till we talk of the art of living, and have developed an abnormal selfishness, craving more than we need. This has resulted in tragedles all along the line of the past. Men have been forced to think dillgently and tenaciously in favor of igher and better living, but the man living on the animal plane does not like to change, and resents the disturbing

People from the cities are rapidly making their headquarters here for the season. Miss Leavins of New York, with Madam Mandoras and her little boy Blue, are at the Leolyn. Madam

Sunday afternoon, Prof. Lillie opened the exercises by ringing a beautiful solo, "The Loom of Life."

A packed audience greeted the Rev. Ford Fisher who addressed a Spiritualstic audience for the first time. Mr. Fisher has outgrown his theology, and is looking toward the liberal cult realization of his high hopes and honest desires. He expressed the deep ap preclation he felt for the "Welcome that adorns our platform, and standing under 'Old Glory," and seeing the dis play of foreign flags, rejoiced that all the nations of the world are represented here, adding: "I feel that the ground on which I stand is holy ground. Sensing the presence of the sainted Ingersoll, and of Mayor Jones, who was to have been here to-day, I feel like saying, Beloved, let us reason together along the lines of eternal truth." His His theme was, "The True and False in Theology.

A spirited conference was held on Sunday evening, in which the best tal-ent on the ground participated. "The Uses of Wealth" was the leading topic let us make our base, ap appeal that no which led to the expression of a variety fence can encompass it, and the summit. As president of the association I am of opinions along radical lines, and will rise poore, our vision so high that going to keep them in a guessing mood lasted to a late mount of the interview will journey toward it.

More people are coming daily. Mr. Bonnell and wife of Pittsburg, are at the Leolyn. Mr. B. is a valuable acquimerriment on many occasions. Our

with the use of his magnet and bar demonstrated the corelation of forces which constitute the invisible infinities on the material plane, and their remarkable correspondence in human nature with the psychic relationship we cannot see. As divergency in structure produces the differing expressions of power and energy in mechanical inventions, so the varying organizations of individuals result in attraction, repulsion and other high rate of vibration, capable of producing transparency, clearly illustrates the statement that the higher the vibration the more radiant are the forms of nature.

Professor Lockwood labors to enable the student to know that he knows, and explains that the sense perceptions of clairvoyance and the action of the X-ray are identical, and that electro-corelation, the subtleties of nature and her attributes, when understood, explain many occult manifestations. That molecular activity that lies behind all manifestations of matter, and the life prin ciple in all nature is enduring and eternal. He displayed plates showing the formation of the brain, the cortex of which has two thousand millions of cells capable of sensation that; corre sponds to the receiver in wireless teleg raphy. Forty million fibres connected with these brain cells can be stimu lated into activity by the thoughts and suggestions used as curative methods

life will have power to expunge these God. conditions, but the soul will hold the consequences. Causality is a great ne-cessity in the strategies of war, and is seen in every department of life from the money lender to the gambler. A beautiful panoramic fleture, and sugblow struck at the organ of causality will produce a loss of personality, and

power. Reason is a conscious recogni-tion of the harmony of perception and outlook and ever-mindful of the needs ideality. Veneration is not an emotion, that exist in every department of the but there is an intoxication of veneral broad sphere of operations. tion that comes from religious excitement as well as intoxication of the appretty daughter Josephine, with Miss petites, and both are a hindrance to the Leolyn Everett of Cleveland, have been cperation of the faculty, of causality, the guests of Mrs. Petternill during the Mr. Wright quoted freely from Kant, past week.

Herbert Spencer, Edmund Burke and P. L. O. A. Keeler is always busy giv-

roaster, the founder of the ancient Perpelled by ill health to say good-bye to slon religion who lives 500 years before an innumerable host of friends seven Plato in the days of .Mhies, He went back in retrospection to the time when the Pacifific coast. 'The change accomtradition and allegory tell of the teach- plished much, and she has faithfully ers who lived in ancient India thousands and thousands of years ago. This school of thinkers tadient the Messianic principle which was typical of the years. The people sitting under her Christ. Jesus was born in a period so ministrations affirm that she grows betremote that we have only a traditional ter and better every season. knowledge of him, and many not his and shouts of glad welcome filled the sayings have been emisinderpreted be- air, as she alighted from the train, and cause they have beconging an exoteric was escorted to the grounds, suggesting instead of an esoteria meaning. The the truth of the trite old saying, that Messianic principle is was hard under its Almost perfect weather has been influence men were persuaded to vouchsafed for more than two weeks,

sual proclivities which meant the cross tion, and visitors came from all directin experience. Mr. Lockwood made cottons to hear the speaker of the mornplous extracts from the New Testament, and furnished a new interpreta by Chairman Barrett, who made tender tion by substituting this Messianic prin-reference to the value of the fraternal ciple for the personality of Christ. He words of sympathy and encouragement said referring to the putting of new to go forward in his work, which she wines into old bottles, "We, as Spiritualists, have been trying. to put the when he introduced her for the first grandest truth in the world into the old time on the Lily Dale platform. bottles of theology. The wine of spir-itual truth into the bottles of ecclesiasticism. The exoteric interpretation of Christ's teachings have resulted in in- E. S. Twing, and an invocation. He senumerable creeds that fill the world. Paganism has been blazed into the teachings of Christ. The cross is the sign of Constantine and the Phallic worship The woman who brought the alabaster cintment for Christ was forgiven, and her sins were many, The woman who errs to day through her heart's deepest sympathics is treated as an outcast Wednesday evening brought light showers which cooled the air and gave sper's rest to the regular dance at the

tended. W. J. Colville will be here the first week in August, and give a series of class lessons on very interesting sub-

auditorium, which was largely at-

Miss Harlow took Spiritualism for her subject Wednesday afternoon, and the globe-trotter of the world. the words of Emerson for her text: "Your summit will be as high as your base is broad." Many workers in the cause have had great expectations and have been disappointed because the base on which they built has not been broad enough, and there is agitation in the minds of the great majority as to just what position Spiritualism really ought to occupy. If it be a science of a M. is a psychic of rare ability, and will religion? Spiritualism is not a religion give readings daily. taught high moral principles and unlocked the truth of the continuity of life. We sometimes feel the need of a higher teacher and counsellor and so could to make the camp a success. we seek to mingle with those who have had experience in life, and have been invited into the larger chamber of the beyond. Science means to study and relate the results to man's work in the sphere of actuality. Roets and religionists have caught wonderful visions but they did not know the truth till someone had tested it in the caucible of analysis. Spiritualism teaches us to rely on the revelations of the now. Authorfor it is the same vesterder, to-day and to-morrow. Spiritualism is a reformer but not an aggressive iconoclast. When we speak the truth vindictively we fail to have power. Spinitualism has lighted up the hidden ways, sanspired our hopes and broken out shackles, and is

Thursday, brought the first unpleasant day of the season, but the parched to be offered for sale for the cash regrass and flowers were in serious need sition, and contributes to the mirth and of the refreshing baptism, and the light rainfall did not prevent the gathering of obliging Postmaster Criswold is doing a goodly audience at the auditorium. ... men, too, if disposed to do so, to send

A choice vocal solo was rendered by Prof. Lockwood met his large and at- Mrs. Lawrence, of of Dunkirk. entive class on Monday morning, and The speaker of the hour was Rama of India, whose mellow voice and benevolent smile are in pleasing har-mony with his quaint costume, and help to constitute a striking personality. He sounded in prolonged musical inton-ations the word Ohm-m-m-m, the God of the Vedanta philogophy, and said, "Beloved friends, noble ladies and gentlemen:-When I first came to Seattle I was received by Spiritualists who acmanifestations. His exhibition of the My best friends in Portland, who arranged for my lectures, were Spiritualists, and among them I met the sweetest souls, broad-minded, liberal, sym-pathetic Christian souls I have ever known, and I am delighted to be among Spiritualists once more. We are all heathen, for a heathen is one who lives on the heath, and under the free canony of heaven; so I am proud to address my heathen brothers again. The ancient Spiritualism of India is not like organized societies here, but we read, write and dictate, under what is, known as the "inner light." 'A Guru, or preceptor, sitting at the distance of one hunared miles can see what is transpiring on a battle-field. Books have written several hundred years before the actual occurrences took place. One of these greatest books no one can read without becoming one with the All. Education should be purified by weeding out all but the one thing needful-love which makes us realize with the All. Walt Whitman said 'Unby the mental science healer. The thrill less you feel all you's cannot know from the hand of friendship that ex- all." He dilated on the power and from the hand of friendship that expresses fraternal feeling vibrates significance of the word Ohm, and its through these forty million avenues an element helpful to mind and body.

Tuesday, Mr. Wright gave the regular to rise above local consciousness and class lecture to an assemblage of eager receive the higher implifation, the listeners. Mr. Wright's thought is al- "God vision," must derive their light ways elucidated by ready illustrations. from the Ohm. It is not only a chant "The purposeful cause of all phenomi of the lips, the mind chants it intellect. ena is the 'reason why' that lies back in ually, the heart chants it; and threefold of the strong hand that applies the expression brings us iff unison with all force to the pump that yields the life. The soul of our sould the life of water." He said the faculty of causation is innate, a constitutional faculty.

Holding the deserted skull of a man
in his hand, he pointed to the large convolutions lying on each side of the it is an elementary sound with which brain, to show the location of the or every child is born. -The-sufferings of gan of causality. Men in whom it is the sick find relief incits Boung. In it small cannot trace causes. Large in the joy and ecstasy of happy children tellects sometimes give large perceptions without power to co-ordinate, with mind lifted far above the dimited conno benevolence or moral quality, and sciousness of mortal life tile egotistica this is the organization lying back of consciousness, and intall the languages the man who kills somebody. Spirit of the world it is the matural name of Every Friday morning affords an op-

portunity of seeing the yearlin children carrying flags and marching to the time of exhilarating music. They make a gest promise for the future Nothing is lost sight of in the line of

the perfect overthrow of intellectual attractions here at this wonderful City Mr. and Mrs. Archie Clark, and their

Carlyle, and deplored the cramming ing slate writings, tests cand seances send a large case of Kola Compound processes of colleges that turn out edu, that seldom-fail to convert the ekeptics: cated fools instead of independent. On Saturday evening, July 30, the gressive Thinker who suffers from any thinkers, who express what comes from denizens of theselfty of Light flocked in the case of Kola Compound free by mail to every reader of The Processes, who express what comes from denizens of theselfty of Light flocked in the case of Kola Compound free by mail to every reader of The Processes. within.

Prof. Lockwood, who spoke in the incoming train from Buffalo was to send for a case. It costs you nothing

years ago, and seek a milder climate on served the Progressive Society, the largest in San Francisco, and a smaller one in Oakland for a succession of Cheers

Almost perfect weather has been bridle the appetite and lay aside sen and Sunday promised to be no exceping. Mrs. R. S. Lillie was introduced In the afternoon, Mr. Wiggin of Bos-

ton, opened the exercises with the reading of "Black Sheep," a poem by Carrie lected his text from the gospel of Matthew, "And behold also there came a leper. Sunday evening an entertainment was given at the auditorium for the

benefit of the class work of Messrs Wright and Lockwood, which netted some thirty dollars. Songs and recitations made a varied program, a notable feature of which was Prof. Bonell's unique performance on the autoharp, with harmonic accompaniment. W. J. Colville arrived : on Tuesday

morning, and devotes nearly all of the short week of his stay to lectures and classes at Library Hall. On Wednesday afternoon he was introduced to an enthusiastic audience at the auditorium by Chairman Barrett, as Rev. Colville,

S. M. AINGSLEY.

New Era, Oregon, Camp-meeting. The First Spiritual Religious Association of Clackamas county, Oregon, began its sessions, July 1, and Sunday, July 24, witnessed the closing of the session. The officers were on the alert, and the grounds, hotel and tabernacle received needed improvements, adding to the beauty and comfort of all who attended the camp during the meeting. There were many enjoyable features of the camp and the board did all they

Saturday, July 23, the association held its business session and elected officers for the ensuing year as follows: President, Rev. G. C. Love, Portland; vice-president, Ben F. Atherton, Portland; recording secretary, Mrs. Lorena Mendell; treasurer, --. Burgoyne corresponding secretary, George W. La-

zelle, all of Clackamas county, Oregon. The society has for many years held camp-meetings in the grove whose beauty must be seen and enjoyed to be ppreciated, for it is truly spiritual or holy ground, and while some of the fir trees that adorn the grounds are as bables compared to others on the western coast, yet they seem as giants of the forest to many coming from the prairies of the East.

the grandest pearl of great price that the grandest pearl of great price that the grandest pearl of great price that the was ever placed in the diadem of the man nature. Let us fear additionality in past years with their bazaar to assist the camp, and give promise of good rejiblety, and spirituality inopracticality, the camp of 1905 a grand success. The Woman's Union has done much the camp of 1905 a grand success. As president of the association I am

> ceived, and to do this without interfering with them in their efforts, I am going to ask the ladies, yes, and gentle me all kinds of articles they may deem suitable for the purpose of helping along the work of our camp. Aprons, ties, napins quilt blocks 12 inches ornamental, and I will see to it that every article is disposed of to the best advantage for the benefit of the association. This, remember, is independent of the Woman's Union, and all who wish to give into the hands of the Union may lo so by sending the articles to the Union in my care or in the care of any other officer of the association. If sent to me without other instructions, I will consider said articles a part of my collection to be considered against the ef-

forts of the Woman's Union. Remember this is just a friendly conest with the Woman's Union, so send along your articles to them or to me and at the next camp-meeting it will be seen which has the largest collection of articles, the Woman's Union or myself. As too much cannot be done for the uccess of the coming camp-meeting, I shall, as you see, begin immediately cease working when the next

and only camp-meeting is over. This is my style of making a camp-meeting successful. Next year is to be a grand year for he west coast, as the Lewis and Clarke Exposition is to take place in Portland Oregon, and with the low rates from all points east, we expect thousands of peo ple here from all points in the east among them many mediums and speak Spiritualist ground is only 22 miles from Portland with 45 cents fare, we hope to see many of the eastern workers for the cause at the camp grounds during the meeting. We would be glad-indeed to hear from them that contemplate visiting Portland at that time. We also expect many Spiritualists to visit Portland during 1905, exposition and hope they, too, will not return east without visit ing the camp-meeting at New Era, for an earnest invitation is extended to them. Neither would we slight the readers and other friends of The Progressive Thinker, and they, too, are cor-dially invited to the camp-meeting of the First Spiritual Religious Associa-tion of Clackamas county, Oregon, and

giving each one cause to say, "It was indeed good to be there. ... REV. G. C. LOVE. Portland, Oregon.

may it be indeed a grand camp-meeting,

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Medical science at last reports a posiive cure for Hay-Fever and Asthma in every form in the wonderful Kola Plant new botanical discovery found on the Congo River, West Africa. Its cures are really marvelous.

Miss A. E. Frye, Lakenan, Mo., writes May 23rd, was cured of Hay-Fever after several years sunering, altho' physicians had said a cure was impossible. Dr. W. H. Vail, a prominent physician of St. Louis, writes March 8th, that he used Himalya (the Kola Compound) on numbers of Hay-Fever cases with satisfactory results in every case. Hon. L. C. Clute, Greeley, Lowa, testifies that he was cured by it after eighteen years of suffering with Hay-Fever and Asthma. Physicians or change of climate did him no good. Hundreds of similar letters have been received by the Importers, copies of which they ceived by the Importers, copies of which the will be glad to send you.

To prove beyond a doubt its wonderful curative power the Kola Importing Co., No. 1168 Broadway, New York, will

Mt. Pleasant Park, Clinton, Iowa. The past week has marked the open-

annual meeting of the Mississippi Valley Spiritualists' Association, at Mt. Pleasant Park, Clinton, Iowa.

For twenty-two years the officers and members of this association labored to make the grounds of Mt. Pleasant Park the scene of a yearly spiritual feast sur passed by none. How well the earnest and untiring efforts of the workers of the past have succeeded may best be shown by calling attention to the large gatherings which each season throng to Mt. Pleasant Park.

Considering the vastly greater num ber of competitors in the camp-meeting and Chantanana, field to-day Clinton camp is to be congratulated at having held so well the vigor and enthusiasm of its youth. Indeed it may safely be said to be more prosperous at this time than at any other period of its exist-

Certainly prospects were never brighter. During the last year many mprovements have been carried for ward and the park lawns and driveways out in good condition for the season. Nothing is more pleasing to the eye than the works of nature untrammelled, set off by the handicraft of man. This effect is truly exemplified in Mt. Pleasant Park. The many beauties which Nature has bestowed upon our grounds have not been meddled with, but many cozy cottages have been erected, and a fine pavilion, auditorium and hotel have arisen at fitting points during the last twenty years, until to-day the visitor at Mt. Pleasant Park finds himself sur rounded, in the heart of nature, by all modern conveniences and improve ments.

In addition to natural advantages Mt Pleasant Park possesses an absolutely free platform, filled only by the very best talent obtainable. To convince your readers of this I have only to men-tion the names of such workers as Mrs. Anna L. Gillespie, Mrs. J. A. Murtha Dr. Geo. B. Warne, Willard J. Hull and Miss Elizabeth Harlow, who, with others of equal talent and standing, will en-tertain Mt. Pleasant's visitors with the est exposition of the truths of Modern Spiritualism that is possible upon any platform.

Since the flag-raising, at 9 a. m., Sunday, July 31, the camp has been taken y storm by the masterly logic and con vincing eloquence of Mrs. Anna L. Gilespie, whose engagement terminated Wednesday afternoon. Words can but poorly convey the impression which this speaker has made upon our visitors Many of The Progressive Thinker readers are undoubtedly already familiar with her work. To those who are not we must say that as a lecturer, medium, and lyceum worker she has few equals and no superior. The sparkling brilliancy of her wit, the clear-cut incisive logic of her arguments and her remarkable faculty for teaching and drilling the children can not be too highly commended. It is the sincere wish of all who have heard her that the management will hasten to secure her services for the next year if possible, and the egret of all that she was not to remain with us longer this season.

Another most estimable worker who has served us during the past is Mrs. J. A. Murtha. Those who have been long in the work know the need of such mediums as Mrs. Murtha, and can ap preciate one when her work is present ed to them. It is safe to say that there never has been a medium upon the platform at Clinton who has given better satisfaction than Mrs. Murtha Her success as a test, medium is, phe nomenal. Message after message falls from her lips in rapid succession, and never a failure. The minuteness of her descriptions of the departed ones and the attention paid to detail makes recognition of her tests almost instant Truly in Mrs. Murtha and Mrs. Gilles pie Spiritualism has acquired two work-

ers of whom it may well be proud. The past week has been an enjoyable one in more ways than one. Not on square—and everything useful and have the visitors been delighted with the platform work, but the first camp dance, held Tuesday night, was a source

of enjoyment to young and old. Before this article is closed something must be said of the program for the coming week. It is one of especial inlerest. Among the talent secured are Dr. George B. Warne, one lecture; Willard J. Hull, four lectures; Harry Moore, two lectures, and Max Hoffmann, two test seances.

In conclusion, as a visitor at the park let me say that a more enjoyable spot to spend a vacation or outing cannot be located. 'The park is within a mile of the grand old Mississippi, where boat ing and fishing abound. . The city Clinton is as pretty a town as could be found in the state and easily reached from all points. The Western Passen ger Association has granted a fare and a third rate from all points in Minneso ta, Iowa, Illinois, Missouri, Wisconsin and the northern peninsula of Michigan making it possible for all to attend. Let us hope that many will attend and render this, the twenty-second camp neeting of the Mississippi Valley Spirit ualists' Association, a record breaker EUGENE R. COOPER.

Lake Brady Camp, Ohio.

On Tuesday, July 26, the Ladies' Aid Society met at Mrs. E. McDowell's. The machine as well as the needles flew to prepare articles for the coming fair. t would not have been a Spiritualistic Aid had not the medium and the guide been present. The guides desired to say, "We are not dead," . Mrs. Emma Ruttman medicated the illness in health of four present, in a way that was a "little tearful to her," but pleasing to them, for it said, the dead are here. On Wednesday, July 27, a number of the Lake Brady campers met at the auditorium to commemorate the dead of the camp association. The usual form was not followed, as the family circle was not of its usual size. Near relatives of the dead being not present, the order was adjourned.

Sunday, July 31, Mrs. Mattie Hull began the day's course of lectures by giving a little talk. The thought she gave to us was, Spiritualistic school of thought rises above the material.

Rev. Harry Moore of Chicago, now presented his thought. He mirrored Spiritualism of the past to his audience and proved spirit return of the present through a chain of reasoning by phenomena known to himself and others Mr. Moore's thought was very clearly presented. Mrs. Hull invocationed be fore the afternoon lecture by Mr. Moore, by requesting the overthought to reason not for us. "Lead us to be true to our own thought-to be truth, love and kindness to all mankind."

Mr. Moore's subject was Joan of Arc. He made many clear points that she was a mediator in thought. His witticisms to make clear the right though in his reasoning were applauded, show ing the appreciation of his presentation of the subject. Mr. Moore re-mained until Monday morning, and Mrs. Hull until Tuesday. She will spend a few days at the Mantua camp. MRS. LYDIE L. CURTIS.

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Present Criticismofthe Bible

As Analyzed by Rev. R. Heber Newton.

In a pleasant studio in West Thirty-third street- | causing a desertion from the churches where it is that of his son, an artist whose work is already known preached. How about the desertion from the churches in ecclesiastical as well as secular circles—the Rev. R. Heber Newton smilingly assented to an interview for The Sun.

"There are many things I might touch on," he said. "I am greatly interested in the Society for Psychical Research. I might speak on the Sunday baseball games. Can you suggest any other topic?"

"Perhaps you have noticed the meetings of the American Bible League convention in this city this

"Most certainly I have, and I have watched the programme and discussion with great interest." "What do you think of the aims and objects of the convention?'

"The formation of the league is certainly one of the signs of the times, and a most significant sign it is. Alike in the number of men who have identified themselves with the league and in the ecclesiastical position, intellectual ability and character of some of these representative men, the convention is very im- ics? portant.

'There are men among the officers and upon the list of speakers who are of national reputation. There can an urgent demand for some such action.

'They note the drift of educated opinion away from the traditional view of the Bible, alike among the clergy and the laity, and this fills them with consternation and dismay. The call for such a league is the standpoint of the traditional believer.

"He feels that the battle is going against him, that the tide of public opinion is setting away from him. The league is an attempt to re-enforce the courage of the traditionalists and to stem the tide of public opinion, if possible. It reminds one, however, of the famous attitude of Mrs. Partington and her broom, or of the fulmination of the Pope's bull against the comet.

"No one can fail to have profound sympathy with an effort to reawaken public interest in the Bible and to prevent the growing disuse of the Bible, alike in private reading, in family devotions and in educational institutions. But the very question in dispute is as to what is the cause of the modern disinelination to use the Bible.

The traditionalist puts it all down to the growth of skepticism as the sequence of Biblical criticism. He who follows intelligently the movements of our Biblical critics will be likely to put it down to the lack of courage on the part of the clergy in failing to admit the facts of the situation and in not changing front with the changed outlook of knowledge.

'If half of what our Biblical critics say is true. there is a thoroughgoing revolution under way concerning the traditional view of the Bible. To deny this or seek to cover it up, ostrich fashion, is perhaps the real root of the widespread indifference to the Bible on the part of the intelligent laity.

They suspect our clergy of lack of honesty-per haps they suspect most strongly some of those who are heating the tom-toms in such conventions as this of New York. It seems to them unreal. They cannot understand how educated clergymen, professors and pastors, can fail to recognize the changed sit-

"The talk that has been indulged in at this convention confirms this unfortunate impression. This perhaps is the real crux of the case.

'How did the programme of the convention strike you?"

"Most curiously. The programme illustrates what

"One topic is, 'The Present Assault on the Bible.' here is no assault on the Bible that I am aware of except as the steady and remorseless push of criticism

those who construe their criticism into an assault. 'Another topic was: 'The Practical Consequence of | with the 'Word of God.' the Attack on the Bible-in the Demoralization of Conduct and Education.' This seems to me to be a complete begging of the question.

"If there is any demoralization of conduct and eduent refusal of educated men to admit the facts of the go on juggling with phrases of the past?" situation, and the consequent suspicion thrown upon the intellectual integrity of the ministry.

"The Groundlessness of the Present Rationalistic Claims.' This is not a subject for vehement platform pronouncement; it is a subject for calm and scholarly consideration. If the present critical claims are groundless it ought to be possible to show the fact. Let this be shown, and we all will acknowledge it.

'The Identity of the Present Views With Those tion. Propagated One Hundred Years Ago.' Shades of all the great critics from Ewald to Cheyne!

Of course Mr. Thomas Paine-always called 'Tom' Paine by the courteous Christian-with his keen common sense, discerned the mathematical and moral difficulties of the Old Testament; but what conception had he of our modern Biblical criticism? This is a brand new science, practically of our generation, the outgrowth of literary, historic and philological criticism in every department, an application of the way that crisis of fever is sometimes ended, by scientific temper and spirit to the question of Biblical death. literature.

Higher Criticism.' Well, gentlemen, we would say cesses and the validity of their general conclusions, to these distinguished professors and pastors, by all means establish the unscientific character of the High- recognize that the Bible is not what it was taken to er Criticism, and when the task is done we will troop be, and they will readjust their religious feelings to to your side. But that is a large contract to under the accepted facts. That is being done in myriads of take by busy men."

"How do the addresses that were given at the ing to an end. league strike you?"

'Just as might have been expected. There would the traditionalists it seems wholly destructive. seem to have been a superabundance of platform oratory and a minimum of calm and clear scholarship. Certain things that I noticed in the addresses are worth a moment's attention.

'Dr. Burrell seemed to state very frankly his conviction that those who follow the critics use such a being swept away. word as "inspiration' in a sense wholly contrary to any recognized meaning that it has had. He seems to the traditionalists must seem utterly the work of the

a definition which has been acceptable. Dr. Burrell tion.

must know that, as well as any one else. "Every theory of inspiration that has been propounded has been 'holed' worse than the Russian ships influences of criticism are being followed by conin Port Arthur. The spiritual thought involved in structive influences. any definition of inspiration—the reality of an influence from the unseen world upon the mind and soul of man, quickening his thought, communicating ideas, of man. It is losing none of its power over the lifesuggesting a message to be brought to mankind—this rather it is renewing its power. the followers of Biblical criticism hold just as strongly as Dr. Burrell, only they do not make such spiritual | troubled consciences, perplexed by no quibbles of the Inspiration synonymous with intellectual inerrancy. theologian, offended by no theories of inspiration and They do not conceive the inspired man as a mere pup- be free to drink in its ethical and spiritual inspirings pet, pulled by strings from the other side.

where the traditionalists' view of the Bible is preached, to the affront of the intelligence of the conregation and to the impeachment of the veracity of "Dr. Burrell seems to think that the falling off in

numbers in our divinity schools is the result of Biblical criticism. Would it not be far more truly conceived to be the result of the failure of the institutions to square themselves by the results of criticism? Is it not more likely that intelligent young men are kept iway from theological seminaries by the failure of those institutions to admit frankly the changed point of view which is the result of criticism, and to make room for the new thought?

"Dr. Booth seems to be under the belief that the is sue of the present situation will be a vast exodus of Protestants to Roman Catholicism. Does he imagine that there is no conflict going on in the Roman Catholic church between the traditionalists and the crit-

"Has he never heard of Abbe Loisy! Does he not know that there are hosts of priests in the Catholic church who are following sympathetically the movebe no question that from their point of view there is ments of Biblical criticism, and who are earnestly striving to adjust the church to the intellectual change resulting therefrom !

"Dr. Booth seems more than to imply that some of the higher critics laugh at their own professions and mean one thing when they say another. Names, an admission of the seriousness of the situation from please, Dr. Booth. It would make a most interesting article if these parties should be described, identified and held up to public condemnation. By all means, let us know who they are.

"Dr. Booth affirms that the learned men of the age stand five to one against the thought that the Bible is not the word of God. A matter of fact, this, to be easily settled by the statistics of scholarship. Will the good doctor give us a statistical article, arraying on one side the names of the five hundred who are opposed to Biblical criticism and on the other those of the one hundred who accept it—all alike being men of scholarship ?''

"What do you think of Dr. William Phillips Hall's statement of the general aim of the league-'to organize the friends of the Bible, to promote a more reverential and constructive study of the sacred volume, and to maintain the historic faith of the church in its divine inspiration and supreme authority as the word

"I was under the impression that the newly formed Association for the Advancement of Religious Education was distinctly organized by the friends of the Bible to promote a more reverential and constructive study of the sagred volume. That is an aim in which we all must agree. The other portion of his affimation is altogether a different matter.

"The great body of Biblical critics would unite most heartily in every effort to maintain the historic faith of the church as to the reality of a divine inspiration of the Bible. They recognize this inspiration in all the great ethical and spiritual truths of the Old and New Testaments. They believe that those are genuine inspirations.

"But it is wholly another matter to go on and affirm the need of upholding the historic faith of the church in the 'supreme authority of the Bible' as 'the Word of God.' That is an antiquated and obsolete conception, stated in archaic and outgrown terms.

"The supreme authority in matters of morals and eligion can by no intelligent man be recognized as a book. It must lie in the ethical and spiritual nature of man, his reason and his conscience, illumined by the spiritual consensus of mankind, the great affirmations of the ethical and spiritual nature of humanity "No book or series of books can be 'the Word of

constitutes in the minds of the traditionalists an as- God.' That Logos, or Thought-Word, is the intellisault on their position, which they identify with the gence and life of God embodied in the universe, in truth of the Bible. The critics are for the most part man, in the great spiritual heroes of mankind, suas honest and sincere, as reverent and religious as premely in Jesus of Nazareth. No book is big enough or true enough or up-to-date enough to be identified

"It is juggling with terms to go on repeating an outgrown conception in outworn language. One of the speakers in the convention referred to the critics as fooling themselves and then fooling the people. cation at present traceable to man's attitude to the This is a forcible, if not a very polite expression. Is Bible, it seems to me to link itself in with the persist-lit not quite as capable of application to the men who

> "Does there seem to you to be any such 'crisis' in the religious situation as is indicated by the formation of this league?"

> "Yes, there is indeed a crisis. It is a square, clearcut issue between the scientific literary criticism of the books of the Bible and the traditional view which has been re-enunciated with all the old-time fervor and blissful ignorance of facts in the present conven-

> "There is no reconciliation possible between the traditional view of the Bible and the critical view of the Bible. One or the other must come out on top.

> "If the traditionalists can reclaim the intelligence of the people and persuade educated men that criticism is all an empty unreality, a colossal mistake, the crisis will be ended in favor of the traditionalists. Religion may be stifled by this recovery of faith, socalled, but the crisis will be ended-perhaps in the

"As the critics persuade the intelligent, educated "The Unscientific Character of the Prevailing men of the church of the substantiality of their prothe crisis will be ended in another way. Men will instances by the clergy and laity, and the crisis is com-

This means nothing less than a revolution. To

"The infallible, oracular book, the supreme authority of man, is gone forever. With it goes the infallible, oracular church. With it goes also the infallible, oracular body of theology. All of the false authoritative foundations of religion in Christianity are

"This is nothing less than a crisis, surely, which to charge them with dishonesty in such use of the term, devil. To the traditionalists there seems no way for "This is all beside the mark. There never has been the preservation of faith amid such sweeping revolu-

"Yet, as a matter of fact, faith is finding a way to maintain itself and to renew itself. The destructive

"The Bible is losing none of its charm-rather it is increasing its charm over the intellect and the heart

"Men can come now with honest minds and unand to live by them. The Old Testament, seen as a Dr. Burrell talks again about the higher criticism record of real revelations coming to men, shapes itself Mich.

nto a natumb evolution of the spiritual history tof a sace, which becomes an organic process, showering and culmin-

ating in the ideloric life of Jesus.

That historic life becomes more unquestionably sterbain, more indubitably real, as the result of the winnowing process of New Nestament criticism. The New Testament is seen now, as never before, to center in the life and

teachings of Jones.

"The evolution of Christian thought, as outworked in the New Testament literature, is ttaking an lifetoric clearness and scientific daturalness, and thus appealing to the mind of man as it has neveraloneibefore. The Church, as the institute of religion, is seen to be a natural product of human listory, but clothed with the truly supernatural authority which invests all the great

human institutes.
"It has the authority of man behind it—that is the true authority of God. Christian theology is seen to be now no mere development of one little period in the history of the human race, nothing 'local and small'—it is seen to be, in the light of historic criticism; the crown and consummation of the spiritual experiences, the intellectual questionings, the ethical aspirations, the worshipful adorations of mankind. The great Catholic creeds are human orceds.

"Yes, the wheel goes round, and as the result of the destructive Biblical criticism, a recomstruction of Christian faith concerning the Bible and theolo gy is forcing itself upon. Christendom and a new faith, rational and reverent at once, is emerging. A faith as au-thoritative as human consciousness, as catholic as the ardent and massive experiences of mankind."—New York Sun.



LIST OF CAMP-MEETINGS.

Send In Your Dates and Names of Secretarylat Once.

Interest in the fivarious Spiritualist camp-meetings, has commenced, and secretaries of the same should report at once to this office, so that proper cor rections as to dates, etc., can be made

Mt. Pleasant Park, Clinton, Iowa. The camp stession of the M. V. S. A. Mt. Piessant Park, Clinton, lows, will open July 31 and close Aug. 28. For programmes address Mollie B. Anderson secretary, Charlestille, Mo.

He's Maple Dell iPark; Ohlo. 110 The American Spiritual, Religious and Science Union will hold a camp session at Maple Dell, commencing July 24 and closing Sept. 1. F. H. Sterwood, secretary, Mantua, Ohio. The grounds will be open for family reunious, Sunday-school picnics, and Sunday meet ings, etc., from June 1 to Sept. 15.

This favorite place of resort opens July 15 and closes September 14. For full programmes address the president, Mrs. Abby L. Pettengill, Lily Dale, N. Y.

Lake Sunapee Camp, N. H. Lake Sunapee Spiritualist camp meeting commences July 31 and closes -four weeks and five Sundays, at Blodgett's Landing, N. H. For programmes address Lorenzo Worthen secretary, Hillsboro Bridge, N. H., until July 25; after then at Blodgett's Land-

Chesterfield, Ind.

Chesterfield (Ind.) camp-meeting ppens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chester

Unity Camp-Meeting.

The Lynn Spiritualists Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Freeville, N. Y.

The dates for the Central New York Spiritual Association Camp-meeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary; Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Lake Brady, Ohio.

The Lake Brady Spiritualist Camp meeting opens July 3 and closes Sept. 4. For full programme address A. C.

Delphos Camp, Kans. This camp-macting will begin August 5, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kare.

Grand Ledge, Mich. The Grand Ladge (Mich.) camp opens July 31 and chases thogust 28. For full programme additessio. W. Ewing, Grand Ledge, Mich.

felanti Läke, Mich.

The Island bakd Camp, at Island lake, Mich., 49 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full pro-grammes address H. R. LaGrange, secretary, 84 East Montcalm street, De troit, Mich.

Waterloo Camp. lowa. The Central Iowa Spiritualist Associ ation will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address J. F. Andrew, 206 B. Linn street, Marshalltown, lows.

Forest Home, Mich.
This camp-meeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth East-



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This camp commences July 29 and closes August 15. For full particulars ddress D. L. Haines, secretary, Franklin, Neb.

Onset Camp. Commences July 24 and ends August 28. For full programme and particulars address the secretary of the camp, Onset, Mass.

The camp-meeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Ger-

Lake Pleasant Camp, Mass.
This excellent camp opens July 31, and continues for 30 consecutive days.
For full programmes address Albert P. Blinn, 61 Dartmouth street, Boston

tages, also for programmes, write to Mrs. J. D. Palmer, corresponding sec-retary, Willough by, Ohio.

ing are July 31 to August 22. For full particulars, address J. Fraser, manager, ksburg, Mich.

Haslett Park, Mich. July 30 and closes Aug. 28. For full

Edgewood Camp, Wash. -

uly 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fife street, Tacoma, Wash.

Ashley, Ohio, Camp. Ashley, Ohio will open August? and close August 28. For full particulars address W. F. Randolph, secretary, Ashley. Ohio.

Parkland Heights Camp-Meeting. This camp will remain open Sundays mly until September 1. For further particulars, address Elizabeth M. Fish ecretary, Fioral Heights, Parkland, Pa.

The Temple Heights Spiritual Corpo ration will hold its annual session, this being the twenty-second, at their beau-tiful grounds, on the banks of Penob-scot Bay, in the good old state of Maine, on the dates of August 13th to 21st Inclusive. Arrangements have been made for a very interesting session of camp-meeting and it is expected that a large attendance will be the outcome. For full programs address Or-rin J. Dickey, Belfast, Maine.

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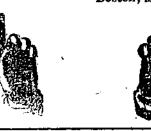
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