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SPIRITUALISM IS A TRUTH.

"One truth is clear--whatever is, is right." Pope.

"I long to know the truth hereof at large." Shakespeare.

"Let us make truth catching instead of falsehood and disease." Ingersoll.

"Truth depends on, or is only arrived at by a legitimate deduction from all the facts which are truly material." Coleridge.

"Plows, to go true, depend much upon the truth of the iron." Mortimer.

"Truth bears the torch in the search for truth." Lucretius.

Let us love our cause and dare to advocate its truth and decry fraud. If we have the pure it cannot be destroyed in the crucible of reason and fair discussion. It will only thrive, and expand more rapidly.

TRUTH IS IMPERISHABLE.

"My mouth shall speak the truth." Prov. viii., 7.

"Truth crushed to earth shall rise again." William Cullen Bryant.

"To have truth and not live it is like having lungs and refusing to breathe."

"However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that however true it may be, if it is not fully frequently, and fearlessly discussed it will be held as a dead dogma, not a living truth." John Stuart Mill.

After Death--What?

By Charles Dawbarn, San Leandro, Cal.

CHAPTER FOUR.

We concluded our last chapter by pointing out the tremendous importance of "dust" to all planet life. This must be realized by the student who would attempt to answer our question, "After death, what?" We can now see that if man is to go on unchanged by death in his form and senses then there must be not only an atmosphere adapted to human lungs in spirit life, but unless there be dust in that atmosphere there can be no beauty for him in his surroundings.

We now go a step further and see that if in that life after death there be the rills and rivulets, the lakes, the rivers and the oceans depicted by returning spirits or their mediums, all such waters will evaporate into their atmosphere, where, unless protected by dust they cannot return in dew and rain, but will fall in deadly cloud bursts that would mean a second death for man and nature. But since spirit return is a proved fact we know that conditions must permit the new man to live and enjoy life.

It follows that man's new organs will be in harmony with his surroundings. His lungs will have to adapt themselves to the new atmosphere amid conditions so different to ours that mortal man cannot discover the existence of either the spirit lungs or the spirit atmosphere. Some ninety per cent of our mortal bodies are mere water, which comes to us harmlessly, with a speck of dust for each drop that falls. So my spirit brother must also, if he have the form I know, have dust in his air, and mingle his dust and water just as we do. And if his soul craves beauty he can only be satisfied because there is dust in the air around him, which catches and refracts the ray of light, and thus creates color, for him by its effect upon his eye.

The reader should stop right here to ask himself whether he is ready to accept the idea that the new-born spirit is living in a world of dust and water, and therefore closely resembling ours. Of course if he is so living he may have a form very much like ours. But if his "after death" thus includes dust and water he will have both dirt and mud, for mud is dust and water. His own body, his homes, cities and surroundings will need cleaning, just like ours, and about all the real change would be that he had become invisible to mortals. We have once before pointed out that this would demand soap, washing days and door mats after death, unless man and his surroundings should change beyond our present experience. But if, as is claimed, they are so changed, then his form will change, too, and I shall have to make my neighbor's acquaintance all over again.

So far we have made but a mere surface examination of the consequences of death. We are obliged to recognize that death involves mighty changes, that must affect every form physically. We are compelled to admit that. But there will be as great changes mentally, for our mentality is shaped by our surroundings quite as much as our body. Man has been taught religiously and socially, that it is his duty and privilege to increase and multiply, and we are quite sure that whether that be a duty or not, the nation that does not increase its population soon dies out, or is enslaved by some more powerful neighbor. We find every form of life shaped so as to propagate its species as its chief end. And the form of man is no exception. It is carefully shaped to hold not only the various organs by which it grows and lives, but also the organs by which it is to increase and multiply. Without these sexual organs the shape of man's body would be different, and woman's still more so. But though that is interesting and important, and compels a shape which we recognize as manhood, still it is, so far, only the physical side of our immortal possibilities.

Now let the reader stop and think that fatherhood, motherhood, brotherhood, and various relationships down to that of mother-in-law, are all the results of sex. If it were not for his mortal manhood—just as it is—the noblest attributes of man would disappear. Fancy a whole city or nation without a mother or father in it, and with a population that never knew either! All we count as holiest and most divine in man would be absent, for he would know nothing of love. And any home without love becomes a hell. In that city there would be none of the romance of youth. No maiden and lover wandering hand in hand, and presently founding another family. Without motherhood and fatherhood selfishness would reign supreme.

When the fanatic tries to imagine a contented society, free from all woes and sorrows, he always talks of the brotherhood of man. And we are perpetually told that all hope for humanity depends upon acknowledging the brotherhood of man. But there can be no brotherhood without mothers, and no mothers unless their bodies contain organs to hold unborn brothers for many weary months. And such bodies will be, and must be shaped so as to hold such organs in the best possible position.

With such truths in our mind we once again ask ourselves, "After death, what?" And we see that all pictures of life, and forms of life over there are mere distorted copies of life here. In a word, these would be revelators draw pictures of men and women in spirit life, who are never to have any experience of either motherhood, or brotherhood, and yet are to walk about, and perhaps fly about, in bodies shaped just like ours. And remember, unless they have just such shaped bodies, we could never recognize them as those we knew in earth life.

We have now seen that it is not only the physical must change, but the mental as well, after death. The physical must change because this planet compels certain organs in certain shaped bodies, which would be useless after death. And the mental, which is the effect evolved in this life by our present organs and shape, will, of course, all disappear, and leave us motherless, fatherless and loveless after we have climbed "the golden stair." Such are surely some of the conceptions of the next life which we now see will not bear examination, and yet have been taught and emphasized by "spirit return."

We are still only at the threshold of the difficulties which beset us when we try to find out, "After death, what?" It will not do to imagine oneself loving his earth mother or wife "over there" with the old love, for that, as we have seen, was founded on the old organs and the old shape. Apart from the sex organs the size of a man, or a woman, depends on the size and density of the planet. If the planet were larger or smaller the human body would also be larger or smaller. And in the next life, the new body, whatever its shape, would be made of the materials around it, and its feet and inches would be regulated by its new conditions. So the sought loved one might be found twenty feet, or twenty inches, tall, to the dismay of the startled lover.

Of such difficulties we never get a word of explanation from the "dear spirits." We know they exist, and come back, but that seems to be about all that spirit return is so far teaching us.

Now we are ready to make anxious enquiry as to what are to be our faculties and powers in the life after death? The answer can only be from earth experiences with our present bodies and conditions. The constant answer to such questions given through sensitives has been that "will power" is the wizard "over there" that enables man—spirit—that is to say Ego—to work without fatigue, and achieve wonders impossible in earth life. We accept this as a truism, because "will power" is the one attribute by which man wields power over his surroundings in earth life. But Will is useless save as it works through, and controls matter; and we cannot conceive of Will as of any value to a man without tools. Scientists tell us that without our opposable thumb man's progress would have been impossible. So the thumb is a tool for will power. So is the hand, the foot, and more or less the whole body.

So much of this spirit talk about will power is such pure nonsense that it seems to me time somebody reduced it to common sense. Will power is useless without tools, and as it develops will power uses one tool to make another, and that is what we call "progress." Will power is a manifestation of intelligence through matter. Intelligence is never separate from will power. Of course will power may have very different tools in spirit life, but they must be material, and solid enough to handle and shape spirit man's surroundings. If telepathy be a truth, and one will power can affect the will power of another without contact visible to mortal sense, yet tools are there, and must be there, all the same. It is not fingers or toes, or a sledgehammer that does that business, but vibrations of matter must be used as tools; for thought itself is only intelligence expressing itself through matter. The ripple started in the brain may extend outward and onward in the great ocean of matter which is the raw material of the universe. Will power is always using matter as its servant whenever mind is at work. The matter used may be fine or coarse, dense or refined, but it will be matter all the same.

There has no evidence been presented to show that will-power, or even life itself, is an entity apart from matter. The chemist, no matter how fine his balance, is dealing with matter as much as the miner with his sledge hammer. And the psychologist, who cannot analyze his own intelligence, can only make it manifest through matter. So much is man the mortal's experience, so when man the spirit talks through mortal lips of his wondrous control and use of will-power, he can really only mean that he has got better tools than we have with which to do his work.

(To be continued.)

San Leandro, Cal.

SPIRITUALISM.

Though the preachers rail against it in their sermons and at prayer;
Though the world seems loth to treat it with consideration fair;
Though the human frauds disgrace it, it is spreading everywhere.
And no finger of disdain
Can affect it in the main,
For 'tis builded on a science that eternal will be there.

Though 'tis dubbed a superstition, with the devil on its track;
Though it has been held to torture by the thumbscrew and the rack;
Though the stake has held its devotees till they were crisp and black;
There is sure to come a day
When the truth will have full sway,
And the good old friends immortal will all shout their greetings back.

To their God from every quarter have gone slander and abuse,
And at times it seemed the demons of hell-fire were turned loose,
And devoting all things sacred to demoniacal use,
But the cause has held its pose,
And still holds its own and grows,
While all kingdoms of religions have unfurled their flags of truce.

Men have worried, women fretted till their nerves were out of tune,
Lest the fads and frauds and Christians would annihilate it soon,
But today it stands, as ever, from destruction quite immune;
And the world has grown to see
That it helps humanity,
And instead of being "Satan," 'tis a precious, living boon.

DR. T. WILKINS.

Great mischiefs happen more often from folly, meanness and vanity than from the greater sins of avarice and ambition.—Burke.

SPIRITUALISM ABLY DEFENDED.

Dr G. E. Chesbro, of Los Angeles, Cal., Battles Loyally for the Truth.

Speaking before the First Spiritual Mission, of Los Angeles, Cal., Dr. G. E. Chesbro took up an argument answering the criticism of Spiritualism, made one week ago by Rev. W. W. Simpson, at the Adventist tent, corner of Seventh and Spring streets.

Dr. Chesbro mentioned having read the words of Rev. Simpson in The Times, and said that many persons had expressed the wish to have him answer the criticism. This he believed he was able to do from the Bible, the book which Rev. Simpson had used in his effort to prove that Spiritualism is a work of the devil.

First John iv:1, "Beloved believe not every spirit, but try the spirits whether they be of God," was the text chosen as a foundation for the discourse last night, and after announcing it the speaker said: "It has been stated that the Bible is like an old fiddle upon which any kind of a tune can be played. This is to say that any kind of doctrine can be taught and proven by the Bible. There are persons who, because they are not thoroughly conversant with the Bible, are willing to believe this statement. It is, however, misleading and a thorough knowledge of the Bible will dispel it.

"From a great musical composition an amateur can select certain disconnected passages, which may be regarded as so many different tunes, but when the master musician, who grasps every thought, every sentiment, every motion, sweeps over the composition in execution, the listening ear will catch the whole from start to finish as one grand harmony. So it is with the Bible. An honest, intelligent investigation and study, which requires the student to place himself in the same relation with the highest intelligence of the universe as did the great spiritual masters who gave to the world this most wonderful, complete and comprehensive truth concerning the great question, will disclose the fact that the Bible, from Genesis to Revelation, teaches the same thing, plays the same tune.

"Humanity can never find satisfaction in knowing only one side of the question of life, for life is two-fold in its expression which is described as external and internal; objective and subjective; physical and metaphysical, or spiritual. Masters always have made this distinction in some form, either directly or indirectly, and it is very pronounced throughout the Bible. From beginning to end, while it recognizes both, it aims to make prominent the supreme importance of the spiritual, that which shall not pass away, but remain forever; while that which it has made manifest, called the physical, whether it be material thought, sentiment, emotions or forms, are all unsubstantial, and will pass away into everlasting forgetfulness.

"Our text gives us clearly to understand without a question that there are individual intelligences called spirits, who are of God, just the same as there may be men in the earthly form who are of God, because living in the kingdom of justice, goodness and truth. This does not prove that all men or all spirits are living in that way, but the text clearly implies that they are not, and the admonition of the apostle is that we determine their character, and fellowship only with those spirits which are godly. Consonant with the text to which our brother in his discourse referred, Isaiah, eighth chapter and nineteenth and twentieth verses, 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto God? for the living to the dead? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them.'

"This text, like the first, is clearly a warning from the prophet to the people to have no fellowship with those spirits which are not of God, for they do not talk intelligently, but, as stated in the text, 'peep and mutter.' These, says the prophet, 'do not speak the truth, for they have no light in them which can be proven by the law and the testimony.' It seems strange that our Advent brother should claim these two texts in any way teach that spirituality is the work of an individuality called the devil. Nothing could be further from it. They do undeniably teach the fact of Spiritualism and spirit return. Reference was made to passages which show that communications come from demons, the angels that kept not their first estate. These angels are also called unclean spirits, which Jesus cast out, and whom the Bible clearly teaches are men who once lived upon the earth. In Revelation twenty-second chapter, eighth and ninth verses, we can read that the angel who showed John these things was a man, and one of the prophets that kept the saying of that book. What is true of this angel is true of all. The apostle Paul, in Hebrew 1:14, says that the angels are all ministering spirits, sent to minister to them that are heirs of salvation. The Bible teaches we should have nothing to do with those that are fallen into darkness and ignorance, and this is why the law was given to Moses by the angel world, that necromancers—those who had familiar spirits, witches and wizards, should be driven out. The fact that there was a law against necromancy is proof of the truth of Spiritualism, for it is acknowledged that all these are in communication with spirits of the departed, but that they are unclean or evil spirits, and that which is evil is deceptive and lying, which is the devil, whom Jesus says is a liar and the father of lies, not an individual personality. If we had a law to-day that could be enforced in driving out all who practice or are enrapport with unclean spirits, both Spiritualism and Christianity would be in far better repute."

FOUND THE LIGHT.

A New Convert Relates Her Experience.

To the Editor:—I know you will not blame me, a new convert, for writing an experience I have had, when this is just the time when all who feel in their hearts that there must be truth in Spiritualism, as well as those who know, should speak up. Although thirty-three years old, I have never had the time or opportunity to study into the phenomena of Spiritualism until a year ago last winter. The subject had always, since I was old enough to think deeply, a great fascination for me, and I longed for the chance to delve into it. Two winters ago I attended a few meetings—private circles, and almost at once commenced to feel that new and strange influence. After three or four sittings I was able to see and describe people whom those present recognized. But that evening the power from the circle was unusually strong. The meetings were soon discontinued and I have been to none since, but shall as soon as the opportunity presents itself. I made the acquaintance of a lady who is a medium, and we seemed drawn to each other in some unaccountable way. One evening, when she was visiting in this neighborhood, she had a circle, and after her control, who is an Indian, had finished talking with the others he told them all that he wished to speak with me alone, and hoped they would not feel offended because he had asked them to withdraw. The door had hardly closed after them when the medium had her arms around me and my own mother, who died when I was three and a half years old, spoke to me. The medium's Indian control left her and my mother came in. Oh! the joy of that meeting! Only those who have lost their mothers when as young as I was, can know. We talked of things known only to us two, and she cried, "My baby, my baby." I was her youngest child, and therefore was her baby. She talked with me for about twenty minutes, and of course that was only a thousandth part of the time I should have liked to spend with her. But she said she would come again to me in the same manner. She told me her home was with me, and how that filled me with joy to think I had been "entertaining an angel unawares."

Now I can feel her presence with me often, and especially when I sit down at the piano. Some of the skeptics may say, "How do you know it was she?" I answer, because we talked of events that happened in her early married life that were known by myself only, others who knew the facts being dead.

How can people be so blind to all these spiritual manifestations? Verily they are duller than babes, for even they will blink at the light. Take materialization, for instance. I know, personally, nothing of that phenomena, but I feel, yes, I know in my heart that it is so. We are told by reliable Spiritualists, that under the proper conditions such manifestations do take place.

"Under proper conditions," I hear some of the foolish ones say. "Why do you have to have proper conditions?" Do you know, I want to just shout "Oh, fools and blind!". Don't everything under the sun have to have proper conditions?

Can, you, my dear madam, bake your bread unless you have a fire to do so with? Can water freeze unless the conditions are such as to enable it to do so? Can you, oh, enjoyer of the weed, light your pipe unless you have the conditions? You say the soul cannot possibly be seen and therefore there is nothing to see. Do you see the wind? No, you see the branches bend before it, and the roses droop their heads.

Now, hear someone shout, "Yes, but look at the frauds and fakes in it." Yes—and look at the frauds and fakes right in your churches—you may be one yourself—you know, I don't—there are frauds everywhere. Are there not weeds in your garden and don't you have to keep at work to keep them out? There are just as big frauds in the churches as there are among Spiritualists, and they have not even the excuse of money getting to condone it. Right in the city near me a well-known man, prominent in business circles and a dearly loved Sunday-school superintendent, who gave lectures on honesty and leading upright lives; to his class, was found out to be an embezzler, a forger, and a supporter of three or four women besides his wife. He skipped. Nothing has been done about him. He was smart. But if such things had been done by a Spiritualist, the so-called Christians would cry out, "Hang him!"

Oh! blind, blind men and women, the evidences are all around you, would that the scales would fall from your eyes. Is not the fact that, deep down in your hearts there is a longing for something, you know not what, a desire for the attainment of something a little higher and nobler—enough to prove that there is a future existence? Heart-broken mother, as you gaze down at the dear face so soon to be covered away from your sight—can you say that this life is the end of all? Oh, no! you cannot. Why don't you go further and study into it?

Oh, man, in the hour that you stand face to face with bereavement, can you say that existence ceases here? No! and if not why then does it not expand and develop as it does here, but fuller and broader and deeper?

Well, if those who cannot see it, or won't see it, and have made up their minds they will not believe it, will wait, it will be proved to them one day, whether they wish it to be or not, and that day is the day of their so-called death. I am not used to writing for publication, but I know I was guided to write this, and hope it will encourage others to do likewise. Your last edition of The Progressive Thinker was just brimfull of instruction.

MRS. A. H. PERRY.

South Hadley Falls, Mass.

The worst enemies of law are those who would perpetuate injustice under the name of law.—Sentinel of Christian Liberty.

AN IMPORTANT STATEMENT.

The Electrical Basis of the Universe.

On July 1, 1903, the writer said in an article: "Nothing exists within a sphere whose diameter is 176 quadrillion miles, requiring light, which moves 186,000 miles per second, 11,116,000 miles per minute, 30,000 years to traverse, but corpuscles."

The sphere mentioned is that having the earth in its center, and as seen by the largest modern telescopes. For 30,000 years is quite a long time, and 186,000 miles during one second is an inconceivably rapid rate of motion. Yet, it is positively known that light and all other interstellar modes of energy travel with that impressive velocity.

Prof. J. J. Thompson determined the mass of ultimate corpuscles of matter to be about one-thousandth part of an atom of hydrogen, the smallest and lightest body of matter known until the discovery of corpuscles.

No brain is able to imagine how minute the hydrogen atom is, and all powers of the mind of man are impotent when it begins to think of the dimensions of a corpuscle. The latest deduction of the foremost of scientific men of the world is that all forms of matter at present known can be resolved into these excessively small corpuscles.

But here comes the chief fact known about them: When matter is disintegrated into its final or corpuscular condition it is impossible to distinguish any difference between the corpuscles and electricity. This is but one way of saying that the entire sidereal universe and everything in it are made of electricity.

Electricity is matter beyond any doubt, but for years it has been called a mode of energy. This philosophy sounds like saying that matter and energy are identical and both are included under one word—electricity. To get at this in another way, it may be said that no entity exists but electricity. If so—and it certainly looks that way—then the human mind is made of electricity, and electricity is matter.

This brings us around to a point in Oriental speculation, four thousand years in the distant past, when the wisest men the world has ever contained said over and over again the "thoughts and things." This idea has never died out; for from that remote epoch some psychologists have kept the primeval belief alive. And the doctrine is at this moment spreading over the world again with remarkable rapidity. Mail received here from all parts of the world contains this phrase repeatedly: "Thought power; the force of thought"; "transmission of thought power," and similar sentences bristle in the books, papers and the multitudes of letters daily pouring into this observatory. Electricity assumes more forms than did Proteus of old.

These "bodies smaller than atoms," have the property inertia and other attributes of matter, yet none so far is able to tell as where they differ from electricity. It may be well to state that some scientists assert that they are not electric, but no proof has been coming.

Radium now in New York that was received from Paris in 1900 is still giving out heat and light. It therefore must receive matter which it transforms into heat; but if heat is electricity, and electricity matter, then there is a flow of matter throughout all space; for the spectroscope sees matter in the distant glowing suns in all directions in the same phases we are familiar with here on our speck of earth.

Chemists, physicists and electricians are working night and day to find what matter is and psychologists are working also day and night to find what mind is. At the present stage of investigation it looks as though both are one and the same, and that the most common form in which they appear is electricity.

The entire speculative portion of the scientific world is racking its brain striving to interpret the flood of mysteries that submerge the human mind with inscrutable problems. The intensity of gravity is well known, and it has been measured with accuracy. Thus: Two spheres, say of gold, lead or granite, whose weight is 463,915 tons each, and whose centers are one mile apart, would attract each other with a force of one pound.

The electrical potential of that vast mass of corpuscles saturating all space, for long called "ether," has been computed; and there is a remarkable relation between them. The deductions are intensely mathematical and were made by Bergen Davis of Columbia University, and here are his conclusions in his own language: "This rather remarkable relation between the gravitational constant and the constant of the ether is very suggestive. It appears to me that this coincidence can hardly be accidental. If mass is electromagnetic, the constant of mass attraction might be expected to be related to the constants of the ether. The above result not only suggests that matter is electrical in constitution, but that gravitational force is the same in kind if not in degree with electrical forces, and that they act in a common medium."

Scientists for years have now and then written that gravity is probably electrical, and now it appears that mathematical proof is on the way. But man's place in nature and his relation to matter or "electricity," is attracting attention all over the civilized world now. It is certain that "finer forces" exist in the universe of which man is at present ignorant. Thus: One of the most conservative scientific men of England, "Sigma," says: "The real question is just whether nature consists of matter and force—the known physical agencies—or whether it must not include another order of existence, the psychical, to which is due those phenomena called life, mind, etc.

The N-rays emanating from the human body that were discovered by M. Blonlot, have been reflected and refracted and are seen to be quite radioactive on a sensitive fluorescent screen; and radiographs have been taken by "human waves." It is thought that diseases can be diagnosed by examination of N-rays issuing from the patient's body. We will all be right when man finds his place in nature.—Prof. Edgar L. Larkin, in Chicago Examiner.

The true rule of business is to guard and do by the things of others as they do by their own.—Hindoo.

Is life so dear or peace so sweet as to be purchased at the price of chains and slavery? I know not what course others may take, but as for me, give me liberty or give me death.—Patrick Henry.

THE OLD AND NEW BIBLE.

As Analyzed by the Editor of the New York Sun.

A significant incident—it may be said to be a consequence—of the criticism to which the Bible has been subjected during recent years is the decision of the managers of the American Bible Society, to amend the constitution of that society so as to permit the printing of the revised version of the Scriptures completed in 1885 by British and American committees, in accordance with principles and rules laid down by the Convocation of the Province of Canterbury in 1870, and further revised and edited by the American committee in 1901.

The Canterbury plan was simply for a revision of the King James version, made in 1611, or of the standard and authorized English Bible of all Protestants, and not for a distinctively new version The resolutions of the Convocation, in view of the veneration in which this ancient and authorized version was regarded, took pains to announce that "we do not contemplate any new translation of the Bible or any alteration of the language except where in the judgment of the most competent scholars such change is necessary." Even where changes were made, the revisers were enjoined to follow closely "the style of the language employed in the existing version."

In 1885, when the revised version was completed and was published by the University Presses of Oxford and Cambridge, there was a great demand for the new Bible in both England and America. In the course of a single year as many as three million copies were sold in the two countries, and it was a leading subject of discussion in the religious world of that day. The general feeling in the two countries, however, was of disappointment. The changes made by the revisers, under the compulsion of fidelity to the originals, came as a shock to the sentiment of veneration which had grown up around the old version, so that its very language had become embalmed in English literature and had profoundly affected the whole thought and the doctrinal statement and conviction of English speaking Protestantism.

Accordingly, after the brief period in which the revised Bible awakened sensational interest, it ceased to attract any large degree of attention. During the twenty years since its first publication it has made no headway. The old version has continued to hold the affections of the people, to be the source from which Biblical quotations are made and from which lessons are read at church services. The revision is used in critical rather than pious study of the Scriptures. It is true that two years ago the British and Foreign Bible Society anticipated the decision of our own Bible Society, by amending its constitution so as to authorize the publication of the revised Bible among its issues, but the demand for the new has been trifling relatively to that for the old version.

Of all the books printed since the invention of printing, the Bible has been by far the most numerously sent out from the presses of both Europe and America. The total number of the issues of the English society since its organization in 1804 has been toward 200,000,000, and of the American Society about half as many. So far as concerns the English language, these have been of the old King James version. Meantime, the Bible has been translated in whole or in part into hundreds of languages and dialects, or practically into every speech of the earth. The amount of labor expended by Protestant missionaries in this direction has been prodigious. Giving the Bible to every people of the earth has been considered by them the first great religious obligation.

The American Bible Society, by its decision to add the revised version to its issues, now admits tacitly the imperfection of this King James version as measured by the standards of modern scholarship, but the new is not venerated and it never will be venerated like the old. The Bible as revised is a strange book. Changes made in passages hallowed by three centuries of devout use produce a painful impression of almost sacrilege in the religious mind. The Word of God, in the estimation of the great mass of the English-speaking Protestant public, is the very language of the Bible as it was translated in 1611 by a commission of forty-seven members under James I.

At this time, too, when the new revision is made authoritative, there is throughout Christendom a criticism of the Scriptures which goes far beyond the mere imperfections of any translation. It weighs in the balance and rejects even the authenticity and authority of the Biblical originals themselves. The Bible emerges from its testing furnace no longer the Word of God, but the words of men—fallible, legendary, contradictory, defaced by frauds and limited by an ignorance of the natural laws of the universe which betokens a human authorship at periods when superstitions swayed the minds and governed the religious conceptions of men.

The decision in 1902 by the British and Foreign Bible Society and by the American Bible Society in 1904 to put forth both the newly revised version and the old version of 1611 as authoritative translations of the Scriptures is therefore of grave importance at a time of religious revolution due to new conceptions of the Bible.

Better a thousand fold abuse of Free Speech than denial of Free Speech; the abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race.—Bradlaugh.

The truest self-respect is not to think of self.—Beecher.

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton.

SPIRITUAL GROWTH.

In the Present and in the Future Life

I have in mind this morning not only the growth of the spiritual form, but the growth of the spirit itself, both while living in the earthly body and when freed from it. We hunger and thirst after righteousness and by probing the hidden mysteries of the life to come, we are filled for the time being. I am minded of a small child that asks of its mother something, and receiving it, is for the moment completely satisfied.

We may live in our earthly forms ninety, aye, one hundred years, and be only as a new-born babe when we are born to the life to come, if we do nothing to develop our spirits. The growth of the spirit begins in earnest when we realize we have eternal life, and that there is no death, only a birth into eternity. Take for example a man that is born with infidelity firmly rooted in his spirit, transmitted to him from both father and mother; what will awaken his spirit to a consciousness of a life beyond the grave? Nothing human can do it, it takes the power of the Divine to bring him to an understanding of the spiritual inheritance awaiting him in the land beyond the reach of our mortal vision; and often some spirit of light will beat at his brain for years, trying to awaken in him the desire to live again, and also a desire to investigate these things and thereby grow in spirit.

One reason, I think, it is so hard for us to comprehend the fullness of the life immortal is, it is so plain, and sensible, we are looking for something that requires a great deal of study, when really the growth of the spirit is as the growth of the body, we—our earthly selves are not conscious of the growth of either for some time. But as the days go by, and our bodies grow in years, and we keep in our hearts and minds the desire to know and understand more of what seems to us so mysterious, our spirits are gradually unfolding, and expanding, as a flower does when the sunshine and warm rains fall upon it; and the same power that cares for the flower is caring for us, and slowly causing us to see how beautiful the plan of life is.

There is so much to be gained by beginning while yet in the earth form to unfold our spiritual natures. We have so much better chance for development along that line. To be ignorant as regards a life to come, and be born into the spiritual world without a moment of preparation (and you can make some preparation on a bed of transition) is to be, as far as a knowledge of spiritual laws are concerned, an infant. Then you are so much more liable to be enticed with wrong doing, or to be kept close to earth, by mischievous spirits who will tell you there is no place but where you are, and as you are ignorant of the laws of progression you are apt to believe them, and waste a good many days in idleness. By and by perchance some good missionary spirit comes along and in your heart is awakened the desire that should have been awakened years ago, while you were yet in your earthly body; you begin your spiritual growth, but how slowly! Not one thing do you know regarding the Power of Light, and little of the Power of Darkness, having had no direct dealings with either. As the desire grows within you to know more of the Power that gave you life, the power of the spirit of darkness will begin to manifest itself, and ofttimes you will question in your heart, was that missionary spirit right? Is there a place beyond this, where purified spirits may go? Thus the influence of darkness clings close to you, knowing if you begin to study, and learn of the beautiful life and land beyond, the beautiful cities prepared for those that come up through great trials and tribulations, they will have lost a good worker; for it is plain to be seen the more earnest one will work for things of darkness, the more earnest they will work for the Power of light when once they understand, and are assured there is work to be done.

Then take for example a man that begins in his earth life to hunt diligently for the truth; his spirit begins at once to grow, and when this man shall leave his earthly body, he is ready to take up his work in the spiritual world and no power of evil, or darkness can come near to mar his pleasure in ministering to others. He will not remain close to earth, he can go far away, and will, unless it is decreed by the Power of Light that his work is among the lost and ruined, if so he is fitted to begin at once and does not have to spend years of toil in striving after light on different subjects as he learned a great deal of that in his earthly education.

Spiritual things taught earth people must be presented to them in a material form, else they cannot grasp them.

Christ, our elder brother always used a parable of material things to make his spiritual meaning plain, and in a great many ways we are like the people of old, we are slow to understand, especially if the truth does not exactly accord with our own pet belief. We should not be so—a truth is a truth and nothing can change it. We should be glad to grow gray in the service of the power of light, as each good deed done to our fellow men will bear a double harvest in the new land beyond. And how little we know compared with what is yet for us to know, and how unwilling are our feet, at times, to run on errands for our king.

Let us try to do something for those in darkness, both here and in the land beyond and in so doing help our own spirits to grow in wisdom, grace and love. Peace be with you.

MADAME ROBERTS.

The Dalles, Oregon.

AN OPEN COURT

Court Adjourned After the Conclusion of To-day's Session.

An Impartial Hearing Is the Friend of Justice.

This week terminates the Open Court for the present. It has been a department of thrilling interest, in which Spiritualists of prominence have had an opportunity to air themselves as never before. In fact, it has created a decided sensation in our ranks, especially among those in remote places who have had no idea whatever of the exact status of our cause in the great centers of our land. It is, however, the candid opinion among the leading minds in our ranks that this discussion in the Open Court will be instrumental in doing great good. Did you ever stop and think, dearly beloved Spiritualists, that there is only ONE LINE along which any club, cult, sect or person can advance or rise to a higher plane, and that is along the line of absolute honesty. Any other course diverges from that line and is ruinous, leading to a hell of dark conditions.

SCUM ONLY ON THE SURFACE.

A Comprehensive Arraignment of Frauds by a Prominent Spiritualist of Grand Rapids, Mich.

It is highly amusing to watch the efforts of the frauds to check the tide of disagreeable criticism to which they have lately been subjected.

They are experts in the invention of excuses that are calculated to scare the opposition into silence. It is only to be regretted that so many well-meaning but unthinking and "easy" Spiritualists can be induced to further their designs by accepting and giving prominence to their senseless assertions.

One of the first objections to the free discussion of this question was that it would only attract more fakes to our ranks.

The fallacy of this assumption proven, it was next suggested that those who didn't know any better than to be fooled by these transparent fakes deserved to be humbugged.

But the latest attempt to silence the "fraud-hunters" deserve a medal for inconsistency. It is a fitting climax. Read it over carefully and then if you can observe any sense in it, kindly rise and explain for the benefit of those who are so weak-minded that they cannot appreciate its logic. Here it is:

"IF SPIRITUALISTS BEGIN TO DECRY FRAUD IN THEIR RANKS IT IS TANTAMOUNT TO ACKNOWLEDGING THE FRAUDULENT BASIS OF THEIR OWN SYSTEM OF PROOF OF ANOTHER LIFE."

Can anyone but a dunce be induced to accept such a transparent falsehood? It scarcely requires an answer, but, for the sake of presenting its conclusions more clearly and emphatically, we will examine it more closely and follow it to its logical conclusions.

If some mediums are frauds then all are frauds. If some phenomena is fraudulent then all is fraudulent.

Apply this logic to government. Some officials are dishonest. Therefore government is based upon dishonesty.

To business. Some merchants are dishonest. Therefore all are rogues. Some business enterprises are organized with intent to defraud. To admit this is equivalent to saying that all business enterprises are of the same class.

We might extend it further to the entire human race. Some people are knaves, robbers, criminals. But hold! To begin to decry the crime committed is tantamount to acknowledging that all are criminals.

It is just as reasonable to claim that all people are knaves and criminals merely because a few have been demonstrated to be such as it is to assume that because some mediums are frauds, therefore all must be classed as such.

Inconsistency, thou, too, art a jewel!

Upon a still body of water a repulsive looking scum will in time accumulate. It gathers only where the water is undisturbed. If conditions are right it spreads. In time it covers the entire tire surface. But the scum is only on the surface. Beneath, though obscured by the scum, the water may be clear and pure. If the water is in motion it will not form; or, if already there, you agitate the water and it will disappear.

The frauds of Spiritualism, like the scum, are only on the surface. They saw in Spiritualism an excellent field to ply their art. They came. Left undisturbed, they increased. They have forced themselves to the front, obscuring the hosts of true and honest mediums, who, rather than compete with them, remain in comparative obscurity, though laboring quietly, earnestly and effectively in their own communities, often unappreciated and in want, while skilled fakes revel in luxury, supported and applauded by the multitude, to the disgrace of true mediums and true Spiritualism. The frauds have not yet succeeded in forcing all the genuine mediums into the background. But the conclusion is inevitable that sometime in the future they will unless some decided effort is made to check their advance. Shall we blindly close our eyes to the true condition of things, allowing them to flourish, to increase and eventually to gain control of organized Spiritualism?

And the remedy?

Agitation! Ceaseless agitation! Give them no rest. They need stagnation and perfect quietude in order to flourish. They cannot endure if criticism is directed to their work. Keep incessantly agitating the matter and the frauds will eventually and inevitably disappear, and the true mediums, now held back by the more obtrusive fakes, will assume the place that is rightfully theirs. If every fraudulent medium now before the public was to be eradicated there would be no dearth of genuine mediums to fill their places. We have enough genuine mediums; remove the frauds and the true demonstrators of Spiritualism will come to the front.

Keep agitating.

A fraudulent medium is an ingenious person. He—or she—always has a simple, pellucid explanation for any suspicious circumstance in connection with the manifestations.

And, sad to say, some well-meaning Spiritualists will believe any excuse a humbug sees fit to make. They will smile to think how foolish the orthodox are to believe everything the minister or priest says—and then, with wide-open mouth and unreasoning credulity, proceed to believe everything a so-called medium tells them, no matter how little sense there may be to it.

Now I, together with a large number of thinking Spiritualists, have for a long time considered the mosquito-bar test a most excellent and satisfactory one, with the added advantage that it in no way interfered with the production of the phenomena.

Do you know that we were utterly mistaken?

If not, then let me show you the fallacy of our position. It has been admirably pointed out by the friend of a certain materializing medium to whom it was suggested that it would be an excellent idea to apply the mosquito-bar test. It is so unreasonable that I only wonder it has not been thought of before. Listen while I give it:

Of course it is well understood that the spirit who wishes to materialize must draw from the medium sufficient material to make his form visible. Well, the objection to the mosquito-bar test is simply that it prevents the spirit from drawing the necessary strength from the medium in as free and unobstructed a manner as is necessary for a good materialization.

How simple!

The clothing of the medium offers no obstacle to the production of the class of phenomena. The so-called spirit can even come out of the cabinet at times and close the curtains behind him without vitiating the conditions necessary for the production of the phenomena. Thus we see that the clothing of the medium and the dense curtains of the cabinet do not hinder the manifestations.

But you seek to place over the medium a gauzy, porous mosquito-bar, the mesh of which would apparently offer less obstruction to the free passage of whatever substance the spirit might draw from the medium than would the medium's clothes, and presto! like magic you have destroyed the "conditions" and made materialization impossible.

This is logic. Profound isn't it?

But in spite of these senseless objections, the mosquito-bar test stands today the simplest, the most perfect and effective test that has yet been devised. It is a test that no fraudulent medium will permit, and to which no genuine medium will object. And why will none of the so-called materializing mediums now before the public submit to it?

The reason is obvious.

GEORGE B. FERRIS.

Grand Rapids, Mich.

Lake Brady Camp, Ohio.

Dr. Sheppard of the New Thought Searchlight, Allegheny, returned home after two weeks' visit at the "Lake."

Mrs. Coffman, on Saturday, Aug 27, gave a very nice talk to a number who had assembled in the auditorium. Whilst she was talking, Mrs. Marian Carpenter, the speaker for the last lectures of this season's course of lectures, came. Mrs. Coffman requested her to complete the afternoon's talk. She gave us a very kind greeting by saying, "I am so happy to be with you at the camp where man's hand has not smoothed off the beauty of nature."

Sunday, August 28, Mrs. Coffman prefaced Mrs. Carpenter's two lectures with an invocation to the Over Thought for their assistance and guidance in the walk of life.

Mrs. Carpenter's inspirers gave much knowledge of the earth's inventions, giving the thought the people of earth complete the inventions worked out in the spirit side of life. The lecturer said: "Search for the right in the earth life." The beautiful thought and knowledge between the lines, given to the people, was given in a very pleasing manner, and the earnest thought of right was expressed in every idea presented.

Mrs. Carpenter closed the afternoon's lecture by giving messages from those gone to a higher form of life. The well-filled auditorium listened in rapt attention. The inspired poetry sung was beautiful in sentiment and sung in a beautiful way. The sweet songster's kind thought was an inspiration to all who heard her.

LYDIE L. CURTIS.

"Spiritual Songs for the Use of Circles, Campmeetings and Other Spiritualistic Gatherings." By Mattie E. Hull. Price 10 cents.

Only One Side to the Question.

A Comprehensive View as to Whether Spiritualists Should Take Up the Work of Exposing and Suppressing Fraudulent Mediumship, or Wait for the Outside Public to Do It for Them.

It is said that there are two sides to every question, but to the writer it seems that a question is now presented which has but one, namely, the question of whether Spiritualists themselves should take up the work of exposing and suppressing fraudulent mediumship, or wait for the outside public to do it for them.

IT IS INCREDIBLE THAT ANYONE WHO LOVES THE CAUSE OF SPIRITUALISM, SHOULD FOR A MOMENT OBJECT TO THE CLEANSING AND PURIFYING PROCESS, SHOULD RAISE HIS VOICE IN OPPOSITION TO THE INAUGURATION OF A CRUSADE AGAINST THE HORDE OF FAKES AND FRAUDS WHO INFEST OUR RANKS AND BRING DISCREDIT UPON THE WHOLE MOVEMENT.

For years this one foul blot has smirched the otherwise fair name of Spiritualism. Why it is allowed to remain there? Have we not strength enough, courage enough, pride and decency enough to marshal our forces and wipe it out? Oh! shame, that this condition should continue, year after year, and year after year.

A QUESTION ASKED AND ANSWERED.

Whose fault is it that all over the world frauds and fakes are masquerading in the name of Spiritualism? Who patronizes these frauds and fakes? Who supports them? Spiritualists. Who then is to blame for their existence? Spiritualists. Not the higher class of Spiritualists, but the less informed, the credulous, phenomena-hunting class who might better be denominated Spiritists, well-meaning people no doubt, but people who are sorely in need of enlightenment.

EDUCATION IN OUR RANKS.

And right here by way of parenthesis I wish to remark that we Spiritualists have a great work of education to do within our own ranks. How great we scarcely realize. It is not enough to convert a man to the truth of Spiritualism's most distinctive claim, to convince him of the fact of continued existence. THE KNOWLEDGE OF THIS FACT DOES NOT MAKE HIM A SPIRITUALIST BY ANY MEANS. THIS IS THE WORK OF YEARS. WIDE READING, DEEP STUDY, A LONG COURSE OF SELF-CULTURE AND SELF-DEVELOPMENT ARE NECESSARY BEFORE WE HAVE THAT GRAND PRODUCT OF THE PRESENT DAY, A GENUINE SPIRITUALIST.

THE FAKE EVIL ONE OF MANY.

The fake evil is but one of many ills which beset the Spiritualist movement to-day, evils which are directly traceable to the recently converted or the unenlightened class within our ranks. It is they who support the frauds and fakes. It is they who insist upon dragging into Spiritualism all the mummeries of the old religion, all the senseless rites and ceremonies of the church. The domain of Spiritualism is fast being settled by this class of immigrants. They are coming to us faster than we can assimilate them. And they are making mischief in more ways than one. But we must be patient. We must accept the situation as inevitable, and go on as rapidly as possible with the work of education. Spiritualism is not for the philosopher, the seer, the humanitarian alone, but for the whole world.

PURE AND UNADULTERATED SPIRITUALISM.

We must not expect, however, that the whole world is going to accept forthwith a pure and unadulterated Spiritualism. Not at all. The world as a whole is not ready for any such lofty and beautiful teaching. It was not ready for Christ in his day. How soon the pure stream of his teaching became polluted and corrupted! How soon the Christian religion as taught by its founder became mixed with and adulterated by paganism! Such a result was inevitable. Yet the truth once uttered could never be lost.

We must expect a similar result in the Spiritualist movement. The signs are not wanting. To those who have eyes to see, it is already here. Many of us have already resigned ourselves to the task of standing by and hearing a corrupted Spiritualism set forth by half-fledged speakers and mediums. We know that there is no help for this condition, that we may as well submit to the "powers that be," with faith that truth will ultimately triumph over error.

WE MUST EDUCATE, EDUCATE.

Meanwhile we must educate, educate! We must go on teaching the fundamental truths of our philosophy, go on weeding out falsehood and error wherever found. We must go on exposing the frauds and fakes, and teaching the uninitiated that all is not gold that glitters, that all is not genuine which comes in the name of Spiritualism.

If the undeveloped members of the great Spiritualist family are not able to protect themselves against the frauds and fakes, then the elder brothers and sisters should come as guardians to their assistance. No matter if these younger children do wail and cry at having their pet idols destroyed, let the work of demolition go on until not a fake medium is left to ply his nefarious trade, and feather his own nest at the expense of the credulous and unsuspecting.

MAKE IT UNPLEASANT FOR SWINDLERS.

Spiritualists, if they will, can make it so exceedingly unpleasant for these swindlers and humbugs that the last one will be glad to quit the business. No mercy should be shown them. A man or woman who is so lost to all sense of honor and decency as to trick and deceive the bereaved and broken-hearted searcher for tidings of his loved and lost, deserves no sympathy whatever. There is nothing in all the world so detestable as falsehood, nothing so despicable as deception, and when these are practised as a means of money getting, and the most sacred feelings of the heart are made their sport and prey, they become doubly heinous.

STRICT TEST CONDITIONS.

No seance should ever be held without strict test conditions, unless the persons who participate are well and intimately known to each other. In family circles and among intimate friends such conditions are of course unnecessary. But no public seance should ever be given without them. These test conditions, too, should be imposed by the sitters, never by the medium. "Tests" which the medium suggests or imposes upon himself are worthless.

If these rules were observed in every seance the fake evil would soon disappear. "Oh! but," it is said, "if you manifest a spirit of doubt and skepticism by insisting upon these tests, you utterly destroy the conditions for good manifestations."

It is true that a spirit of doubt and skepticism militates against a successful demonstration of spirit power. Every Spiritualist knows this. But for my part, if I were to attend a seance where no test conditions were imposed, I should be quite apt to feel doubtful and skeptical when some wonderful manifestation took place. I should have no means of knowing whether it were genuine or not, and suspicion would at once arise. On the other hand, if the test conditions were complete and satisfactory, I should feel assured that the manifestations were genuine. THE ONLY WAY TO ALLAY DOUBT, SUSPICION AND SKEPTICISM, IS NOT TO IMPOSE NO TEST CONDITIONS WHATEVER, BUT TO INSIST UPON THE MOST STRICT ONES THAT CAN BE DEVISED.

The conditions which destroy or prevent a genuine manifestation are in the minds of the sitters, not in the outward fact of tacking mosquito netting over the medium, placing his feet in a pan of flour, etc. If the minds of the sitters are satisfied and at ease, that is all that is necessary. But if a feeling of doubt and skepticism is present, failure to secure strict test conditions will not only not aid in the matter, but will aggravate the difficulty. So that this cry of "desroying manifestations," by insisting upon test conditions is the greatest nonsense.

I for one am glad The Progressive Thinker has turned the searchlight of investigation and publicity upon this subject, and I hope the good work will go on until the shame and disgrace from which Spiritualism is suffering will be a thing of the past. It is infinitely more creditable to "clean our own door-yard," than to wait for the health officer to call.

NORA BATCHELOR.

Ashland, Ore.

Views of a Canada Medium.

To the Editor:—In regard to the Open Court in The Progressive Thinker, for public working mediums to say what little they know—it is a trying task for them, but now it is started I hope honest and true mediums will come to the front and tell the truth boldly. Not only do away with fraud in the spiritual ranks, but also open the eyes of many so-called Spiritualists, that Spiritualism must be built up on these lines, truth, honesty and love; and for them to give just dues to true, honest workers, because you cannot build up Spiritualism without mediums.

In regard to the blue book, I have proof of it, and know it is used. Two years or over ago in Chicago, a party called on me in regard to the same. In Chicago there are manufactured every scheme for dishonest workers to tempt honest mediums; but you can not stop it. I am a platform worker and a life reader. As a medium, my motto is, to all, "Speak of me as you find me."

In regard to materializing, what little I have seen has been too much material to suit me. If my eyes were deceived, my guide would tell me otherwise, but I say it can be done by the proper medium under right conditions.

But who keeps the frauds?

Spiritualists.

Why?

Because they are not contented with what they hear from the friends in spirit life through a true medium; but no, not contented they must see. My advice to them is, to wait till they can go themselves, and not want too much. I have seen my own in spirit, from the departed body and also the living body, in my own places, and I shall not content till I can leave my old body for good, to see my own in spirit life. That is my experience.

Spiritualists must not be too selfish, and wish for medium gifts. The great trouble is, all want to be mediums if it is possible for them to be; but my advice is, become spiritual first, and don't look for fraud from every medium you see, till you are sure they do so, and then do your duty in regard to themselves and Spiritualism. But remember, true gifted mediums are not tied or bound to Spiritualism. I have been thanked by Jews and Gentiles and all kinds, and made them my true friends, everywhere.

Spiritualists must not be too selfish, and to-day there is too much selfishness among workers, but in a true spiritual medium I fail to find it, is my experience. To all honest, true workers, my best wishes go with them. I have not said all I wish, but must close this, and hope that all who read these lines will think well of my advice, and do not disgust the honest true platform workers, so as to leave your platform. Without them you fail for all coming time.

Toronto, Can. PROF. RANSBY.

A New Way to Kill Crime.

To the Editor:—I have been a Spiritualist and observer of the various workings of mediums for more than fifty years, and can testify that there are frauds in the ranks of the grandest philosophy that was ever given to mortals, and some are such palpable fakes that it would seem that the most gullible could see. I cannot agree with Dr. M. E. Conger that "If the fraud agitation should cease, and the word be blotted out from our vocabulary, at the end of ten years there would be less fraud than at this date." It is only of late that there has been much agitation on the subject. Neither do I believe that this agitation is going to make more fraud; on the contrary all counterfeits will "watch out," knowing that there is a vigilance committee on their track, and at any moment may overtake them. I cannot accept Brother C.'s view, for if it be a correct basis, we had better wipe from our vocabulary, murder, theft and all other crimes, that are being forcibly brought to our notice. Would crime cease then? Spiritualist lecturers are more sought after and are more popular if they give messages in connection with their lectures. I can name some who have to resort to knowledge gained otherwise than from the invisible. One of these would seldom be called to lecture if she didn't pretend to give tests after her lecture. One is a fine trance speaker, but the people want their appetizing dessert, and she made most bungling work of trying to give messages. I fear her good trance control may weaken and foil her altogether sometime, if she continues the practice of trying to please the people on that line. Who is at fault, people or medium. MRS. C. C. BACON.

Ravenna, Ohio.

"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 statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

"Spirit Echoes." My Mattie E. Hull. This pretty volume contains fifty-seven of the author's latest and choicest poems. Neatly bound in cloth, and with portrait of the author. Price 75 cents.

The Way of the Fake.

It is vividly portrayed by G. H. Reynolds, of Los Angeles, Cal., at one time the hot-bed of fake materializing mediums. The exposure there of methods of Mr. Crindle—son of Elsie Reynolds—and his wife, as well as many others, has had a tendency to purify the atmosphere there, and give Spiritualism a solid basis on which to stand. The Open Court has illuminated the Truth with a brighter glow, and Spiritualism will now advance as never before.

He Shows the Methods of Fake Mediums.

Since Mrs. Hyland withheld some information regarding the methods practiced by fakirs, I wish, as a Spiritualist, to reply to Mr. McFarland, by telling how some of the tricks are performed, which I learned from mediums.

I have found that fake mediums not only know the address of a Chicago firm where paraphernalia and methods for Spiritualistic tricks are sold, but of other houses which make this their business. Hence, those who would do these things can obtain a few methods, and then exchange with other mediums. But when the tricks are well known, then the business of the fakir becomes non-interesting to spectators. All those to whom I have shown how the tricks were done, could easily discern the fraud when witnessing. Hence, "knowledge is power."

What appear to be physical manifestations from the spirit world has been very generally witnessed by Spiritualists and occasionally by many others during the history of the race. These phenomena seem to consist of two classes; those that appeal to the physical senses and come at will when the conditions are suitable, and those that come only spasmodically and appear to be physical, but are in fact, discerned only by the psychic sense.

The spirit rap, table-tipping, and table-moving, which can be produced at will, may be classed as physical phenomena, because recognized by the physical senses. Clairvoyance, clairaudience and clairsentience belong to the mental phenomena and may be produced at will. These last named have often been so vivid that it has seemed to the sensitive as physical demonstration in comparison to the similar dimmer manifestations coming at will. That it is purely psychic is established by the fact that only those present endowed as mediums, were cognizant of the manifestations.

It is a noticeable fact that those generally converted to Spiritualism through fakism from the material and mortal standpoint know but little, if any, of the grandeur and power of the truth in reforming humanity by lifting it to a high moral and spiritual standpoint. This class does not patronize the public meetings, lectures, or Spiritualist press, for they seek simply their own gratification for the passing moment.

In materialization, the professed mediums generally carry their paraphernalia about their persons except when under test conditions. Then a confederate, whom you would least suspect, for the paltry sum of a dollar, places it, enclosed in a black bag, in the hands of the fakir, or within the cabinet. In every case where an exposure has been made, and the fakir with his confederates examined, the paraphernalia has been found on their persons. Hence, every pretext possible has been given for keeping people from grabbing, so as to be able to continue the deception.

The credulity of the gullibles is something wonderfully strange, and can be accounted for by the fact that through attending such places, they are held under the control of dark earth-bound spirits who surround the medium.

Whatever one's occupation, he will be surrounded by spirits who will assist him in his work, though unconscious of unseen help. As a teacher, blacksmith or thief are aided by the spirit world in harmony with their several vocations, so is a fakir helped. Many of these false mediums not only give the blue book tests, but as they, themselves, declare, whatever else comes into their heads, and which generally proves appropriate. This shows spirit intelligence, but who wants communication from dark spirits such as must necessarily be around a deceiver? It follows that when a medium is once caught practicing legerdemain, he should be frowned upon, that faking may be discouraged and honest mediumship not belittled by the comparison if the impossible to be obtained from true psychics.

A well known professed medium on the Pacific coast receives his paraphernalia from his manager, who stands in front of the curtains where they part, and makes a nice little speech while the fakir within the cabinet slips his hands to the waist of the manager, under the coat and extracts the paraphernalia. After the seance, while the manager is again standing with his back to the curtain, explaining what has occurred, the fakir returns the paraphernalia to the waist of the manager.

It is an old story that ten yards of fine silk has been hidden in a watch case, a hollow heel, and the hem of a garment, as well as on the person; so that a committee for investigation not knowing the little points may be easily deceived. But when the people are made aware of some of these little tricks, they will not prove such easy marks.

There is a clever trick practiced, by which spirits seem to float down into the seance room. This is accomplished in a dark seance by a center piece being cut around, from which a chandelier is suspended, so the whole may be moved downward from the room above, so as to suspend a black ladder, down which may glide the forms robed in whiteness, glittering with phosphorescence.

Remember that black is not visible in darkness, so in a dark seance the medium comes forth, clothed in black and holding aloft a robe nicely wrapped in a black cloth, which is adroitly withdrawn and the robe allowed to fall over the form as the black cloth is being tucked out of sight. Thus a spirit seems to materialize from the air. Reverse the process, by slipping the robe upward and pulling the black cloth in place so the white robe is out of sight and a spirit has seemed to dematerialize.

How wonderful it is to see what appears to be a child or matured person rise up out of the floor. This is also done in the dark seance. The fakir with the robe hidden in a bunch comes out in black unseen, and lies prostrate. As the robe is unfolded and thrown over the head, the black cowl, having eye holes, is removed and the head lifted up, thus giving the appearance of a head protruding from the floor. The fakir arises, and lets the robe fall over his form, and a beautiful guide (?) appears.

Reverse the process, by the fakir pulling the white up around the head as he again lies prostrate, so the erect head is the last to be seen when the black is again thrown over head, and all whiteness being hidden, the spirit has seemed to disappear through the floor. The materialized child is generally a dummy manipulated by the fakir, or his confederates. It will materialize at your knee and slip away—so wonderful! Wonderful fools and slow of heart are we! Just turn on the lights at such a time and the truth of this statement will be seen.

Again the fakir from within the cabinet, may place a white robe in a wad on floor close to cabinet and pull it up while she slips quickly within its folds, and so a form may appear in a "fair light" at the portals "of the cabinet."

The fakir after representing a form may drop a "spirit capsule" on the carpet as he returns to the cabinet from whence he calls out: "Friends, watch for a form to appear within the circle." This capsule slowly opens into a vapor, enveloping a tiny form, which enlarges into full stature and seems to talk when the medium is a good ventriloquist. As all fireworks vanish in a short time, so does this wonderful form.

Before entering the cabinet, the medium often sits near the aperture, with a shoulder at a slit of the curtain, through which she can extend her arm with a white robe, hanging over her hand, shown at opening of the cabinet. A telescopic rod can be extended six feet, so as to show this drapery above or below as desired; while two rods draped will show two spirit forms.

A medium (?) dressed in luminous robe may hold a robe suspended from each hand, so as to represent three spirits at once, and of different heights. A confederate may be called to the cabinet to hold one or two of these dummies by simply slipping his hand under the drapery, where the medium's hand is, when the medium may sally forth to greet some one in the circle, while the supposed spirit or spirits are left at the entrance to talk with the confederate. When many are materialized (?) outside, help is necessary from confederates, who may enter the room through sliding panels, mop boards, etc., all fixed so as to escape detection in the seance room. Trap door contrivances have always been discovered, from other apartments in the house.

Small rubber balloons, illuminated with phosphorescence, can be blown up under a black cloth, and floated in the air, when the black cloth is removed by a black telescopic rod, and balls of light appear, to be moved about by the rod.

A confederate can carry in a small bottle, a liquid, which can be blown into the air, causing a slight commotion, which produces lights.

Stuffed rubber gloves fastened to a telescopic rod can touch the members of a circle. If three confederates sit together, the center one can do what he pleases, unobserved in the darkness.

To avoid being caught, the medium sets up false claims against the breaking of conditions in grabbing or turning on the lights.

But, my dear friends, this is a sure way to try the spirits to see of what it consists. G. H. REYNOLDS.

Los Angeles, Cal.

Detected With the Trumpet In Her Hands, Making Spirit Manifestations.

To the Editor:—The following from the Milwaukee (Wis.) Sentinel, of August 12, speaks for itself:

"You have killed him! You have killed him!" hysterically exclaimed Mrs. Otto J. Eckhardt, 1223 Twelfth street, to Detective H. Fred Peck, last night.

Peck had flashed an electric light on the woman, who was acting as a medium at a trumpet seance. He had paid 50 cents admission to the seance, but the doorkeeper had not noticed that the officer had secreted a lantern under his coat when he entered. According to the woman, the victim of the tragedy was the "spirit," whose high jinks the officer had stopped by flashing the light in the dark room.

This marks the opening of a crusade which the police have begun against Spiritualist seances and trance mediums in various parts of the city. The officer had three witnesses with him and this morning the facts will be laid before the authorities at the city hall and if the law has been violated, warrants will be asked for.

Detective Makes Careful Plans.

The visit to the Eckhardt seance had been carefully planned by Detective Peck. Tuesday evening, accompanied by Oscar Baerecke, janitor of central station, he had gone to the house to attend a seance to get an idea as to how to proceed in the matter. The seance was not a success, the "Indian chieftain," under whose influence Mrs. Eckhardt was said to give forth manifestations, not being in a congenial mood. When Peck returned to the station, he made requisition for a large sized electric flashlight, which he procured yesterday. Accompanied by Baerecke and the matron of the station, he returned to the "spirit rendezvous" last night. What happened there can best be told in Detective Peck's own words. He said last night:

"Medium" Behind Flower Pots.

"When we asked for admittance we were received with a great deal of cordiality and ushered into a handsomely furnished front parlor. Chairs were placed in a circle, and the "medium" took her station before several pots of Chinese asters. To one side of her, on the floor, I noticed a large pan of water and a paper made trumpet. Another trumpet, made of tin, was on the other side. They must have been about four feet in length. When we had all been seated—there were nine of us in the circle—Mrs. Eckhardt ordered her husband to put out the lights, after the shades had been fastened down. When all was in darkness, she asked us to join hands and sing 'Nearer, My God, to Thee'—but not too loud, for fear of awakening other spirits in the neighborhood who were not desired in our company, I presume.

"Chief's" Voice Suspicious.

"'Chief Nasco is here,' I heard a voice say, which sounded suspiciously like the voice of the woman, but it came from another direction than that where she was seated. The 'chief's' voice seemed to be traveling in all directions. Now we heard it above us; then as if coming from the nether world; next it was close to my ears; now I thought its breath was mingling with my own. I then began to hear light taps, as of some one hitting another lightly upon the head. Once something grazed my nose, it seemed the proper range had not been found. While I was cogitating over what was happening all around me, and while the cold sweat was running down my spinal column, I was startled to hear a voice call to me:

"'Henry, I am Chief Weidner.'

"I was wondering what I had done to the fellow that he was seeking me, when something struck me on the head. I had worked my lantern out of my pocket by this time, and suddenly flashed it in the direction from which I had received the stroke, presumably from 'Chief Weidner.' I could not believe my eyes for a moment.

Uses Trumpet for Weapon."

"There was Mrs. Eckhardt, stretching forth her arms over me, in each hand a trumpet, frantically trying to hit me on the head. Consternation reigned supreme. The trumpets began to rain down on me with fury, in an endeavor to put out the light. Not succeeding, the 'medium' fell upon the floor and called out to me:

"'You have killed him! You have killed him!'

"I was indeed sorry for 'him,' and should really not have flashed the light. For, did the medium not tell us most emphatically Tuesday evening that under no conditions were we to strike a light in the room during a manifestation, for fear of killing the 'spirit,' who so kindly had volunteered to come over the Styx for the benefit of us poor mortals? Before I could express my repentance, the 'medium's husband had me by the throat in an effort to get the better of me. I thought it about time to sound the retreat. It was too much for me, and my pent up feelings had need to be aired. When we arrived outside I took with me as a prize souvenir, her business sign, done most artistically in red and black, which read:

"'Take Notice! We charge only for our time. Trumpet seance, 50 cents.'

"The little group of 'spirit' communers left the place in a different frame of mind from that in which they had come."

The above gives a sad picture of what is going on in Milwaukee. What is the remedy? Can the state association tell? Can the N. S. A. point out a course to pursue that will bring conspicuously to the front the genuine phenomena and leave trickery in the rear?

There are two parties in the field—one party would cover up fraud, carefully conceal it from the "innocents," and let the bad work go on. Whew! Those who have been swindled, and badly fooled, "cry fraud," in stentorian tones! Where are we at? is an important question. Can you tell? Can anybody tell? Should fraud be suppressed in business, and not in Spiritualism? Should you cry fraud when you find sand in your sugar, poison in your vinegar, and lard in your butter? and not do the same thing when you find fraud in Spiritualism? MILWAUKEE.

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The extraordinary merits of "The Wisdom of Passion" are the copiousness of human insight and content in the way of fact and reference with which the book is crammed. Its main thesis I agree with.—Prof. William James, Harvard University.

I have found "The Wisdom of Passion" to be a book of powerful erudition and fine intuition. I would be happy if in a certain sense I had inspired it.—Prof. Ceasare Lombroso.

Here is a man who sees and says things for himself. He is not retailing conventionalities. The book fairly bristles with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Affiliated Work for the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James' "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the soul forms its own forms by its choice—I can ascribe to—Prof. Oscar Lovell Triggs, University of Chicago.

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From Two Leading Minds.

Will C. Hodge, now in California, is a well known lecturer in the ranks of Spiritualism. He has a host of admiring friends in Chicago and elsewhere who are always glad to hear from him. He is followed by Dr. G. E. Chesbro, a prominent Spiritualist of Los Angeles, who has occupied the rostrum there and created great interest by his lectures. The articles by both will be read with interest.

Wants the Whole Truth.

• • • Certainly it is to our disgrace that as a people we have so long allowed these conditions to continue and that for fear of injury to the cause we have kept these nefarious practices in the back ground instead of exposing them to the full light of day. There is not such a dearth of mediums possessing honesty of purpose and integrity of character and many would have us believe, and it is due to such as well as the cause they represent that the dishonest be unhesitatingly exposed whenever and wherever they may be found. We are, however, confronted with difficulties in dealing with the problem of what is known as fake mediumship. The fakir, pure and simple, can easily be disposed of but it is not such an easy matter to dispose of persons who at times present unmistakably genuine manifestations and at other times are grossly fraudulent and deceptive. It is this class of mediums who have done more to bring Spiritualism into disrepute than the whole horde of mountebanks who possess no psychic power whatever. I HAVE STOOD BEHIND THE CURTAIN OF A MATERIALIZING MEDIUM, TALKING WITH MY WIFE AS READILY AND AS NATURALLY AS WHEN SHE WAS IN THE PHYSICAL FORM, AND WHILE SO CONVERSING, FROM OUT THE VIEWLESS AIR CAME THE FORM OF HER FATHER, BOTH TALKING TO ME AT THE SAME TIME, AND WITH THE MEDIUM IN FULL VIEW AND SITTING IN HER CHAIR. AT OTHER TIMES I HAVE SEEN THE SAME MEDIUM PUT UP JOBS ON THE CIRCLE OF INVESTIGATORS THAT OUGHT TO CAUSE THE FACE OF THE ORTHODOX DEVIL TO BLUSH FOR VERY SHAME. But the question is, What are we going to do about it and how are we to deal with this problem?

Brother Loveland's proposition that we entirely discard commercial mediumship may be a good one, but the trouble is it won't work. There is no law against it and no person can prevent a medium from exercising their mediumship and receiving compensation for their time and services, and it is only just that they do this, as much so as for a speaker to receive compensation for a lecture, or a preacher for preaching.

Any medium who is honest in his purpose and conscientious in his work is by every principle in equity and justice entitled to compensation for his work.

Between Brother Loveland's proposition and that of the honorable treasurer of the N. S. A., T. J. Mayer, of Washington, D. C., who would let the investigator take his medicine until he found out what was good for him, and until his wisdom teeth are cut, I would much prefer to abide by the Mayer proposition. Should we entertain for one moment the proposition that the law be invoked to suppress commercial mediumship, it would be only an entering wedge for the suppressing of mediumship altogether.

Personally I hold to the position stated on former occasions, viz.: WHENEVER AND WHEREVER MEDIUMS ARE FOUND WHO ARE DELIBERATELY DEFRAUDING THE PUBLIC IN ANY WAY WHATSOEVER, LET THEM BE "ANATHEMA MARANTHA" SO FAR AS SPIRITUALISTS ARE CONCERNED, AND LET ALL LOCAL SOCIETIES AS WELL AS ALL CAMP ASSOCIATIONS FOREVER DEBAR THEM FROM OCCUPYING OUR PLATFORMS OR FROM HOLDING SEANCES ON OUR CAMP GROUNDS. Let this rule be rigidly adhered to for a period of five years and most of our trouble in this direction would disappear, while a few convictions with a term in the penitentiary as a penalty would dispose of the traveling scoundrels who are fattening their pocket books at the expense of the public.

Drastic? Yes, but none too much so. It is a maxim that the receiver of stolen goods is as bad as the thief, and any local society or camp association that will in any way countenance any persons as mediums when they have been convicted of deliberately defrauding the public are "particeps criminis" in the transaction.

It seems to me that our speakers and teachers have been remiss in their duties in not specifically informing the general public, and especially investigators, that "all is not gold that glitters," that all spirits are by no means saints nor are all mediums honest, and that the spiritual mariner who starts out upon the sea of commercial Spiritualism in pursuit of truth must keep his weather eye open and look out for squalls. We have little or no trouble in San Diego in keeping the good ship Spiritualism fairly righted, having plenty of good local talent for the rostrum as well as mediums of undoubted integrity for the presentation of phenomena, and when one of the traveling fraternity who professes to do everything except to raise the dead happens to come our way, we read his glowing announcement from the rostrum and give him plenty of free advertising by giving his true status and drawing the line of demarkation between his pretentions and true mediumship, with the result that he soon discovers that he has imperative business in another locality. I was much pleased with the article of J. Young McFarland, and with himself am very anxious to know just how Mrs. Hyland successfully personated all three of those babies at once. The plea that it is not advisable to make this disclosure on the ground that it would give the snap away to other mediums, and thus augment the amount of fraud, is altogether too thin, and leaves her, to say the least, in a very interesting position. If her statement is true and she really has in view the exposure of the tricks of cabinet mediums, it seems to be in order that she tell the whole story for the further protection of investigators and the general public. Justice and fair play demands this of her, and the question will not down until fairly answered, and Mr. McFarland is not the only one who will continue to demand an explanation. Let us have the truth, the whole truth and nothing but the truth, and with this we will be content.

WILL C. HODGE.

San Diego, Cal.

A Pestilential Disease.

The present fermentation, consisting of a confusion of ideas within the ranks of the great body of Spiritualists concerning certain doubtful phenomena, has existed in latency for a long time where it has been accumulating like a pestilential disease in the darkness, only abiding its time for development, which must always surely come in all cases of the kind when exposed to the healing power of truth that always brings to light the hidden things of darkness—corruption—in all their heinous forms and reveals the hydra-head which threatens destruction in death. This is just exactly the case with Spiritualism as it presents itself to the world to-day.

Modern Spiritualism was born a healthy, vigorous, and promising child.

It was welcomed at first by many of the religiously inclined, to whom it had come to teach the ways of life, and a knowledge of its mysteries, more perfectly. While yet a child it confounded the doctors of the doctrines and dogmas of the existing popular religious regime by presenting a teaching embracing an all comprehending principle of truth which proclaimed universal freedom to human thought, making every one personally accountable for his own words and acts, with no subterfuge for the hypocrite, promising peace, good will and eternal life to all.

This was too far in advance for the doctors of divinity who had learned and taught how to shift all responsibility upon another, by which only the favored few would be saved. These, therefore, joined in one voice and sent forth to the world the proclamation that Spiritualism was the works of Beelzebub, and so turned it over to the devil—and to the devil it went.

When that large, strongly organized, educated and disciplined body—the professed Christian church—holding the balance of power in wealth; holding the key to education by giving tone to the text books, and assuming the controlling power in our social system through popular literature, turned against Spiritualism, it proved to be a tremendous blow. This was accomplished first, by making Spiritualism unpopular and secondly, by leaving it in the hands of those who as a class were materially-minded, and being undeveloped and undisciplined in things spiritual, could be appealed to only on the plane of material thought, thus offering a most excellent opportunity for the charlatan to duplicate the phenomena of Spiritualism and assume the role of mediums.

It is certainly amusing to hear and read the statements of these very credulous people who believe wholly or in part that the tricks performed, and the stock tests given by the fakir, are from the "dear spirits," simply because they cannot see how these things could be done in any other way. It requires a clear, bright mind, honestly seeking to know the truth, to be sharp enough to detect the tricks of the fraud medium, just as in any other legerdemain. There is deception in our whole business system, and the fake medium who seeks for glory, honor, and money, does not scruple to adopt any conceivable method for securing the same. But really he is not so much to be blamed as the people who, through their own ignorance by refusing to learn concerning true mediumship, demand more than an honest medium can do. Hence, many genuine mediums, having no comparative prestige or means of support, are induced by the fakirs to engage in fraud, by which in giving things "definite" they may be encouraged and sustained by the main body of professed Spiritualists, many of whom are acquainted with the fake methods. There are no words in any language adequate for the just condemnation of these last mentioned.

This apostasy of Spiritualism has driven able speakers from our rostrum, and kept others away; it has largely driven sensible people from our public meetings; it has degraded our moral status, and sent the beautiful philosophy and science of our religion trailing in the dust until the cup of a righteous indignation is full which will be poured out upon this demon of destruction, for we can see it written in the very air that the day of his judgment has dawned. It is clearly evident that the angel world has sent to the four corners of the earth to gather chosen instruments to expose—yes, expose. You can never see an error until it is exposed, and error can be exposed only by knowing the truth.

It would be beyond the power of speech to express the great gratitude of all Spiritualists to Brother Francis for opening the columns of the largest and most widely circulated Spiritualist paper in the world for the ventilation of this question, which serves as a safety valve for all this corruption, that there may be no great convulsion to wreck our cause. When Spiritualism is healed of this rotten disease of fraud, it will be free to arise and enter upon its great mission in breaking the shackles that bind the minds and souls of men in slavery to superstition which has ever clogged the wheels of human progress and held the world in darkness, misery and death.

G. E. CHESBRO.

Los Angeles, Cal.

THE MOSQUITO BAR TEST.

To the Editor:—I am glad that some of your contributors have suggested the mosquito-bar test. It is splendid. It answers the purpose perfectly. The fraud can not get out of it, and the genuine medium can, only escape therefrom by being dematerialized, in which event spirit power is demonstrated in a manner that none can doubt. No fraud will submit to this test—mark my word—no fraud will submit to it unless he has a confederate who can successfully play "spirit." I would like to see Mr. Aber, Mr. Riley and the various other materializing mediums who are considered genuine, tested in this manner for the benefit of science and Spiritualists at large.

IBEN STONE.

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FRAUDS IN SPIRITUALISM.

The Views of a Prominent Journalis and Spiritualist.

In a former article I indicated the view that on a priori grounds, from belief in the existence of spirits and in the possibility of communicating with them through mediums, more or less fraud is inevitable, for dishonest persons are sure to take advantage of the credulity of those who are ready to pay money for what they are easily made to believe are messages from their departed friends. The only cure for deception and imposition in this line is that habit of mind, which results from reasonable skepticism, discrimination and the scientific spirit in examining all claims made and all phenomena exhibited in the name of Spiritualism.

THE NOTION THAT THERE IS ANYTHING NECESSARILY AND EXCEPTIONALLY SACRED IN COMMUNICATING WITH SPIRITS SHOULD GIVE WAY TO THE CONVICTION THAT ALL TRUTH IS SACRED. THERE IS NO MORE SACREDNESS IN COMMUNICATING WITH A SPIRIT OUT OF THE FLESH THAN THERE IS IN COMMUNCATING WITH A SPIRIT IN THE FLESH. THE SACREDNESS OF A MESSAGE IS IN ITS CHARACTER, NOT IN THE FACT THAT IT COMES FROM SOMEBODY WHO IS "ON THE OTHER SIDE."

If it is believed to be from one of precious memory, the message will be of unusual and of tender interest to the receiver, but no assumption of sacredness should prevent the use of all reasonable safeguards and precautions to guard against self-delusion or imposition by others. Why should a sane person be awe-stricken by seeing a figure in a darkened room, hearing a voice through a trumpet or by any other appearance or sound, genuine or fraudulent, in a circle?

Nothing but intelligence, accurate observation, the spirit and method of the scientific investigator, which make every preconception and sentiment subordinate to arriving at the truth, will eliminate fraud from the Spiritualist movement. It will be a long time before these qualities will be so general as to render it impossible for charlatans to profit by the credulity of men and women who are anxious to hear from relatives and friends who have passed away, and it will be a long time before the general moral plane will be so high as to make charlatans and charlatanry impossible.

All that self-respecting men and women, Spiritualists and others, can hope to do in this world to lessen fraud, is to expose it whenever practicable; to have nothing to do approvingly with any movement, society or person known to be conducted by, or encouraging the authors of fraud, and meanwhile to urge persistently the importance of the critical, investigating spirit and of making all examinations of public so-called spirit performances, under conditions precluding the possibility of collusion or deception.

Those who take this attitude will encounter opposition from two classes—persons directly or indirectly interested pecuniarily in the perpetration of fraud in connection with Spiritualism, and the much larger number who believe that many of the really fraudulent performances are genuine spirit phenomena, and are ready to sympathize with and defend the clever tricksters and charlatans whenever they are exposed. This makes the work of the unmasker of fraud one of antagonism in which he is assailed not only by practicers of fraud but by many honest people he is trying to undeceive and to benefit.

There are persons also with rather obtuse moral sensibilities who perceive the fraud, but in their zeal for the cause, believe they are warranted in using their influence in hiding it or minimizing the need of exposing it.

It is evident that in these circumstances the most effective way of opposing the evil is to accompany the work of exposure with the more general educative work of emphasizing the importance of scrutiny, discrimination and verification in the investigation of all public or semi-public exhibitions of the alleged doings of spirits.

If it is said that by exposures of fraudulent pretended mediums, many will lose faith in Spiritualism, the answer is, first, that this, if true, shows that fraud is a considerable factor in producing converts to the system.

SECOND, THAT A BELIEF PRODUCED BY FRAUD IS A BELIEF, WHICH, HOWEVER HONEST, IS WITHOUT MORAL OR SPIRITUAL BASIS, AND OUGHT TO BE DIVESTED OF THE SPURIOUS ELEMENT WHICH ENTERED INTO ITS FORMATION.

Mere belief in spirits and their agency in human life, is not in itself a guarantee of high character or elevated thought. It exists among savages and semi-civilized peoples in all degress of ignorance and animalism. If with the conception of continued life and belief in communion with invisible intelligences, there is not mental and moral development, love of truth, aspirations for better and higher conditions with the awakening and growth of the spiritual faculties, there is little in mere spiritism upon which to base hope of "the good time coming."

In these times most efforts to enlighten or help mankind, whether it be the work of evolutionists or that of men and women who represent the opposite extreme of thought, the Salvation lads and lassies, command respectful consideration.

BUT NO ORGANIZATION OR CULT, OR CLASS OF BELIEVERS THAT ALLOWS TRICKERY TO BE PERPETRATED UNDER ITS AUSPICES, AND RESERVES ITS DENUNCIATION FOR THOSE WHO TRY TO KEEP IT DECENT AND CLEAN, CAN HAVE ANY SUCH RECOGNITION FROM DISCRIMINATING MINDS THAT LOVE TRUTH AND HATE FALSEHOOD AND FRAUD.

Spiritualists, therefore, with their high professions, should avoid shielding or defending any "materializing," trumpet" or other pretended mediumistic performances which are fairly open to condemnation or suspicion from their antecedent improbability, or from the absence of precautions to exclude deception and the presence of motives or reasons for its perpetration.

EXPOSURES OF FRAUD SHOULD BE UNSPARING, BUT WITHOUT REVENGE OR RESENTMENT. Many of those who are in the disreputable business are, judging from a number I have seen, neurotics, perverts and degenerates, who are almost morally irresponsible for what they do, and they all must be deficient in moral sense.

B. F. UNDERWOOD.

Quincy, Ill.

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HOW TO PREVENT FRAUD.

Well Known Californian Expresses His Opinion.

This question of how to prevent fraud in the ranks of Spiritualism is a problem which should be solved, and I think it not impossible of solution. If the same methods adopted in our public institutions in preparing men and women for a profession were adopted towards mediums who go before the public, there would be less liability of fraud being practiced. When applicants enter college and obtain the degree they seek, they are furnished with a proper certificate, and if such a course was adopted with all test mediums, and none were countenanced but those who had passed a successful examination by a committee appointed by the N. S. A., there would be but little show for fakes or fakers who curse the cause and are a detriment to the success of genuine mediumship.

Such a committee could be appointed in every State; no one of such committee being qualified, but those who were honest and above reproach, to act as judges. I am aware that there are as many phases of mediumship almost as there are mediums, but a certificate could be given each applicant to correspond to the phase of mediumship.

Every careful observer must be aware that dishonesty pervades almost every profession, and fraud and hypocrisy runs rampant from church to State, and those who are searching after truth should TAKE NOTHING FOR GRANTED, BUT PROVE ALL THINGS BEFORE THEY ACCEPT THEM. The old adage is applicable to us all, that "Not all is gold that glitters," and I am afraid that too many who accept the spiritualistic theory are not careful enough to discriminate between an honest medium and a faker.

MR. CRINDLE IS THE SON OF ELSIE REYNOLDS.

TAKE THE CASE OF THE CRINDLES, WHO WERE CAUGHT HERE IN THE ACT OF PASSING OFF THEIR PHYSICAL BODIES FOR THOSE WHO HAD TAKEN ON THE ROBES OF IMMORTALITY. I ATTENDED ONE OF THEIR SEANCES, AND ONE WAS ENOUGH TO CONVINCE ME THAT THER WAS "SOMETHING ROTTEN IN DENMARK."

When they were arrested here and placed behind the bars, our city officials let them go, on their promise of leaving the city, which was entirely wrong, as they ought to have been sent to prison for a few years for obtaining money under false pretense.

The case of Elsie Reynolds is somewhat different, as I have attended many of her seances, and have seen quite a number of materializations where there was no possible chance of fraud, and yet during the same seance there were manifestations which in my opinion were make-ups.

I am of the opinion that Elsie is a fine ventriloquist, which added to the genuine made a performance which would easily deceive the credulous.

Some few months since I asked Elsie why she did not allow some well-known citizen a seat in her cabinet, which would be absolute proof that her materialization was genuine. She indignantly remarked, that it would make no difference with the public. That convinced me that my estimate that some of it was made up, was correct.

It would make this article too long to specify as to what was genuine and what was apparently false.

It is a notable fact that there are scores of people on the public rostrum who apply their mediumship under some other name, owing to the odium cast upon Spiritualism by fakirs. Anna Eva Fay was one of those. In her performance here some months since, I was one of the committee on the rostrum, and I remarked to her that I was cognizant of the fact that she had been a medium for many years, although her manager stated to the audience that her manifestations would be left entirely to the opinions of the audience. This is only one instance of many of the perquisites donated to the cause of Spiritualism by mediums assuming other names.

In conclusion, I hope that our prominent writers will take up the idea which I have presented, as to formulating some plan whereby none but those who are worthy should represent officially the different phases of mediumship. The honest expression and condemnation by The Progressive Thinker and its corps of able correspondents, of the frauds perpetrated under the guise of mediumship, is commendable, and all such frauds should be placed in headline type on a black list in its colmns.

No honest, intelligent Spiritualist can afford to countenance a class of humbugs and unprincipled fakirs whose place should be behind prison bars, instead of attempting to teach and demonstrate the proof of immortality.

G. MAJOR TABER.

Los Angeles, Cal.

A Case of Obsession.

The case of obsession and its successful treatment reported in Light of July 2, is of much interest. Can any of your readers suggest a remedy for a case of a similar kind? Three years ago a lady underwent magnetic treatment for nervous breakdown, and from that time she began to develop mediumistically, and became both clairvoyant and clairaudient. Unfortunately three astral entities of a low type were drawn to her, and soon gained complete control over both her mental and her physical activities. Her life has become a burden to her, as she is rarely given any peace, but she believes that she is helping the spirits on the other side, and consequently does not feel it right to prevent their attempts at completely obsessing her. Matters are apparently on the verge of a crisis, and yet what help can be given to one who refuses to recognize the fact that it is wrong to sacrifice oneself in order to "help" those fallen souls on the other side?—W. Tudor Poole, in Light, London.

A Fake Who Stands at the Head.

I promised the readers of the Progressive Thinker a farther report as to Prof. R. E. Dutton, whose mail was held at the Lincoln postoffice, pending a fraud order issued by the Postmaster General. The case came before Judge Munger, U. S. District Judge at Omaha, August 8. His decision sustained the action of the Postmaster General and all Dutton's mail has been marked "fraudulent," and returned to writers, and the Professor, it seems, has taken his departure. He claimed to have the greatest psychic power of any living being; there was nothing too wonderful for him to perform. Talk about your fakes, he stands at the head of the class.

DR. P. S. GEORGE.

Lincoln, Neb.

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WHEREFORE THESE SHAMS?

The Eminent and Cultured Sar'gis Gives His Views.

To the Editor:—Your invitation to contribute to the Open Court on the subject of "fraud" has been in mind several days, and but for your uniform courtesy in printing what has been said on other topics, would not touch upon that one. You know personally the views entertained as to the whole subject matter of "fraud," and as Prof. Loveland and Dr. Conger so fully cover the ground, to simply endorse what they say, is enough—as their eminent common sense covers the case. "Ignorance," as Prof. Loveland says in big letter, unlies the whole matter—or, in other words, "frauds" and fraud-hunters, as a rule, are both utterly ignorant of spirit and woefully so as to spirits. Nobody but a coarse nature would think of representing spirits as both do, and no well informed Spiritualist can be cajoled by the puppet shows the one party demands and the other exhibits. Both are as ignorant of spirit, its conditions of manifestation and of mediumship as the Society of Psychical Research. The responsibility of that association for the crude ideas of the average person as to spirit and spirits, is something fearful to contemplate.

But what is all this fuss about, and what started it? Mrs. Crindle-Reynolds, or "Elsie," as is her familiar title, has been off-color for a quarter of a century. She has been "exposed" more times than you have fingers and toes,, yet she serenely bobs up again, going to some respectable man's home, with no baggage but a tooth-brush, has a blanket or bed-quilt stretched across the corner of a room and gives a seance that a room full of respectable people certify to as genuine, and the Spiritualist newspapers publish it—because they can't refuse the signers. A search of back files will verify this statement.

And why? Because "Elsie" is a medium—and can give a genuine manifestation when she wants to. Half-baked, three-seance people, as ignorant of spirit as crude minds can make them, demand impossibilities and circus entertainment, and "Elsie," as she says, "gives it to them." That is as near the literal truth as you will get from a cloud of witnesses.

And, too, that Houghton expose: He was exposed and run out of the town of the writer ten years ago, and never heard of again until now. His performance was unique. He dressed in white, with white satin shoes—emblematic of purity—and the stunts were after the manner of stage lightning-changes, with his wife behind a curtain and it drawn aside as the changes were made in the presentations. The "power" was illustrated by his poor wife becoming rigid, and the back of her head placed on one chair and her heels on another, and he in his white shoes and his 150 pounds weight standing on her suspended body. And that sort of stuff was called a "seance." And because a crowd of callous-minded people are "entertained" by such a spectacle, the intelligent reading world has to stand its description as something connected with a great cause. One night sufficed in the case described, and the arrest by the police should close it up now.

And, Mr. Editor, if you will sift these periodical spasms about fraud, you will find as a rule that it is some old stock-fraud, and some new wonder-seekers who think their few observations and their one medium are the whole world of phenomena. It seems incredible that all this outcry, this crusade about fraud has only been able to materialize Crindle-Reynolds and Houghton. They at least are all that have so far appeared. Now, as the boys say, "honest Indian," is the game worth the candle?

The real harm is the poison that this unabridged denunciation instills into the minds of honest, sincere and conscientious people — Spiritualists and non-Spiritualists—handicapping mediums and phenomena, and giving a club to scoffers and enemies, when the noise is out of all proportion to the odor.

The statement may be made safely within the truth, that from the toejoint theory to the present not a single fraud has been suppressed by clamor. Nor at this late day can it be "put down" by introducing the argument of the race track and the pool-room—by bets of a thousand or any other sum of dollars.

Retiring and sensible people shrink from the discussion of these topics, as the reckless zealots at once cry: "Oh, you favor covering up fraud." As the back of the hand can't well reach the mouth that utters the insult through print, they prefer being silent altogether. The whole subject is nauseating and demoralizing.

Just run over in your mind the last twenty-five years. There is not a medium who at one time was not denounced as a fraud and impostor. Today you can count them by the score who are highly honored as men and women, and by general approval as mediums.

There are dishonest people in every walk of life. There are good dogs and bad ones; vicious horses and family favorites; breachy cows and model milkers; and there are people who can and do mind their own business, and suppress the bad, without giving them exclusive public consideration. The quiet condemnation by this class of Spiritualists has reduced tricky medims to only two or three who yet face the public. And that is after all the effective way.

SAR'GIS.

OUT OF THE USUAL LINE.

A Whack at Fraud Hunters, and Their Methods Pointed Out.

Thanks for the Open Court, otherwise I could not have my say, and would be relegated to the rear. Just think of the extent of sleight-of-hand practices in the ranks of Spiritualism! I will not call this fraud, for the sake of illustration, but amusement, at the expense of poor gullible mortals. Poor Elsie Reynolds is superb. Her sleight-of-hand can almost deceive the very elect; but when she was caught in the midst of one of her tricks, she was found dressed in a human-made "spirit" garb—and no real spirit at hand!

Any sleight-of hand performer can be exposed in the same way—grab him in the midst of a trick, and you can find out the secret.

Then came Mrs. Reynolds' devoted son, Crindle, and wife, and the latter was caught in a sewing-machine-made dress, personating a poor devil of a "spirit," which was no "spirit" at all.

Poor Elsie had not fully instructed her son and his wife in the trick.

Poor Mrs. Griffen, who was exposed at her tricks in Milwaukee—a wonderful materializing medium! She was no fraud, but simply a "lightning change" artist, but it was cruel to expose her just as she was dressed as a "spirit" chieftain, in woman-made clothes. If the fraud-hunters had left her alone, a whole column could have been written in her favor—"Remarkable Demonstration of Spirit Power"—all published in the Spiritualist papers.

Then there was Mrs. Kemp, of Cleveland, Ohio, an honest, noble, sleight-of-hand performer, a most remarkable medium as announced in The Progressive Thinker frequently by correspondents—if the fraud hunters had left her alone, and not caught her and a confederate just in the act of ringing in a "spirit," there would have been no harm done, and every Spiritualist paper would have sung her praise.

I have no respect whatever for the ignorant fraud-hunters who will molest a medium in the midst of a performance, and demonstrate that the same is of the mortal wholly, and nothing spiritual about it—wholly man-made or woman-made.

Then they got after Howland in Philadelphia—these fraud hunters did—and removed another star performer from our midst. He, too, was grabbed by fraud-hunters—miserable fellows, all—and his tricks were solved, and his poor, honest little wife, ready to show a "good spirit," all dressed up in mortal garb, was caught.

Then two ladies in Boston—fine mediums—exalted mediums—May French and Neva Murivale Jeanneau—were caught, beautifully dressed, playing "spirit." They had done this so long that they were regarded as genuine mediums and would still be, if the contemptible fraud hunters hadn't grabbed them when they were posing as spirits, dressed in store-made goods.

Then came Johnson, a medium, who was grabbed in Brooklyn, just as he made himself into a little youngster, the most cruel act of all!

Then, again, these detestable fraud hunters—ignorant—at times malicious—struck a light on a trumpet medium in Milwaukee and she was found with two trumpets in her hands, making the manifestations.

Verily, I could follow with the names of twenty-five more "honest" persons whom these ignorant fraud hunters have pursued—cruelly pursued, and demonstrated that their spirit manifestations were wholly of earthly origin.

In conclusion I desire to say that I am a Spiritualist. I often see spirits. I have exalted visions. The fact that I can communicate at times with the immortals is glorious! I know—absolutely know there is a large amount of truth in our ranks, and nothing can possibly destroy it, and I am glad that for the last few weeks Spiritualists have controlled The Progressive Thinker—wholly controlled its columns—a plan never before adopted by any Spiritualist organ. It has been a surprise to all, a pleasure to many, a disgust to those who want actual free thought suppressed, and so it goes—YOU CAN'T PLEASE ALL—but this Open Court has demonstrated that those who don't read The Progressive Thinker will be left behind as to important information. In conclusion, I sign myself,

A DEVOTED SPIRITUALIST.

WOULD LET FRAUD ALONE.

A Venerable Spiritualist Would Let the Tares Grow with the Wheat.

Renewing my subscription to The Progressive Thinker, I avail myself of your invitation to give my views relative to your Open Court.

The first question that presents itself to my mind is, of what possible use or benefit can it be to Spiritualism to publish the mistakes and failures that occur? I would leave all that dirty work for the religious and secular papers to do, and they are not slow in doing it.

Second, I would let every one who attends a seance be his or her own best judge (as they invariably are) as to what transpires in their presence.

Third, admitting that there is some counterfeit with all the genuine, may not even the spurious be received by some as the real and thus lead them to further investigation till they shall find the truth?

I have attended seances myself in which I felt confident that both the true and the false were manifested. Nevertheless there were some present who received it all as genuine truth and by their emotions plainly showed that they had then and there both seen and conversed with their departed loved ones. If they were deceived, it was both pleasant and joyous to them.

You and I know that a belief in Christianity is fallacious, and that that system has only a sandy foundation. Nevertheless we know that multitudes of good people have and still do receive great comfort, consolation and solace under every and all circumstances whatever while indulging in such belief. On the same principle I would say let the exposures come from others and not from any Spiritualist journal, or let the wheat and the tares grow together, etc.

Who am I, that write thus? Though unknown to your readers, Spiritualism became a positive truth to me 27 years ago, and from that time on I have been a student of its philosophy and the laws of Nature, endeavoring to learn all I can in relation to the 'undiscovered country."

J. C. N. ABBOTT.

Cedar Falls, Ia.

To expose and condemn the nefarious work of fraudulent "mediums" is dubbed "dirty work;" but it is noticeable that the "dirty work" of "dirty" tricksters posing as Spiritual mediums is merely "mistakes and failures," and call forth no words of reprehension. Apparently all the dirtiness is concentrated in publishing the facts, and not at all in the deception, swindling and fraud.

Abundance of dirty work has to be done in this world, and some of the most useful work is the dirtiest. Unsanitary conditions have to be remedied in order to conserve the public health. The same rule applies to Spiritualism—instance the morally and spiritually unsanitary conditions embodied in the work of swindling fakirs who pose as mediums.

The Open Court is performing a greatly-needed sanitary work for the good of our cause; when the work is finished the air will be purer and sweeter and more healthful, as a result of our work, and eventually it is to be hoped, the small-pox and yellow-fever of deception and vice under the name of mediumship will disappear.

Spiritualists owe it to themselves and to the public to clean up their own back-yards, and not leave it to be done by their religious or secular neighbors.

What kind of an impression would it naturally make on the outside world, the great reading public, to see the religious and secular papers publishing and branding the dishonest trickeries and shameless frauds and deceptions practised under the name of mediumship, and the Spiritualist papers, and Spiritualists generally, covering up, hiding, shielding and thus indirectly abetting, encouraging, assisting the tricksters in their fraudulent practices? Would it not in appearance proclaim to the world that Spiritualism is a base sham and Spiritualists a lot of idiotic conservators of fraud?

Thanks to fraud mediums and the conservators of fraud, that evil impression is now largely prevalent among intelligent, honest people, many of whom have discovered impositions on the part of "mediums."

Probably, where one person has been comforted or convinced by means of fraud, a dozen sincere and honest inquirers have been disgusted and convinced that all mediums are fraudulent, and Spiritualism itself an unmitigated fraud, unworthy of sensible people's notice.

Many an honest man has had counterfeit money palmed off on him, and has passed the same to others, believing it genuine; does this in any degree justify the preparation and issuing of counterfeit money, although the innocent receiver thereof may have been benefited by paying debts or purchasing useful, needed commodities therewith?

If the argument in justification or palliation of mediumistic fraud is sound, it is equally sound in the other case. They are twins of the same color.

Viewing the matter from a moral standpoint: Is a lie as good as the truth?

And again, looking to spiritual results: Is a lie as good as the truth?

Who but the suffering victim of fraud can measure the bitter revulsion of feeling upon learning that the "dear loved ones" that brought such sweet comfort were "snide" spirits palmed off on him by trickery and deception.

Spiritualism has no need of false supports, fake tests, fake mediumship, counterfeit materializations, sleight-of-hand performances, spirits whose breaths smell of whisky and tobacco, and all the other unclean 'four-footed beasts of the earth" that the ingenuity or unprincipled counterfeiters can cause to masquerade under the name of mediumship.

Spiritualism—real Spiritualism—can win its way into the hearts and convictions of the world, by the aid of genuine mediumship alone, appealing as it does to the human sense of reason, justice, truth and the higher aspirational instincts of man's spiritual nature.

JAS. C. UNDERHILL.

Hammond, Ind.

SOMEWHAT CURIOUS.

The Writer Declares That the Spirits Can Manufacture False Whiskers, Wigs, Etc., and Leave Them in the Cabinet.

I have read the many different writers' views upon materialization and their methods of exposing the fraudulent mediums; but from my experience, catching the spirit is not a correct way to prove the medium is true or false. The fact is, we know nothing about how the spirits materialize or dematerialize, therefore it proves nothing if we find, in catching the spirit, we have caught the medium, because the spirits use the medium to help theim make up, and, of course, it is as possible for them to materialize false hair and whiskers as it is the genuine, or as it is to make the body or the clothing that the spirit is dressed with.

I am astonished how we ignorant mortals undertake to tell what the spirits can do or what they cannot do. I have seen mediums tested in every conceivable way. I have seen them tied hands and feet, and tied tightly around their waists, with three or four knots drawn tight together, and the two ends of the cord put through two holes in the back of the cabinet and tied upon the outside in plain view of us all the time, and at the same time we could see the medium in the cabinet. Under those conditions the spirits would come out and walk around and talk with their friends, as natural as in earth life. While one of the spirits was out, a friend of mine tried an experiment of marking one of the spirits' ears, and when the seance was over the medium was untied and let out of the cabinet, she had the mark on one of her ears. The only way the medium could receive the mark was by the spirit transferring it to the medium. How these things are done we cannot tell, but we know the facts.

There is a way to detect fraud, but it is not by grabbing the spirit. One reason is, because the sudden change of conditions is dangerous to the life of the medium. I do not mean to say if we find false faces, etc., concealed about the medium, or in the cabinet, after we have caught the medium, it is no evidence the medium is a fraud, but I do mean to say it is not positive evidence, because the spirits can make them just as well as anything else, and tricky spirits, such as Herrmann and Kelly, are liable to do so.

I know some will say spirits cannot make material that will stay with us; as a rule they do not do it, but sometimes they do. I have seen it done quite often.

DR. A. P. CONANT.

(Continued on page 5.)

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

Gaining Ground.

An unmistakable indication that Christian scholars are progressing in knowledge and in readiness to speak what they find to be the truth, is apparent in the matter of the Convocation Sermon delivered recently, by Professor Mahaffy, of Dublin, to the graduating class of the University of Chicago.

He traced "the greatest truths of the Christian religion" to an origin in the beliefs of heathen nations, and expressed the opinion that many of the writings of the Bible are not inspired products of their attributed authors.

As stated by the Record-Herald, Dr. Mahaffy used for his subject, "What Does Christianity Owe to the Jews?" and after briefly tracing the connection of the Old Testament to the New, showed the students the debt that Christianity owes to heathens.

"The doctrine of the trinity and the incarnation were imported from primitive peoples. The trinity comes from the documents of the Egyptians and Indians, and the incarnation from Buddhism. It is remarkable that the notion of sacrifice appears not only in the religions of all civilized nations, but also in the lower races, commonly called heathen and primitive, and whose notions of religion were very crude.

"I do not believe that Genesis is an inspired book and that Moses was directly inspired in writing his account of the origin of the world. He used old documents of the Egyptians and Mesopotamians and did not write from direct observation. In the century to which we attribute Genesis there were many writings about the origin of the world, and I believe Moses used these. There were full accounts both in Egyptian hieroglyphics and in Mesopotamian cuneiform which were a vast repository from which he might have drawn. These early legends, of course, were exaggerated in their accounts, but have some geological truth. Moses purified these things from the many absurd exaggerations which they contained.

"There is no reason to claim that Christianity is a novelty. Do you think it consistent with divine wisdom and benevolence that all the nations of the world should have been left in absolute darkness and error to be suddenly removed by the novel revelation of the gospel, or is it more reasonable to believe that all the nations had some truth and that that truth was brought into the clear light of purity by the gospel? Christianity is, then, not a new thing, but is the gathering of all the great truths and the weaving of them into the glorious texture of Christian faith."

"Eggzactly" Right.

"Any young woman who will stick her feet under a table to entertain a young man at cards is not decent," declared the Rev. M. Schemwell in the revival meeting at Wolf Lake.

The statement was no sooner made than the chivalrous young men of that community rose up and threw eggs at the daring minister.

The Rev. Mr. Schemwell, although bespattered, was not frightened, however, and continued preaching until only a silent few were left before him.—Press dispatch.

This is a very ancient method of showing disgust for the words of a minister, but for the very unkind and insulting remarks there seems no more appropriate indication of the pent up feelings of injured young men.

This ought to teach the fossil that he is not living in the era of the Blue Laws or the days of the Inquisition, but at a time when it is known that morality, decency and purity can sit with feet under a card table as well as at the "feast of the passover," and the possessor of the feet is no less a lady for having played a social game of euchre or whist, or even "old sledge," than while kneeling at the altar in his sanctuary. If she is pure in soul a social game of cards with her "best fellow" can in no way contaminate her.

Devotional exercises can be carried on into insanity and madness, and just so card-playing can become a mania and be carried to excess and demoralization. It is wrong to be completely carried away by the fascination for either religious fanaticism or cards, and no doubt the fanatical criticism was well met by the drastic measures resorted to.

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Questions Suggested by Correspondents Answered.

Question. Who are they who have for the past six weeks occupied the attention of the public in the Open Court?

Answer. Spiritualists only.

Q. Who have viewed the condition of our cause as connected with the fakes, and tried to point out the way to redeem the truth from their pestiferous influence?

A. Ardent Spiritualists in the Open Court.

Q. Who, during the last twenty-five years have been *refused* a hearing in the Spiritualist press, under the pretense that if they told of the deception practiced by rank impostors, they would injure our beloved cause?

A. Spiritualists who love the truth, the whole truth, and nothing but the truth.

Q. What have the pure, noble, honest skeptical Spiritualists—skeptical in regard to certain phases of the phenomena, been called when they have been simply searching for the truth?

A. Disreputable Fraud Hunters.

Q. Who is it that wants to place Spiritualism on the plane of strict honesty, who want all the phenomena to bear the legitimate SEAL OF THE ANGELS instead of that of the trickster and the fraud?

A. Those Spiritualists who have bravely contributed to the Open Court, and millions of others also.

Q. Who is it that objects to having their spirit friends represented by a rotten confederate, or the medium dressed in artificial toggery?

A. The noble Spiritualists who are not afraid to appear in the Open Court.

Q. How can one advance to a higher spiritual attitude?

A. Only along the line of absolute purity and honesty. When one diverges from that line, that one attracts darkened conditions, approximating a real hell.

Q. Who originated the Open Court as presented in The Progressive Thinker?

A. It was advised by spirits—by spirits of a high order, who are aware of what is going on in our ranks, and who wish to elevate our Cause to a higher plane. Right doing leads to the light. Wrong doing, of whatever nature or kind, leads to dark conditions. That is true whether connected with an individual, club, cult or sect. Right doing leads to higher spiritual planes, while wrong doing leads to darkened conditions.

Q. If every crime brings its own punishment, why not let the fakes who deceive the public entirely alone? Their punishment is absolutely certain here on earth or in the spirit realms.

A. Because wrong doing is cumulative, and continually enlarges its tentacles or its power to do harm as time passes on. Weeds grow; poisonous plants enlarge their domain continuously, and a municipal government that is corrupt continually grows more so, as evidenced by the notorious Tweed ring in New York, and the Aldermanic corruption in St. Louis, Mo., and among the state officials. Wrong doing, corrupt practices and evil methods rarely ever right themselves. Wrong conditions can only be removed by opposition to them, otherwise their dominion will be enlarged. It is only by continually battling against evil that it can be held partially in abeyance.

Q. Is not the giving of publicity to fraud practiced in our ranks, detrimental to Spiritualism?

A. No more so than keeping the same covered up. A disease will spread just the same when its presence is not known to the public. What would you think of officials who would carefully conceal the fact that the yellow fever had numerous victims in a city, fearing if the same be made known, that the trade would be greatly injured thereby? Any sect or body of people that cannot stand to have the truth told in reference to it, should perish from the face of the earth. Spiritualism, however, being the embodiment of truth, will ultimately remove all its blemishes and take possession of the entire world.

Q. Does not the exposure of any wrong doing put a weapon in the hands of our enemies to injure our Cause?

A. Any evil deed committed by a Spiritualistic fake, or wrong doing on the part of any Spiritualist, cannot be concealed or suppressed by any process whatever. It is impossible. The secular press spreads it broadcast. The dozen or more late exposures of fake mediums throughout the country, revealing the medium or a confederate dressed in artificial toggery, were all published in leading dailies, reaching at least 35,000,000 of people. When Spiritualists were shocked as never before by the publication of an unmentionable crime committed by a Spiritualist at the Onset camp several years ago, the same was sent forth by the secular press throughout the entire United States, and created a profound sensation. One of the leading actors in the same, and who also played confederate to materializing mediums, was sent to the penitentiary. All these exposures first appeared in the secular press, and that fact led The Progressive Thinker to do what no other Spiritualist paper ever did—open its columns for a discussion of the question by Spiritualists themselves—by prominent Spiritualists, by Spiritualists who love our cause dearly, many of whom are mediums. A Cause that can not stand the telling of the exact truth in regard to its inner workings should perish from the face of the earth. But Spiritualism is founded on the Rock of Absolute Truth, will grow stronger by having those who misrepresent it by giving fake materializations or fake tests, exposed to the whole world! The discussion in the Open Court will do Spiritualism a GREAT DEAL OF GOOD! The rotten fakes will, of course, find fault with it. You can always detect a fake by his (or her) opposition to any one who exposes those who are counterfeiting the phenomena. A medium who is purely genuine wants the fakes exposed.

Q. The great Catholic church has flourished immensely by carefully concealing all wrong doing, and why should not Spiritualists follow the same course?

A. Yes, that is a solid fact. Let the whole truth be told in regard to Catholicism in the past and present, spread those facts before Catholics themselves, and within twenty-five years that sect will disappear. Why? Because it is wholly founded on error, superstition and ignorance. The secular press dare not publish the wrongs, the infamy, the sins of the Catholic church in the past or present. But with Spiritualism it is different—the secular press grasp every exposure of fake mediums or wrong doings on the part of Spiritualists, and send the same out to *millions* of readers. That does not permanently injure Spiritualism, because, as said before, it is founded on the ROCK OF TRUTH, and will eventually spread its benign influence over the entire earth. It is a lamentable fact, however, that anyone should suggest that Spiritualists should adopt a pernicious practice of the Catholic church, as some of our readers have done.

Q. Candidly, was it not your real object in giving space in your paper to the discussion of the fraud question, to gain publicity and popularity for The Progressive Thinker, and increase your circulation?

A. The Progressive Thinker has ever been the mouthpiece of Spiritualists and progressive thinkers along all scientific and occult lines, and shall ever be while under the present management. Other papers, to the extent or 75 or 100, have been established and run for a time filled to the brim with profound thoughts by the editor and one or two associates, but Spiritualists accept no "thus saith the Lord," no ipse dixit from anyone, and the publications failed, but Spiritualism kept right on growing.

When The Progressive Thinker was established it was intended to place its columns in the hands of the best thinkers in the ranks, and make it an institution "of the people, for the people, and by the people." To make a success of such a thing as a newspaper, secular, religious, scientific, or reformatory, requires right management and right principle. WE CANNOT DICTATE TO THINKERS NOW JUST HOW THEY SHOULD THINK. THOUGHT IS INDEPENDENT AS INDIVIDUALITIES ARE INDEPENDENT. Spiritualism cannot be retarded by calm consideration of any question relevant to its basic principle, and while some, had they been in the same position, would not have dared to risk the effect of such a vital bone of contention, we have followed the course of fairness to all and have reason to know good has been done.

In introducing the Open Court to our readers, no thought whatever entered our mind in relation to The Progressive Thinker, its popularity or increase of circulation—our only thought was to let Spiritualists themselves RUN THE PAPER for a few weeks, giving them the "full swing." During this time we have been an interested spectator, and have read and re-read the varied thoughts expressed with the keenest interest. We have been delighted with this free and frank expression, this boiling over of thought, this apparent sincerity, this desire of one and all to promote the truth in our cause; in fact, as a looker-on, we HAVE BEEN INSTRUCTED, AMUSED AND HIGHLY PLEASED WITH THE SENTIMENTS, PRO AND CON, EXPRESSED.

Q. How about presenting the Open Court to investigators? Will they not be repelled by reading the contributions of Spiritualists therein?

A. Fair-minded, honest and unbiased investigators should be attracted to this discussion upon the subject of frauds. This course can but impress the investigator with the honesty of purpose of the leading thinkers in our ranks, and at the same time cause them to use extreme caution in their investigations. This is all right, and knowing what we do of the rotten gang now operating under the name of "mediums," who are but tricksters, The Progressive Thinker would neglect a duty by not warning investigators to "go slow, and be careful," and that is all the influence the Open Court can have upon the average investigator. An investigator who would be repelled by our method of sifting and attempting to separate the genuine from the false, the gold from the dross, cannot be a very earnest or capable truth-seeker. Such a person has a flabby brain—it lacks the necessary amount of grey matter, and probably he (or she) cannot think consecutively ten minutes on any important subject. If we had had access to sentiments expressed in the Open Court forty years or more ago, we would have been able to investigate Spiritualism intelligently, and would have been saved any amount of annoyance and trouble, owing to the influence of lying spirits. Hence we believe that every honest investigator of Spiritualism will be benefited by reading the Open Court.

"The Kingship of Self-Control." By Wm. George Jordan. It treats of the crimes of the tongue, the Red Tape duty, the supreme charity of the world, the revelation of reserve power, etc. Price 30 cents.

From the Minute to the Magnificent.

Fossil remains of pigmy elephants and hippopotami, no more than three feet in height, have lately been found on several large islands of the Mediterranean. Does not this fact, in connection with discoveries in western Kansas, of fossil horses in immense numbers, only 28 inches in height, suggest that these animals, as indeed every other form of life, have ascended by slow and gradual gradation from the minute to the majestic; that instead of deterioration, as many suppose, animal life began with the infinitesimal, mere microscopic being, and through the eternity which has followed, have developed through countless millions of generations into what they are to-day? Species have risen to immense dimensions as the mammoth and have perished, while other forms of giant life have taken their place, "the fittest only surviving," as Darwin happily expressed it.

All matter abounds with life. It swims in the water, floats in the air, is imprisoned in the rock, and is only liberated from confinement when their prison walls are dissolved by heat, then they fly away in pairs, to the eye, if aided by powerful lenses, having the semblance of gases.

The germ theory of disease, now very generally recognized as a scientific fact, verifies this idea of infinitesimal life.

With the knowledge that giant animals have been developed from humble beginnings, and that mammal and vertebrate alike are but scintillations from the parent, resembling the tadpole, invisible to the natural eye, is the draft too heavy on science to suppose every form of life had its inception in microscopic being? that by evolution through unlimited duration and favorable conditions they have expanded and enlarged till they have reached their present stature?

And is it not probable other forms of minute life are now on the ascending grade, destined in the good time coming to reach what we now conceive perfected being?

Has the reader ever inspected a drop of stagnant water through a powerful microscope? If so he saw a large variety of life skipping through the minute world, engaged in physical contest with other creatures, or otherwise participating in the affairs of life.

Says another: The microscope opens to the observer a new and unexpected world, full of beauty, perfection, and magnificence. In a single drop of water it presents to the astonished vision, living creatures, of most beautiful and varied forms, entirely unlike all former conceptions of organic existence, and so extremely minute that it would require from 25,000 millions to 80,000 millions to fill the narrow space of one square inch. Small as they are, the microscope reveals their existence, their spontaneous motion, and their external and internal structures. It also makes known the fact that these minute living beings are extremely reproductive, and constitute the chief proportion of living bodies on the earth. They are found not only in the fresh waters of ponds, brooks, rivers and lakes, but even in the salt waters of the ocean, in some strong acids, in terraqueous matter, and in vegetable and animal fluids; indeed, there is no part of the world, either on its surface, or internally, in which these microscopic beings are not found, either living, else in a fossil condition. The mortar of the builder, the chalky cliffs of England, extensive tracts of country in various parts of the world, as well chains of mountains, the coral foundation of the Polynesian Archipelagoes, of the reefs and islets of the Indian Ocean, besides slate, flint, sandstone, lime-stone, and many other forms of rock—all contain, and are in fact, chiefly composed of the remains of once living, moving, invisible to the unaided eye, of animalcules. The remains of these minute creatures have added more to the mass of material which comprise the crust of the earth than the bones of elephants, mammoths, hippopotami and whales.

Whence these forms of life?

They have bodies, heads, limbs and all the machinery characteristic of larger forms. Do they think, and love, and hate? They show it by their actions. Perchance they worship. Who knows? A day may round their period of life, to be succeeded by another generation. The more fortunate may remain longer and attain larger proportions. The process of living and growth may be extended through millions on millions of years for aught we know to the contrary; they were probably the ancient parent of the fossil horse, the elephant, the hippopotami, ah, of man himself. The monkey through whom some people are so reluctant to trance their ancestry, doubtless had a different parent from man, one who was not so progressive in his ideas, hence his development was arrested at the monkey stage, while his more fortunate neighbor developed into a Humboldt, a Darwin or a Huxley.

Woman Suffragists Not Discouraged.

Woman suffragists, though opposed by such obstacles as never have been placed in the way of any other class of citizens, have not a doubt of ultimate success, and they have strong reasons for the faith that is in them. When equal rights for women, of which the franchise was only one, were first demanded a little over half a century ago, the demands were met with hostility and derision; and yet those who made them lived to see every one conceded except that for the suffrage, and this they saw granted in full in four states by mandate of the voters, and in part in twenty-six others by legislative enactment.

Wyoming had woman suffrage for twenty-one years as a territory, and no power was strong enough to keep it out of the constitution for statehood when it was formed in 1890. Utah, after seventeen years' experience of it, placed it in the statehood constitution in 1895 by a majority of 26,000 in a vote of a little over 31,000. Colorado rejected a woman suffrage amendment in 1877, but in 1893 there had been a change of public sentiment sufficient to carry it by a majority of 6,347. In Idaho, in 1896, all political parties united in endorsing an amendment, which was adopted by a majority of 5,884 in a vote of 18,408.

Five states have twice submitted a woman suffrage amendment. In Colorado it was carried the second time; in Kansas the percentage of opposition was greatly lessened; in Oregon the affirmative vote was increased from 11,223 to 26,265, and the measure was lost only by 2,137. In South Dakota, in 1890, the amendment received an affirmative of thirty-five per cent of the whole vote cast upon it, and in 1898 it received forty-seven per cent. The first vote was taken in Washington in 1889, and in 1898 the opposing majority had been reduced about one-half.

These figures justify the belief that the question can be carried in all these states the next time it is submitted. They also offer mathematical proof of the favorable change which is taking place in public opinion.

Religion Drives Him Crazy.

The dangers of much religious reading are well exemplified by the following special telegram published in the Chicago Chronicle, and which we especially commend to the attention of our more orthodox friends who are given to expatiating on the dangers of Spiritualism:

La Porte, Ind., Aug. 22.—William Bunton, of Pleasant township, a wealthy farmer, is confined in the county jail in this city, a raving maniac. Bunton declares that he receives communications from the Lord and exhibits as proof pieces of paper on which are written passages of scripture. Bunton has followers who believe him sane and look upon him as one inspired. He was brought to the county jail in chains and he declares that before morning the Lord will unshackle him. Physicians attribute his condition to constant religious reading.

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feast of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

THE OPEN COURT.

This session of the Open Court has adjourned. It has been an exciting one—one long to be remembered. Never before was such a Court in session to consider one important subject. It has been controlled exclusively by Spiritualists—first-class Spiritualists who have the good of the Cause at heart. It has done good—great good! It has awakened a vast amount of thought. Before the next twelve months shall have expired, there will be another Open Court, controlled by leading Spiritualists, and the session will be wonderfully exciting, creating a profound sensation in this country and Europe.

"Religious and Theological Works of Thomas Paine," Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 420 pages. Price $1.

"What Next?" Is the Question.

The Open Court for a time will not be in session. It has been under the control of Spiritualists for several weeks, and they alone are entitled to ALL THE PRAISE, or censure, just as one happens to feel. Within the next twelve months there will be another Open Court that will shake the very vitals of Spiritualism, and cause a commotion in our ranks never before equalled. Look out for it! From all these ordeals Spiritualism will emerge grander, more beautiful, and more entitled to the respect and confidence of the world. The Progressive Thinker is the paper for thinking Spiritualists, for Spiritualists who love the truth, the whole truth and nothing but the truth. Such Spiritualists will keep posted in passing events, in the trend of Spiritual and Occult thought throughout the world, by reading The Progressive Thinker, and in no other way. Now, we advise all to look out for our Fall and Winter Campaign, which will commence next week. It will be of thrilling interest! It will raise you to a higher altitude, and give you a better conception of the grandeur of Spiritualism. Now is the time to send in your subscription. Call your neighbor's attention to the paper, thus enabling him to keep up with the advancing procession by reading its columns.

Honest Mediums Must Be Sustained.

Honest mediums should be well sustained. They are entitled to encouragement and protection, and a generous equivalent for their services. The Progressive Thinker has been, and will still continue to be, their special organ. There are many mediums in this city and scattered through the country, whose lives are pure and whose homes are heaven itself. By suppressing the fakes you encourage these honest mediums and assist the angel world in its efforts to promote the truth. Every honest medium will find in The Progressive Thinker a true friend. Its friendship for mediums has taken definite form. The $1,000 lately raised for the benefit of the medium's fund—to render those mediums comfortable who are on account of sickness or old age, incapacitated for work—was procured mainly through the untiring efforts of The Progressive Thinker. The paper is not only the Organ of honest mediums, but it has been under the special charge of the Higher Powers who have made it extremely prosperous—prosperous beyond that of any other Spiritualist or free thought paper published on this earth to-day.

RETROSPECTION.

The spirit stood on the borderland,
And beckoned the mortal to come,
"Sojourn no more on the earthly spheres,
But repair to thy spirit home."

Full three score of years he has labored here,
In turmoil and trouble and strife;
'Midst gladness and sorrow, hope and fear,
Which made up the features of life.

But weak in purpose, he turned aside,
As temptations came in his way,
Or his lower nature obtained control,
And prevailed and held full sway.

'Twas then the good of his later years,
In refulgence appeared at last;
Which hastened to dim the former scenes,
With reflex act on the past.

And thus he learned that by goodly deeds,
Atonement would cancel the whole;
A willing task that carried relief,
And surpassing peace to the soul.

Resigned, he stood on the border land,
Submissive and ready to fall,
But the radiant spirit waved him in:
"There is charity here for all!"

JAMES MARTIN.

San Francisco, Cal.

"Astral Worship." By J. H. Hill, M. D. Price $1.

THE REMEDY.

Is Deeper Insight Into Things Spiritual and Material.

THE OPEN COURT FOREVER! IT IS AN OMEN OF THINGS BETTER AND STILL BETTER. It is an augury of increasing elevation, a presage of clarification, and an electric line to blooming verdure.

Editor Francis says: "Whatever is said therein, each writer is responsible therefor—GIVE HIM THE PRAISE OR BLAME, AND NOT THE EDITOR." I like that. It gives an awful big latitude. We writers can give each other terrible blows and it doesn't hurt a bit.

Now I am going to say that Spiritualism is in greater danger from the narrowed radicals than from the fakirs. That won't hurt the radicals. They will simply smile. I will tell why I think so, and they will only smile again. The radical, in the first part of his work, is the broadest and noblest of creation; in the last part, he becomes the narrowest and shortest sighted. It is easily accounted for. As the big world's opposition has borne down heavier and heavier his intensity grows sharper and sharper, till at last his tired force is centered on contracted viewpoints. He runs finally into anomalous, chronic iconoclasm. Nothing satisfies less than the complete overthrow of everything that savors of the odor of yesterday.

As a Spiritualist radical he finally fights the inoffensive, innocent little word Reverend. He ceases to think that its abstract meaning is grand and beautiful. He forgets that the mother prizes nothing more highly than to be revered by her children. He continues, and would cut the word respectability out of the vocabulary.

Luther said: "I will tolerate a great deal of the old forms, and battle only for the essential doctrine, and leave something of the old worship for the people." I think Luther was wise.

THE FAKIR IS AN IRRESPONSIBLE, SHARP, GENUINE MEDIUM. HAS A BAD CONSTITUTION AND WORSE EDUCATION. IS TEMPTED ON ALL SIDES BY THE SIGHT OF POPULAR, UNPRINCIPLED MILLIONAIRES. HE, TOO, WOULD ADOPT SHORT-CUT PROCESSES AND GET WEALTH BY LEAPS AND BOUNDS; AND SPIRITS ARE NOT WANTING IN DELIGHT TO HELP HIM.

Ministers, doctors and lawyers rid their ranks of frauds by elevating the standard of education. In the arts, and music, without education, nothing is worthy of being called art or music. Science is exact to get the finest understanding of every law of nature coming under its observation. With the radical Spiritualists it's "any old thing" will do.

Another source of danger is the church. Its charming culture, restful service, and increasing liberality is drawing from us.

Mediumship is the backbone of Spiritualism. The best of mediums thus far know but little of the myriad laws and principles, a fine and profound knowledge of which must finally be the salvation of the cause. The days of unconscious mediumship are passing. After that, no medium will express more than he can understand. Intelligent spirits will not be attracted to mediums of a meager vocabulary.

AN EDUCATED MEDIUMSHIP IS THE COMING DEMAND.

The Progressive Thinker, in No. 770, editorially says: "It is of special interest to Spiritualists to note that there is not another institution of learning in this country or any other, that maintains a psychic class, in which the psychic side of life and its nature and phenomena are made a special line of study. As understood by Spiritualists, psychism is ignored by all the great colleges and universities, if not actually flouted and contemned by their faculties.

"The Morris Pratt Institute is thus unique in making a distinct study of this important subject which is of so great interest to Spiritualists in particular."

The Spiritualist college is of small beginning. That has been the history of the important institutions of learning. It is started quite radical enough for safety. Had president Eliot, of Harvard, been its first, and run it on its present system, it would never have survived its infancy. The Spiritualist college should live to have untold numbers of faculties, and each would naturally keep in touch with the world's continued progress and evolution. The Spiritualist college does not mean that very much of the old ways will not be continued in practice. The college is only an added assistance. It is already a new inspiration to all phases of the movement. As much of the old form of Spiritualism is still important, so there are parts of the church service that can valuably be utilized in the Spiritualist church. It is superficial to think the dead past developed nothing good. Let there be "something of the old worship for the people."

Modern science has been in process of development for several centuries, and is still in its infancy. Modern Spiritualism, with every possible advantage, for a century, will still be in its infancy. Science is a weekday movement. Spiritualism is very largely a Sunday movement. The difference is great. Science is utilitarian. Spiritualism deals with that which has been a church principle for all the ages. It is overflowing with deep sentiment. It quiets the speculations of the brain and is a solace to the heart.

The Spiritualist college should aim at last to lead all other colleges and universities. It should exist as long as there is a head to throb or a heart to pulsate. It should be ambitious to cleanse the murky streams now flowing to the other shore and turn them to bright and shining waters.

E. W. BALDWIN.

Madison, Wis.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

Now is the time to extend the circulation of The Progressive Thinker. It will contain Occult and Spiritualistic news with which every one should be familiar. No other paper published on this earth contains such a vast amount of matter so well adapted to enrich the mind. Send in a subscription now.

"Love—Sex—Immortality." By Dr. W. P. Phelon. Price 25 cents.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume meets a public want. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price 50 cents.

"Wedding Chimes." By Delpha Pearl Hughes. A tasty, beautiful and appropriate wedding souvenir. Contains marriage ceremony, marriage certificate, etc., with choice matter in poetry and prose. Specially designed for the use of the Spiritualist and Liberal ministry. Price 75 cents.

The Open Court.

CONTINUED FROM PAGE 3.

LITTLE BY NAME, BUT LARGE IN MIND.

A Prominent Spiritualist of Seattle, Wash., President of a Leading and Prosperous Society There, Presents His Views in a Comprehensive Manner.

So much has been spoken and written concerning the "two great issues" now before the Spiritualistic public, viz., "The Great Psychological Crime" and the offer of Bro. Hale of Los Angeles, Cal., of a thousand dollars, lawful money of the realm, for one case of genuine materilization, that more of the same tenor may lead to a surfeit. Yet, as these restless apparitions will not down until exhausted of their vitality, or be otherwise satisfactorily disposed of, a brief contribution may not add a dangerous ingredient to the somewhat confusing mixture (to the Investigator) now on file. * * *

Of course the discussion is not without beneficial results, as it will no doubt cause the Investigator to be more guarded and thorough in his investigations, which is very much needed, and will also impress upon the minds of our Psychics the importance of understanding and defining more clearly the special phase they may at any given time be presenting to the public; a class of work now almost wholly overlooked and unthought of by a maority of our professional workers; but the feverish anxiety manifested by so many of our people seems to have been, now that the smoke of the battle has largely blown away, to a large extent unwarranted, and by the uninformed or wrongly informed, will be taken as a confession of weakness on the part of the defendant in the case.

But it is more directly with the offer of Bro. Hale that we wish to deal at this time. Here again we discover a very pronounced inclination to become 'feverish" through an over-anxious desire on the part of many to have this challenge accepted.

We have even progressed so far in this direction as to hint of "moral cowardice," if it is not, while others are disposed to assail the motive of Bro. Hale in submitting such a proposition.

Why is it that we become so easily alarmed, or why so aggressive, and, Irishman like (the writer is one-fourth Irish), ache to use our "chillalah" on the cranium of one who may venture to submit a proposition of this character?

Bro. Hale's proposed method of doing business may be wrong; probably is, but we can see no grounds for the dark forebodings indulged in by some, if the challenge is not accepted. Several issues of The Thinker have one or more contributions of this character, and even that veteran worker, Bro. Hudson Tuttle, whom we have been "swearing by" for the past thirty years, and in whose guiding light we delight to linger, seems to share in this pessimistic view, and thinks if this challenge is not accepted materialization as an evidence of Spiritualism will disappear. Are the evidences of materialization so rare or are they so modern that they are now to be swept away by a wave of the hand, or even a failure on the part of Spiritualists to avail themselves of the blessed privilege so magnanimously extended to them by Bro. Hale?

If so, we have read the world's history incorrectly and have but little faith in the evidence of our own senses as applied to this phenomena given under the most exacting conditions, and by an increasing number of Psychics of unquestioned honesty and intelligence.

No. We do not share very strenuously in this feverish desire to accept Bro. Hale's offer, and would not like to be accused of moral cowardice or disloyalty to the cause in consequence; neither have we any doubts concerning the fact of genuine materialization, or the permanency of that fact as an evidence of Spiritualism.

But to point out a few reasons why Bro. Hale's method is in error: First, the great difficulty of determining just what should be accepted as test conditions in a given case. So far we have not obtained sufficient knowledge of psychic law as to be able to formulate an ironclad rule in detail that would apply to all cases with equal fairness to the psychic and the public, for the proposed experiment is to be made in a large measure for the benefit and instruction of the latter. Setting up test conditions has generally been a failure, so far as being acceptable to the parties interested is concerned.

We have an idea that the proposed experiment would not prove an exception.

Speaking of test requirements reminds me of the case of a gentleman who attended one of our Sunday meetings lately. He claimed to be a friend to Spiritualism, but as yet "unconvinced." I inquired what class or degree of evidence was still lacking, to which he replied, That if a psychic could give him information which neither himself nor the psychic knew anything about, and no one in the audience knew anything about, he thought he would be satisfied; that is, if he could verify it and learn it to be true. We assured him that such information had been frequently obtained, but suggested that he should go one step further and include those who never lived on this planet or anywhere else.

The case illustrates the difficulty of establishing test conditions.

Another point generally overlooked in propositions of this character. This, like all others of its class, becomes public property, and receives a concentrated public attention. Does Bro. Hale and others, taking into consideration the present chaotic knowledge of psychic law possessed by the general public and our own as well, feel that it is fair to demand a manifestation involving the most subtle law in the universe, and to the extent of constructing a perfect material body, including organs of speech, sight, hearing, smelling and tasting (for all these would be necessary), and all this to the satisfaction of a carping body of critics, or even a body of scientists chosen for the purpose?

Fifty or one hundred years hence this would be a "fair" proposition, but not at the present time; and yet there are those people of intelligence and of scientific training who affirm the fact of materialization.

We know enough of this subtle law at this time to defeat its natural operation, and but little more.

One hostile mind can vitiate the operation of law in a formulated case, and the attitude of the public mind in general hostile, concentrated upon the proposed effort, would probably be sufficient to prevent success.

And again, the fact of a moneyed consideration introduces in my opnion a very undesirable, if not fatal element.

"Commercialism" in Spiritualism is its greatest obstacle—not to use a stronger term!

Our efforts should be to remove our work as far as possible from the commercial influence.

Any motive prompting any medium to accept this challenge, other than one of absolute unselfishness, would probably, and should as a matter of fact, prevent satisfactory results, and yet the $1,000 is placed at the threshold of this enterprise, as an inducement to try the experiment.

A yard stick is desirable in taking lineal measurement of gross material substances, but would be out of place in the laboratory of the chemist, or the transmutation of hydrogen and oxygen into water; and a moneyed consideration is equally out of place as an inducement to measure the efficiency of psychic law.

But supposing for one moment that some worthy medium should accept and meritoriously receive this reward, would that settle the matter? We think not. The curiosity seeker and the skeptic would still be at large, and still unsatisfied. Success in this case would no doubt stimulate some other person less worthy than Bro. Hale to offer a still larger inducement for similar service, and the same taunt of "moral cowardice" would be heard, if not accepted.

The whole effect, instead of being an aid to the cause of Spiritualism, would be debasing. We would probably evolve under existing conditions the most accomplished set of fakes that the psychic world has ever known.

Personally, we regret that this offer was ever made, though appreciating thoroughly the good motive which prompted, and the worthy object sought to be accomplished by it.

This method of propaganda or any other of like character, is wrong in essence, and will make the burden we are carrying temporarily more difficult to be borne; but we need not conclude that any overwhelming disaster will follow. There is sufficient genuine phenomena to satisfy any mind willing to accept the evidences that satisfy in other matters, quite as obscure as the one phase of materialization. We need not worry because public sentiment is conservative and skeptical. These act as a check upon the over-zealous or over-credulous.

Bro. J. S. Loveland, in an issue of The Progressive Thinker, hints at the thought that we are inclined to force our phenomena upon public attention.

It is probably true as a matter of fact. We are possessed in a marked degree with the desire to press the phenomena to the front; but ours is a natural religion or science, and we are reminded continually that Mother Nature in her processes is inclined to move slowly, and we may very properly follow her example. There is a long reach from cosmic ether to revolving planet; from protoplasmic cell to lordly man; "far cry from Indian wigwam to kingly palace," and we needn't worry if the present age fails to discover all there is to be learned in the matter of calling "spirits from the vasty deep," clothing them in material form, with or without a thousand-dollar attachment.

The strongest movement among our people will be wrought out by proceeding steadily along the line of legitimate business, repelling the approaches of, and removing from, our ranks the illegitimates, and permitting, in most cases, the opposition to wear itself out in combating the new truths which march irresistibly onward. There will always be an "opposition," and it will always find itself kept very busy in its efforts to stem the tidal wave of human progress, accelerated as time passes, and human thought and experience deepens and broadens.

Again we say, all psychic phenomena must be tested by the application of known psychic law, and until we have securely established this knowledge as has the chemist or electrician, we may very properly allow all challenges to combat, to remain unnoticed and unaccepted, and when that time comes, and is recognized, challenges like that of Bro. Hale will not be made.

R. F. LITTLE.

Seattle, Wash.

Test the Spirits, Not the Medium.

To the Editor:—There has been much said lately in your valuable paper, as to the fraudulent manifestations in Spiritualism. I desire to say just one word: I for one have no faith in what any one confessed fraud has to say on the subject. But as a medium, I desire to say that there are those who resort to fraud; this is my opinion only, I have no proof to offer against any medium. And as a medium I desire to say that in my opinion the investigating public is more to blame than the medium, because they do not investigate Spiritualism in the right manner. My guides here give to the world the only sure test to apply when attending a seance: Test the spirits, and not the medium. By following this course all frauds will soon leave our public platforms, and our private circles. To make the matter more clear I will say that when I have met such men as the Rev. Joseph Cook, Epes Sargent, Minot J. Savage, Rabbit Schidler, and hundreds of college professors, and thousands of the world's greatest savants they tested the spirits that controlled me. For instance, Rev. Joseph Cook asked the question, "Warren Cook, what year was my father born?" The answer was "In 1812," which was correct. Major John C. Kinney, one of the committee asked, "What was the cause of your death?" This question was asked of a friend who was killed in the battle of the Wilderness. The answer was, "Shot through the heart, when leading a charge." The answer was correct. Now ask the spirits such questions, and if the answers are correct, what do you care if the medium is standing on his head, or is tied; test the spirits.

There is no physical manifestation ever produced, but what can be so cleverly counterfeited that no one but an expert can tell the genuine from the false.

One word as to the pellet test (writing a question on a slip of paper, and folding into a small tight wad). There is no call, or reason why the medium should take these pellets in his hand, in a private seance; nor is there any need in a public hall for a medium to be blindfolded with two or three bright gas lights right over his head. If he is a genuine medium, he can in a public hall, by merely touching the pellets, or questions, answer the question; and there is no need of the bright gas light over his head. If you go to have a slate-writing, take two clean slates, write your name on the slate frames, and let the medium handle them all he wants to to magnetise them; as long as he does not write on them himself, or put the slates out of your sight, no need to screw them together or fasten them, because if a medium can mesmerize you long enough to write a long message on a slate without your seeing him, he can mesmerize you long enough to untie, or unscrew the slates. Besides your test question to the spirit will be such that the answer on the slate cannot be done by the medium. In fact, test the spirits, not the medium.

DR. C. E. WATKINS.

THE BLUE BOOK.

The Views of a Former Secretary of a Camp Meeting, Who Is Perfectly Familiar with the Methods of Tricksters.

The "Blue Book" is a great theme at present and upon the altar of sacrifice, and we hope the sacrifice will exalt the matter to higher and purer motives for its students and the world at large.

Some of the writers in your columns make an extremely voluminous effort at its compilation, when the facts in its make-up are as simple as the facts in it are given out.

This "BlueBook" may exist in reality—and I would not dare dispute it, though having never seen one—but in my opinion it would be devoted more to formula and hints pertaining to the make-up of applicable tests in connection with the names of deceased persons furnished to the "fakir," than in its exhaustless store of names.

If you wish to start in the business of a fake medium you can get the names of hundreds of people of any town, city or hamlet in Michigan or in any State that maintains a State Board of Health. This board is required by law to keep a record of all deaths, when and where, causes of death, ages, etc. I am informed that this record may be had at the price of two dollars by applying to the Secretary of the State Board of Health.

It is easy to get a volume of this record. Pick out the locality you wish to visit, study all the names of the people deceased in that locality until you are "long" on memory; go to your designated point and fire these names at an audience as spirit given. At this point it is necessary to be a little wary in giving tests, that you do not overdo the matter, simply giving messages applicable to the occasion and the deceased parties. Giving the name, date of deceased, cause of death, etc., is generally considered by the credulous ample proof of genuineness. At this point you must develop acuteness, quick at discernment, to turn every word and action of your victim to account. Don't attempt any descriptions of deceased parties unless you are thoroughly posted, for in this you must remember the genuine medium excels. For the accuracy of description, the detailing of peculiar acts and of character belongs to the well developed and honest mediums, who have spent years in most cases in developing their psychic powers. To give an accurate description of the deceased person, characteristics of mental nature, etc., is worth more as a test of development and honesty than the name, age, etc., but in your case it will be necessary to develop your "cheek" with galvanized brass. Stimulate your brain with just enough conceit to act your part without fear or favor. Join your State and National Association and, above all others, the "Blue Book" ring, and you are "winged" for the soaring upliftment "star" of the first magnitude.

After you have become confidentially known to the Fraternity, you will meet another grade still lower (if it is possible to be lower) than you are. This grade is called Cappers. You will find them on your route readily in the form (generally) of a "fake" medium. You will take names and notes of easy victims and their deceased friends, at each and every place you work and when you meet your fraternity, compare notes and exchange.

I have studied these things through my connection with the Grand Ledge Camp as secretary for the first three years of its life. The organized sensitive will, no doubt, feel shocked at the mention of these frauds in connection with the State and National Associations, but all "stars" of this grade and magnitude that have visited our camp—which, to be reasonably accurate, includes a half dozen of them—all wear the corporate badge of these societies. Why? do you ask. For better protection, of course.

The better organized, the better protected. The better protected, the less morally reliable and responsible. The less of all these the more responsibility rests upon individuality.

THERE IS NO INTENTION IN THIS TO IMPUGN THE GRAND LEDGE CAMP, OR TO BELITTLE MEDIUMSHIP IN THE LEAST, FOR ALL CAMPS SUFFER THE SAME FROM THIS SORT OF PARASITE. WHY IS THIS SO? YOU WILL ASK.

Simply because they are shielded by policy and silence. All camp boards are made up about alike, as follows:

"Oh, my," says one of the board, "we must not let it be known that such a speaker gives 'stock' tests; she is such a fine speaker, and besides she has such a host of friends. She is a 'drawing card,' so long as people don't know the difference."

Up jumps another member who has gone completely psychologized over a materializing medium, perhaps half developed, two-thirds fraud. He never gets anything straight through any other medium but this one—no matter whether any one else ever got anything genuine, or whether the public in general pronounce this medium a fraud or not—he (the medium) is a favorite. Mr. and Mrs. "Policy" steps to the front and declares for peace and to have peace the fraud or "half-bake" is accepted as a matter of course, and so by silence and policy, iniquity runs. These facts and many more are underlying causes for such conditions.

The Grand Ledge Camp Board is undergoing a great change, and if this class of montebanks are not left out of the deal it will not be because of any lack of backbone to eliminate it in the future.

J. P. RUSSELL.

Grand Ledge, Mich.

THE WHEAT AND THE CHAFF.

As Viewed by a Leading Worker in Michigan.

Spirit Friend of Earth, can ye separate the wheat from the chaff, the genuine from the fraud?

The question of the truth of spirit communion is not at stake, for it is a fact in nature, shown forth in all ages under proper conditions, but those who look, listen, and study, cannot fail to find much so-called spirit phenomena, which is not such; not alone in the materializing and trumpet seance, but on the rostrum in messages and tests, as well as in private sittings.

We believe the practice of fraud is based on the desire for money or the need of it, as the case may be, together with the fact that there is a constant demand for phenomena, at a remunerative price.

To illustrate: The speaker who can give a good logical lecture ofttimes finds he is not in demand at any price unless he can give messages, while those of less than ordinary ability as speakers, who give messages or reading, win the place at liberal prices.

This means that a large majority of those who claim to be Spiritualists do not care for the philosophy, the reason why, the beautiful teachings which, if followed, would bring us into sympathy with our fellow beings and into harmony with all nature, giving us better health, longer life, making us happier, grander and better in the here and now, and preparing us for better conditions in the future as well as giving a truly scientific basis for a belief in the continuity of life, which can be demonstrated by the true phenomena.

Although many of them have had ample proof of the continuity of life, they still seek the phenomena; they want something sensational, or they want the dear spirits to advise them in some love affair, or tell them how to manage some business scheme to make it bring them larger returns, and a thousand other things which they should be better able to answer themselves, than any other could be, whether in the flesh or out.

It is this demand for phenomena and desire for money that brings forward the fraud medium.

To illustrate, one who can get an occasional genuine message, realizes the demand; they also realize that in all branches of business from the beggar on the streets to presidents and kings, fraud and deception is practiced, yet they are upheld and applauded; then they say, why should I hesitate to give more than I get from those gone before? The temptation is too great. They yield. Then they study newspapers and your conversation to get pointers on which they can enlarge, and in giving this they draw from you some additional points which are ofttimes handed to the next fraud coming into your locality, who of course can give a more complete reading and draw you out further possibly. We believe this to be the origin of many stock tests and information in this line constitutes the real blue book.

It is a shame, nevertheless it is a fact that these frauds with their trumped up and sensational tests, win a paid place on our rostrums, while our most logical, true and honest speakers and mediums, who cannot give genuine messages and will not give fraudulent ones, are compelled to drop out of the work for want of support.

We realize that it is very difficult to punish the fraud without sometimes hurting the genuine; nevertheless something needs to be done.

We would suggest that we hire speakers for what they are worth as speakers, paying for no public phenomena.

Allow mediums to carry on their business free from license; then watch, and when fraud is positively found, state it in local and spiritual papers, and prosecute under the State law.

If public messages and descriptions must be given, have them before the lecture when conditions are best for the phenomena. Have a committee appointed who are acquainted with the stock tests of the locality to report after the messages, not stating that such and such messages are frauds unless it is a self-evident fact, but stating that certain descriptions had been given from three to twenty times before, as the case might be, and thanking the spirits to step aside next time, and allow some other spirit to give a message unless they can give something more than to repeat what has been given before. We think even this would greatly diminish the size of the "blue book," as well as lessen the volume of public stock tests. I should like to say a few words in regard to the State conventions, for I feel that they are being largely run on the machine plan, and I fear that many times fraudulent mediums have been chosen as delegates, who in turn would help to elect such as would at least be liberal in helping them to place and position.

I hope that I may be wrong in this suspicion, but fear I am not; however, there would be no wrong in urging that you send your strongest and most substantial members as delegates to your state conventions.

H. L. CHAPMAN.

A PROMINENT LECTURER.

One of Large and Varied Experience Expresses His Views.

To the Editor:—The true Spiritualists owe you a debt of gratitude for the unpleasant task you have taken upon yourself to do in cleaning out from the rank and file of Spiritualism the fake mediums who have so long infested the ranks of the Cause.

That you will succeed, as you deserve, in the noble work begun, is not at all likely, but the true men and women who have the Cause at heart will applaud your work and ever hold you in grateful remembrance for what you already have done and still aim to do through your truly Progressive Thinker.

It is a common custom among our pseudo Spiritualists when there is any dirty task to be done to shift the burden of work on others instead of aiding or sharing the work of reform, so the evils of abuse go on for years, and sin and fraud abound and flourish in the ranks to the disgust of the better class, until a crisis comes, as at the present time, and the public cry out for reform. I believe that that time has come, and your persistent course to call a halt and to bring to trial and justice the guilty parties is a means to an end, and the inauguration of a new era of true Spiritualism, and we may expect to see pure Spiritualism broaden and deepen until, like the radiant dawn of day, the sunbeams of truth will cast the shadows of night into the background and the dew-lighted earth sparkle with the fragrance of heaven over a sin-laden earth.

But incidental to this new era of our Cause much earnest work must be accomplished and the rough acres of stubbles must be cleared in the forest of iniquity.

But you, Bro. Francis, will not receive the credit you deserve in this work you are engaged in, for the lazy drones will say anybody could have done what he did, and it is ridiculous to give him so much praise. We all know about the frauds practiced in mediumship before you undertook to root it out, and we did not deem it worth the while to take up the matter, knowing it would cure itself in time. So it is, the man that does nothing always has plenty of excuses for his inactivity, but it is the man who does things that makes himself felt and is respected.

The good a man achieves may not be commensurate with his work and sacrifices, but at least he has the satisfaction of knowing he did something to help along the cause of truth as he honestly saw it.

I have only this to say so far as my personal experience has been as a public speaker in the Cause of Spiritualism, that among that class known as phenomenal mediums, and I have had a wide and varied one with nearly all of that class, I have found many of them morally weak and inclined to trick and simulate in their manifestations. There are, however, honorable exceptions, and these exceptions, whose names have never been smirched in the practice of fraud, will not feel hurt by the criticisms which may be justly meted out to that class that have disgraced their calling and the cause they represented.

I will say also, in conclusion upon this subject of frauds, that in my public work I have been the financial loser in refusing to serve societies that had previously engaged fake mediums to serve them on their platforms, and would not appear on their rostrums with them, for in so doing, knowing them to be frauds, I would countenance the brand they practiced.

A speaker who has to depend on the leader of Spiritual societies cannot always express his honest convictions as to the truth he may know concerning a medium, without he offends some and makes enemies where he would have the good will of all, and is often obliged to look on what he knows to be fraud and trickery.

He is in the position of a Christian minister I once heard of who on his introduction to a new pastorate was waited upon by the rich leading members and was told he must not in his sermons speak on the subjects of temperance, women's rights, slavery or politics, but confine himself to the subject of Jesus Christ and him crucified. The Spiritualists are very much after this sort of Christians; they do not want to hear the rights of man discussed, but to hear about the Sweet By and By and from their loved one in the spirit world. If men would learn the Law of Laws of eternal progress, he must not stop his labors with the first manifestations of truth, but must push onward to other attainments of undeveloped good and riches in Nature's field that awaits his crowning efforts.

Spiritual truth is untarnished by the shameful practices in her name, and is rising more luminous day by day with her garments of ever revolving beauty fresh from the hands of her creator, and is destined to become the groundwork of all systems and the religion of the world.

BISHOP A. BEALS.

MATERIALIZATION.

The Law of Its Manifestation Stated.

To the Editor:—What a tempest in a teapot you have caused over the subject of "fake materializations." Yet how many who are writing so copiously know the basic principles of this phenomena or any other on which the spiritual philosophy is founded.

Years ago the following message, written through the hand of Mrs. Carrie E. S. Twing, was given to me as the true method and motive of all the phenomena that have ever come to the world:

"When anything is to be demonstrated, any evidence to be given to the world, a band of spirits is formed here to give that demonstration, through a medium developed for that purpose.

"FARADAY."

In the light of this law, what becomes of "fake phenomena," but to relegate it to all other efforts to simulate the genuine after the latter has once been given by the medium developed for demonstration of this order, by the special band having this work in charge?

The early phases of this phenomena had no special commercial value, and really demonstrated the power of spirit over matter in this department of phenomena. The work then was in the charge of spirit chemists and electricians and until it was transferred from their field to that of commercialism we had little of the "fake" even in the form of "personation."

The desire to make this phenomena a finacial basis of gain is responsible for most of the mischief the cause is now suffering from, but the spirit chemists can hardly be held accountable for the "fake" performances in California or elsewhere.

THAT THE GENUINE EVIDENCE HAS BEEN LARGELY WITHDRAWN FROM THE WORLD OR CENTERED AROUND A FEW MEDIUMS IS PROBABLY TRUE, FOR SPIRIT GUIDES OF THIS ORDER ARE NOT IN THE SPIRITUAL MARKET FOR SALE.

Mr. Hale of California is calling for evidence on the same plane as the "fakes," that is by offering money to mediums as though they had the power to get their guides to give the evidence for money. He is not the only one who imagines that spiritual gifts are in the market because the "fake mediums" are. Under the law I have quoted, mediums who have these powers know that unless the spirit guides direct the circles there will be no manifestation given, and most of them have sense enough not to try. It would make no difference if Mr. Hale raised his offer to take another track than commercialism, if he ever gets a genuine manifestation.

Such mediums as W. W. Aber know this, and unless Mr. Aber gets positive directions to change his regular order, "California Spiritualism" of the "fake" type can stay in the ditch in which it now lies according to the testimony of Mrs. Hyland. I have no question as to the truth of her statements as to what she personally knows of the "fake" business, having had a hand in it herself and charged her victims liberal fees for obtaining the information, but it is hardly fair to ask Mr. W. W. Aber to go to California to prove that there is such phenomena, because he has kept out of that field in which she is an expert.

By the law, as written through Mrs. Twing's hand, no medium can give phenomena of this character unless he obtains his development from spirit. Evidently Mrs. Hyland and the other California "fakes," never have had this development, and hence cannot be expected to know very much what the law of spirit regarding materialization is.

To say one cannot touch a materialized spirit at all is coming it strong. To say that some cannot, would be nearer the truth. It is all a question of the rates of equilibrium of vibrations between the spirit and the mortal. When this is perfect one can touch the spirit and ascertain how solid and substantial the form may be, and in Mr. Aber's seances, it is often done. I have also seen it done with others, and have done it myself when conducting and participating in circles of this order. We did not do it for money, however, as an incentive.

Perhaps, if the California field is overrun with fakes, it might be worth while to inaugurate a scientific circle and see if there is not a better way than to give the fakes the field.

Personally I am out of the field as a writer or exponent of the philosophy, so have no interest in California Spiritualism.

But Mrs. Hyland and Mr. Hale will not be likely to enlist the spirit chemists by their methods, and unless they do, good bye to their hopes of seeing genuine materialization.

THEY MAY DO GOOD SERVICE IN EXPOSING THE "FAKES" HOWEVER

The law I have stated has not been abrogated, and I do not know as it is very important to the spirit world if "California Spiritualism" should die with the "fakes" and their victims.

B.

Hawks Park.

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-Washers, I have tried the work with wonderful success. I have not made less than $9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washing Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men. JOHN F. M.

AN OLD-TIME LECTURER.

Mrs. Addie L. Ballou, One of the Prominent Workers in Spiritualism in Its Early Days, and a Splendid Medium, Gives Her Opinion in a Cogent, Impressive Manner.

To the Editor:—When summoned into court to bear witness, we may have to give testimony over and over again in the same case. Though I have again and again remonstrated, and reiterated the statements in many forms, I am still in evidence to respond to your call, and to hold up your hands in maintaining the integrity and honor for our beloved cause. No one who knows me and has ever heard my voice, but knows that all these years since my first adherence to Spiritualism, I have vigorously protested AGAINST THE PROSTITUTION OF THE SACREDNESS of Spiritualism by simulation, falsehood and fraud; making myself in so doing often the target of phenomenal expositors, because so often detecting their sleights of hand, and discovering their methods, and have incurred at times very direful threats accordingly, which have, however, never silenced me.

Let me again repeat what I have always said: If the survival of Spiritualism depends on phenomena that cannot withstand the light of day, let us bury it.

If mediumship must survive through deceit and mechanical contrivances, through commercialism and hypnotic assertion, the sooner it perishes from among us the better.

Again, if mediumship and that which it in its purest essence demonstrates, does not better the recipient and the dispenser, and become a blessing, let us put it away till we are either hungered or enlightened sufficiently to appreciate its true worth and beauty.

We have tarried too long in wonderland.

We have become familiar with hobgoblins and the makeup room.

The time for the scientific laboratory is passing, and it is now our time to observe.

To get next to God—yes, God, if you will, which is to know ourselves and become as Gods in knowledge of our great oneness with all universal nature, and how to master all things, principally self; to see through our own cleared windows of thought and comprehension all there is to see, and be a part of all there is to know—every one his own medium by refining and spiritualizing himself.

Away forever and forever with such commercialism!

Purge the temple of money changers, and live in the daylight!

It is time to put away our stray dolls and turn towards humanity, and there we will find angels, not only with those who suffer, but in ourselves. When we find those human angels, we have touched the spring, compared to which the revelations of the cabinet and the darkened seance are like a remote dream of illusions, myths and shadows.

Give us the light!

Our friends in the land of the to-morrow never meant their visitations among us to be made merchandise of, or to bestow for a price a kiss upon a dear dead baby's lips.

Before this rush to the arena for gold we stood face to face with them, and their tender touch was an inspiration, their words a revelation, their presence an exaltation. We were baptized with a holy incense, and drawn near to purification of thought and deed, as the earth towards the sun in its revolutions.

For many years these appendages on human credulity of the Reynolds-Crindle type have deceived an over-credulous and over-willing community; again and again, and yet again, exposures have been made, and "every time," to use her own expression, "it fills my pockets with good gold." And yet knowing her practices and her true character, the Spiritualists take her again to their bosoms, and she knows they will, and close their eyes and bury their ostrich crests in the sands and see no fraud, nor will they. "If she practices fraud, the spirits make her do it!" She is a world's best medium just the same. * * *

For nearly twenty years—perhaps more—this Reynolds-Crindle family have been living off of the credulity of the people, their spirits and tests being WHOLLY OF EARTHLY ORIGIN, and in connection therewith were the artificial paraphernalia—cheap cheese-cloth robes, etc. The same tawdry and the same exposure and public indignation, and what did it amount to?

Spiritualists are not to speak aloud of these things, but gently deal with such affronts, and if we are in duty bound to swat the Vagabond Demon of Deceit, we must first upholster that illstarred, but most apparent and least sensitive and least harmful, place of punishment.

If we have any far-reaching thing to be thankful for, it is the editor's characteristic fearlessness and moral courage to stand for the truth and right and the honest exposition of the faith that has been so dear to all who hope for immortality and whose love of humanity and those who are gone to the Morning Land to represent us and watch our conduct, not with criticisms, but with charity and tenderness, trusting in the pure and true within each of us to do only that which is noblest, kindest, grandest and best.

I wish I could say something that would express my deepest feelings on this matter, something that would burn, penetrate and convince all of the duty to be done, of the privileges to enjoy, of the blessed peace which comes to wreath the lives of those who dare to see the right and seeing dare to do and defend it.

ADDIE L. BALLOU.

San Francisco, Cal.

Materialization.

I Believe, but do not know, that materializations sometimes occur. That they are extremely rare I am satisfied; that the phase, genuine or false, has been detrimental to the progress of Spiritualism I am thoroughly convinced.

People interested in obtaining some demonstration of the continuity of life, have sought it in the materializing seance, with result that the gullible have been gulled and the ungullible have been disgusted. If the inhabitants of the spirit world have sought in this manner to prove their existence they have proved nothing so much as their own lack of wisdom.

Granting that some invisible being occasionally takes on a visible form, gathered somewhere, there is no evidence that this form is animated by the intelligence of one who once in earth life bore a form more or less resembling it. It may have been built up by any who had some knowledge of the former appearance of the person represented, even if, which so far as I know is not often the case, some knowledge of the past events is shown, this knowledge may have been common property to the hosts immediately surrounding the earth. Identity can in no case be established.

It is possible and I think true that spiritual beings sometimes clothe themselves with matter sufficiently to become visible or tangible to the physical senses. The last place at which I should expect this to be done would be an ordinary materializing dollar-a-head show.

A genuine materialization, if such there be, might occur spontaneously when all conditions were unexpectedly perfect. It would not be likely to occur when people gather together with no higher object than the gratification of curiosity, or worse, the desire to draw again into earth cares those who may be hoped to ha escaped from them. If under such circumstances a manifestation took place at all, we might expect with it more of the "blasts from hell than airs from heaven."

E. J. BOWTELLE.

Pine Grove, Niantic, Conn.

(Continued on page 7.)

REMARKABLE INVENTION

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

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..GENERAL SURVEY..

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, believing that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must 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 require.

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. 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.

W. J. Colville lectured at Camp Chesterfield, Ind., for nine consecutive days, Aug. 21 to 29 inclusive, to large and enthusiastic audiences. He then spent a few days in Anderson, where the Spiritualists own a beautiful temple on Madison avenue and 13th street; lectures in that place were also very largely attended. Mr. Colville is now in St. Louis, lecturing frequently in the Pine Street Temple, of which Thos. Grimshaw is regular pastor, and addressing many conventions connected with the World's Fair. Address till further notice, care of Louis Cohen, 2612 Lafayette avenue, St. Louis, Mo.

Gilbert E. Smith writes from Brooklyn, N. Y.: "We wish to announce that the Church of Sacred Communion opens its doors on Sunday evening, September 4, 1904, at 1246 Bedford avenue, Brooklyn, N. Y., for the coming season, and every Sunday evening thereafter. And as last season was such a grand success, we also hope to make the coming the same, and expect to see quite a number present at our coming services. Everybody is welcome; there is no charge as the church is kept up by the many friends. Our members have adopted the envelope system in the church which helps us very much. Come to our services; good singing and speaking. Miss Emma C. Resch, our young and gifted medium, demonstrates spirit return."

There is much comment over the curious circumstances connected with the discovery of the body of Clyde Stanley, aged 19 years, of Newton, Ill., in a flat car near Effingham, pinioned down by a pile of bridge iron. It is believed from the nature of the wounds on his body that he was murdered. He was a solicitor for a Chicago portrait company of which his brother was district manager. After the funeral his brother George in looking over the birth record in the family Bible, found immediately after the record of the birth of Clyde, an additional line in the writing of the young man which mentioned his death and giving the year as 1904. When it was placed there is not known, but there could be no mistaking the handwriting of the dead young man. His family believed that he had a presentiment concerning his fate.

The Mississippi Valley Spiritualist Association, at its annual business meeting here, elected the following officers for the coming year: President, W. F. Peck, St. Louis; vice-president, W. A. Willing, Northwood, Iowa; secretary, Mrs. M. B. Anderson, Clarksville, Mo.; treasurer, Mrs. Christine Cooper, Clinton, Iowa; trustees, David Stanton, New Sharon, Iowa; J. N. Randall, Ottumwa, Iowa.

"Five years ago, when I was leaving this city, I was talking with Dr. Gallup about his activity in preaching," said the Rev. J. T. Husted at the funeral of James Gallup yesterday. "He then said to me that when five years had passed his work would have reached its end, as it has." The relation of this unusual coincidence was but a small part of the informal address of Mr. Husted over the remains of his old friend at Park Congregational church yesterday afternoon. He was assisted in the simple service by the Rev. S. T. Morris, assistant pastor of the church. The services were attended by a large number of those who had known and loved Dr. Gallup. The interment was at Oak Hills cemetery.—Grand Rapids, (Mich.) Press.

Frank T. Ripley, lecturer and test medium, is now ready to engage for lectures and messages for the fall and winter. Address all letters to Tipton, Ind., P. O. Box 326.

There is in Paris a new school of psychology to investigate such questions as mind-reading, mental suggestion at a distance, clairvoyance, presentiments, automatic writing, double personality, etc. This school, unlike most associations studying these subjects, has for its members medical men almost entirely, whose professional duties bring them in close contact with these often curious phenomena. The members are followers of Charcot. They claim that most of these societies of psychical research, especially in England, have produced no results, due to too much speculation and mysterious interpretations, which have led people into error, which is more difficult to uproot than it is to propagate the truth.

J. C. Andre writes from Grand Rapids, Mich.: "As the time is near at hand to open our meetings, I would be pleased to correspond with some first-class talent with dates open for December, January, February and March. In my notice of closing last spring I stated that we raised sixty dollars, which should have read one hundred and sixty. Everything looks bright for our new society, and we hope to have a revival as it was some years ago when such good workers as Mrs. Joslyn, Boozer and many others who were in the work for the good of the cause."

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 one 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 the Spiritualist Temple, Galveston, Texas.

Owing to Monday, September 5, being Labor Day, we were compelled to go to press on the previous Saturday, thus crowding out many items of interest.

Mrs. Georgia Gladys Cooley had an exceedingly pleasant and profitable engagement at the Clinton camp. Last week she went to Buffalo, N. Y., to serve the First Spiritual Church there, for the month of September. She will serve near-by societies for week meetings. Address her in care of Niagara Hotel, Buffalo, N. Y. Mrs. Cooley is one of the best rostrum workers in the field to-day.

E. W. Sprague and wife, the N. S. A. missionaries, are making their headquarters at Battle Creek, Michigan during the month of September. They will serve the Battle Creek society the Sundays and Tuesday evenings of the month. Their services may be secured for other evenings of each week at towns within reasonable distance of Battle Creek. October 1, they will turn their faces toward St. Louis, Mo., arriving there in time for the N. S. A. convention which will open October 18, and last four days. Parties wishing their services en route, please address No. 11 Beach street, Battle Creek, Mich., until October 1.

Dr. Beverly writes: "We wish to invite all to Arlington Hall, northwest corner Thirty-first street and Indiana avenue, on September 21 and 28, to hear Mrs. Lindsley of Grand Rapids, Mich., who is a fine inspirational speaker and test medium. We expect from time to time the best talent in the country as speakers and mediums. Our hall is newly decorated, and we can accommodate a large number of people. Remember our next monthly party will be held Saturday evening, October 1. We shall have some fine entertainments this coming winter, and hope you will come and bring your friends. We believe our social functions are bringing social people closer in touch, and in time they will unite in civil and social co-operation for the advancement of this spiritual truth that alone can uplift humanity."

Litterateurs, musicians, Spiritualists, geniuses, and all folks who now and then enjoy cosmic consciousness, are excited over the remarkable dream story H. Rider Haggard, the novelist, has given to the public. Mr. Haggard says that while suffering a nightmare and while still half-conscious, he dreamed that his favorite retriever was dying, and that the animal was endeavoring to tell him the facts. Three days afterward the body of the dog was found in the river. It was discovered it was killed by a train three hours before Haggard's dream. The novelist hints that the spirit of the dead dog communicated with him. There are many things that cold, unimaginative realists will say about Mr. Haggard and his dream—a mere coincidence, or the product of an aesthetic mind. They might even say that he ate mince pie before going to bed or an imported sausage, an article full of canine possibilities. But the mystics, the impassioned slaves of feelings, will never be convinced that Mr. Haggard's dream was other than a real and tangible evidence of a spirit dog.—Eagle, Okla.

W. D. Akers writes from Meyer's Falls, Washington: "My dearly beloved wife bid us good-bye on Sept. 7, 1902. I have heard her voice three times since she left for her home in that sun-bright clime. There is scarcely a night passes but I see her blessed shadow upon the wall beside my bed. I expect to meet her ere long. The sun will soon drop behind these mountains for the last time with me. I am 84 years of age, and expect to live and enter the heavenly 'Canaan' a full-fledged Spiritualist. Enclosed find $1 for subscription to The Progressive Thinker."

Mrs. M. A. Fogg writes from the Niantic camp-meeting: "We are just about to close a very pleasant season of service here. We have had good speakers on the usual line, and all came but Mr. H. D. Barrett, who thought it was for his interest to stay where he was. We had a good speaker to fill his place. Our service of song has been fine. The ladies of the Aid are working for their hall, and though not money enough to vote its being built, they see a possibility of it in the sale of more of their lots. I have just sold one, and may three more in lump to-morrow, which will justify them in its construction. We are not dead, croakers to the contrary. Old ones have passed on, but they are around us still and the younger ones are stepping to the front, and another year we are planning changes for good. Lots of young people here, and the bathing is fine, they say. Well, I have got out of my arduous work of seven years as secretary and treasurer of the Aid Society. Miss Mary Hatch is my successor. I return to Southington this week, so please send my Progressive Thinker to that place. Mrs. Kate Stiles, of Onset, gave us the closing service of the season, which was listened to by an appreciative audience. At the close of the morning service, J. Frank Baxter spoke to us through her organism. We have had this season two lovely singers, a Mr. Hamlenton and Mrs. I. E. Church, of New London, whose musical selections just fill the heart with the vibrations of love and harmony. Conference, tests and music filled the closing hour with a grand success and makes one feel in kindred touch with all the world."

John A. Lant writes from Detroit, Mich.: "This city lies along along the Canada border with the city of Windsor opposite, and connected by frequent ferry boats. An International Spiritualist Society has been formed here for the fraternizing of both cities. Prismatic Hall has been secured in Detroit, and success to the new society is assured from the start. The first meeting of the season will be held September 18, and meetings will be held regularly every Sunday evening. Mrs. Jenkins of Windsor will be the regular speaker. A lawn fete was held last Tuesday evening at the home of Dr. and Mrs. Fish, for the benefit of the Earnest Workers. The Island Lake camp closed with reasonable success, and the regular Sunday morning and evening meetings of Mrs. LaGrange, who presided there, will go on for the season at the large hall on Miami avenue. Miss Mabel White of this society, took charge of a band of destitute children and gave them an outing at Island Lake, restoring every one to their kindred rejoiced in spirit, and rejuvenated in body. A benefit circle was given by Mr. Coles this week for Mr. Lammy, a good medium, who has fallen sick and is no longer able to work to support his family."

When writing for this paper use a pen or typewriter.

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

Harry J. Moore is now filling an engagement with the Englewood Society. His address is 446 West Sixty-third street, Chicago.

Isa A. Cross, corresponding secretary, writes: "The Hyde Park Occult Society is to have another worker from the Rising Sun Mission, to lecture for it Sept. 11, Mrs. Nora E. Hill. Her good work when here before insures her a hearty welcome and a full house. Come and hear what she has to say. Services at 319 East 55th street, at 8 p. m. Mrs. Kline will be on hand with messages as usual. We will also have another euchre party at the same hall on Sept. 9. There will be plenty of beautiful prizes in linen and hand painted china. Come and win one. Game to begin not later than 2:15 in the afternoon and 8:15 in the evening; so come early; no average given to those who come late."

C. J. Barnes, the excellent trumpet medium, will visit Rockford, Mich., on the 10th of September. He will then go to Jackson, Mich., and different parts of the state for a month or six weeks. He will be glad to meet all of his old friends on his route.

Chas. Thessman, whose little daughter is a medium of rare powers, expresses his high appreciation of The Progressive Thinker.

B. Vaughn writes: "Mr. and Mrs. L. J. Vaughn are located at 2421 Calumet avenue. Mrs. Vaughn will hold a circle Wednesday evening, Sept. 7, in honor of their daughter, Mrs. L. B. Simmons. There will be readings, palmistry, music and refreshments."

Will J. Erwood, one of the best lecturers in our ranks, would like an engagement in Chicago, during a couple of Sundays in October—one before the N. S. A. convention, and one or two after. Address him at 924 Vine street, LaCrosse, Wis.

Ruth Eastman writes: "As secretary for Forest Home Camp, located at Snowflake, Mich., P. M. R. R., I will say that the camp came to a close Aug. 21, with D. W. O. Knowles as speaker and message bearer for the day. Although threatened with rain from early morning, people came in by wagon and boat load. An eager and appreciative audience listened to the morning service. The afternoon service was somewhat curtailed, caused by the approaching storm. The people were loth to leave their seats, so eager were they to catch every word. It was a happy ending to know our cause was appreciated to the last. Aug. 7 was the first rainy Sunday in the history of five years in camp, but it did not hinder two good services in The Retreat, by Mrs. Cora Morrill, to the campers mostly. Although the program was not carried out to the letter, owing to unavoidable circumstances, yet all seemed satisfied. The association is proud to announce that the camp of 1904 was a success in every way; no great financial returns, and no debts. A portion of the grounds was surveyed; the remainder will be soon, and 41 lots platted, mostly 50 x 50 feet for leasing. The desirability of such lots can be attested by those good workers in the cause, E. W. Sprague and wife, who opened camp July 31, as well as by all who have been with us in the past. Three stock and two social members were added to the association. Each one worked in harmony with the other, and much good was accomplished. We are already laying plans for next year's work."

Laura Matlock writes from Grand Ledge, Mich.: "On Saturday, August 20, Mrs. Marian Carpenter began her engagement at our camp. We can always have good words to say of her work. Under the influence of her spirit guides, she gave us five lectures, all of which were highly appreciated by our people. On Friday Aug. 26, Mrs. Piper of Battle Creek, Mich., held a message meeting, and while she, is practically a new worker for our cause, yet judging from her work, we can well presume that she will become as famous as her namesake of Psychical Research fame. August 27, Mr. Deli Herrick began his engagement, it being Mr. Herrick's first appearance on our rostrum. His work proved to be all that we had been led to expect. We hope to see him at our camp again in the future. I cannot close this report without saying a word in regard to our chairman, Mr. Oscar A. Edgerly. That his work, both as chairman and lecturer, was appreciated is evidenced by the fact that the campers joined together and on the last Sunday presented him with a beautiful black silk watch fob and a solid gold Sunflower badge, which stands as a small token of the regard we all feel for him. We have all been pleased to have Mrs. A. E. Sheets with us from time to time during the camp season, and we sincerely hope she will so far recover her health as to be with us the entire season next year. The management have arranged to have our camp open one week earlier next year."

J. A. Toren writes: "The Society of the Psychic Forces, corner Champlain avenue and 43d street, have engaged Dr. J. H. Randall to lecture on Sunday evening, September 11, and H. F. Arnold, on Sunday evening, Sept. 25. Both speakers are well known on the South Side, and draw large and appreciative audiences. Mrs. Isa Cleveland has returned from her two weeks' vacation, and will be present to take up the message work with renewed energy. We extend a cordial invitation to all, and especially strangers, to visit our meetings and learn more about the grand truths of Spiritualism. The messages at our meetings are clear and undisputable as hundreds of investigators will willingly testify who have been present in the past, and many hearts have been gladdened by positive evidence that their loved ones who have passed away can and do communicate with them. Our hall number is 361-3 East Forty-third street, three blocks east of Cottage Grove avenue."

A. Scott Bledsoe writes: "The twenty-sixth annual camp of this society was held in their beautiful grove near Delphos, Kansas, from August 5 to 21. The workers in attendance were Mrs. Bessie J. Bellman of Howard, Mrs. Inez Wagner, Mrs. Etta S. Bledsoe and A. Scott Bledsoe of Topeka, and Mrs. Alice Baker of Dallas, Texas. This was pronounced by many the best camp ever held on the grounds. A movement was put on foot to raise a fund sufficient to pay off all indebtedness of the camp, and more than eight hundred dollars was raised. A good brother has promised to double any amount raised and thereby enable the association to build an auditorium and make other much needed improvements. All the workers gave good satisfaction and especially Mrs. Wagner's trumpet seances pleasing to the many who attended. May Delphos camp live long and be prosperous. I. W. Richardson was elected president for the ensuing year."

Charles H. Green writes: "Sunday, Aug. 28, Mr. Geo. 'Montgomery addressed the Rising Sun Spiritualist Mission at its hall. He chose a Biblical subject for his address, and very ably impressed his hearers with his words, defining the relationship of the Bible to the truths of Spiritualism. His address was followed by spirit messages through various mediums. The evening congregation was addressed by Dr. J. A. McFarland. He specially favored us this evening as Rev. Thos S. Warner, the assistant pastor, was to have addressed us, but was suddenly called from the city on account of the illness of his father. His words were enough to stir in the most dormant of minds a desire to learn more of the truths of our religion, Spiritualism, and to awaken new trains of thought that would undoubtedly lead the most orthodox of Christians to investigate our belief. Our hall was filled to its capacity and by such displays of attention and interest, it becomes more and more gratifying each day to observe that Spiritualism is becoming a factor in the minds of many. Tests by Mrs. Wilson and Mrs. Weaver were also features of the evening, Sunday, September 11, Miss N. G. Warren will give an inspirational lecture under complete control. In the evening we will be addressed by ex-Senator T. A. Bland. Both lectures will be followed by spirit messages through our mediums. We invite both Spiritualists and those who are not, to attend our meetings at 378 S. Western avenue, at 3 and 8 p. m. every Sunday."

H. G. Purinton writes: "Your paper is needed here in Virginia, and missionaries also who can talk and teach truth, instead of belief. I will relate two instances that have occurred near here. A young man (a telegraph operator, rather wild, but I never heard he ever committed any crime), was run over by the cars and killed. His father is a Calvinist Baptist; his mother a Campbellite. They are nearly insane with belief that their boy is doomed to eternal torment, with no chance for redemption or salvation. The other is a case of clairaudience. A woman heard and recognized the voice of her neighbor who had been buried a few days before, calling her name."

Wm. A. Thompson wrote an article for the Open Court, but it came to hand too late to publish in full. He says: "I have critically read every article of the different writers, pro and con, with interest. In regard to our sister Eva Cassell's article in the last issue, in part I agree with her, but on some points I am compelled to disagree. Point of agreement: I am decidedly in favor of exposing every one who practices fraud. When we have positive proof, we should then and there expose them before all present, give them advice to reform. My point of disagreement: The experience I have had is that there are genuine materializations; however, only in one instance have I seen one full form, but on many occasions I have seen partial forms. We cannot all have the same experience. We would do well to use our reason and judge according to evidence. I have on different occasions seen partial forms of spirits at my own home, the medium being Mr. Naham W. Koons, who is nearly seventy years old, and who has been a medium since he was ten years old and who has been well-known in this vicinity since 1858, and has never been found practicing fraud."

Mrs. Wilfred Hansell writes: "The First Spiritual Church of Niagara Falls, under the pastorate of Mrs. A. Atcheson, of Buffalo, is rapidly coming to the front. She has labored faithfully and truthfully in our midst for two years and four months, bringing the light and comfort to many a soul. During August communications only were given, and many hungering hearts received comfort from the other side of life. Through her efforts Spiritualism is a much-talked of theme at Niagara Falls, and the officers and members are greatly encouraged. Last Sunday night our hall at 2207 Main street, was filled to the doors."

Mrs. J. Lindsey writes: "I spent the whole month of the camp at Clinton, Iowa. It was certainly most successful, and well attended. Everyone came with a good will and hearts full of harmony; not anything like inharmony. The speaking was of the best. The conferences were fine, all taking part. The mediums were all good. Everybody seemed pleased with their work. The officers of the association did all in their power to make the campers feel happy. The lyceum was under the management of Mrs. Lacy, who made all the children happy. The orchestra was of the best, and the singers were fine. I was so happy and comfortable, located with my friends from my own city of Grand Rapids. I am now at present in Chicago, where I will do some missionary work; then I go to Wattnott, Ill., to lecture for the society there. The Progressive Thinker was in full demand at the camp. Brother Peck, the president filled his chair with satisfaction to all."

Rev. Cora Benton, trance speaker and message giver, will be glad to hear from societies wishing a representative of the highest spiritual forces. Address 1714 Adams street, Toledo, Ohio.

A correspondent writes: "Genuine mediums!—yes, hundreds of them. Among them is Mrs. M. E. Weaver, No. 46 DeKalb street. She brings you in touch with the spirit world at once, in a manner unexcelled. She will surprise you by giving your own name in full, and then the tests that follow are simply marvelous. She reflects credit on Spiritualism by her life and work. Verily, the angels walk with her."

T. W. Sherk writes: "Next Sunday evening, Dr. D. S. White will lecture at the Church of Spirit Communion, 4308 Cottage Grove avenue. Subject, "Is Spiritualism a Science and a Religion?" Mr. Coates, the medium, and president of our society, has returned from his vacation refreshed and eager for the work before him. The workers in our church are full of enthusiasm and determined to carry well laid plans to a successful issue this coming season, and surely there never was a cause that called more loudly for intelligent consecration. While the great world lives in and for material things should not we Spiritualists earnestly endeavor to demonstrate that the true life includes the spiritual and immortal?"

A very pleasant wedding party of special personal friends of the contracting parties assembled at the home of Rev. J. M. and M. Theresa Allen, 651 South Grant street, Springfield, Mo., on the evening of August 27, 1904. The bride, Miss Eleanor H. Atkinson, and the groom, Mr. George W. Langdon, are both of this city and are firm believers in Spiritualism, Mr. Langdon being the honored president of the Southside Spiritualist Society. The house was beautifully decorated with flowers, plants, vines, etc. The bride was gowned in blue voille, trimmed in white, and carried a bouquet of white roses. The marriage ceremony was performed by Rev. M. Theresa Allen, assisted by Rev. J. M. Allen, and was very impressive and beautiful. At the close of the service a bright little miss showered the happy couple with flowers, while Mrs. Allen said: "Thus may your future pathway be strewn with flowers." Congratulations followed. Refreshments were served and after the friends had departed Mr. and Mrs. Langdon went to their newly-built home at 797 West Elm street.

Lake Sunapee Camp, N. H.

Tuesday morning was bright and it looked as though it would be a good week. At 2:15 p. m., lecture and tests by Mrs. Ida P. A. Whitlock, of Providence, R. I.

August 24, at 2:15 p. m., lecture and tests by Mrs. Whitlock. At 7:45 p. m., seance by Mrs. Whitlock; the tests all acknowledged and gave general satisfaction.

August 25, at 2:15 p. m., lecture and tests by Mrs. Whitlock.

August 26, the Ladies' Aid annual business meeting, and the following officers were elected: President, Mrs. Addie M. Stevens of Claremont, N. H.; first vice-president, Mrs. Martha Gove, of Riverdale, N. H.; second vice-president, Hettie Burpee, of Sutton, N. H.; secretary, Mrs. Martha Davis, of Hartland, Vt.; treasurer, Mrs. Harriett C. Comstock, of Newport, N. H. At 2:15 p. m., lecture and tests. At 7:45 p. m., seance by Mrs. Whitlock.

August 28, at 10:30 a. m., lecture by Mrs. Whitlock on "The Aim and Object of Spiritualism," which was well delivered and was well received. At 1 p. m., a seance by Mrs. Sadie L. Hand. This was her last seance at Lake Sunapee camp, and she gave perfect satisfaction. She was here all of the month. She did good work, and was liked by all. At 2:15 p. m., lecture and tests by Mrs. Whitlock. Her subject was, "It Can't Be, But It is." I wish that thousands of people could have heard it. This was the closing address for the season.

This has been a very harmonious season. The attendance was small, but the meeting was a good one.

LORENZO WORTHEN.

To Wisconsin Spiritualists.

Arrangements have just been made whereby I am enabled to devote my whole time to field work in the interest of the Wisconsin State Spiritualist Association, and therefore am desirous of hearing from every town and city in the state where meetings are desired. Our state association is in need of strenuous work, and it is for this reason that I have felt to put in my whole time in its interest. Spiritualists, let me hear from you. We want to grow, and grow we must. The time has arrived to arrange for fall and winter work. Let us prove that we are thoroughly alive.

I shall arrange my itinerary in routes north-east, south and west, as it will be better in every way to do so. Will you not be the ones to start the good work in your locality. You can make arrangements for one, two or more meetings, as you think best. Either write me or our secretary, Rev. Nellie K. Baker, of Portage.

We want personal memberships. If you have not renewed your membership, will you not do so now? Remember every little helps, and it aids in placing Spiritualism before the public when you do your part.

I shall make the conditions for meetings so easy that all can comply with same. In arranging for meetings, first come will be first served. Wisconsin has a good start in the work. Shall we keep that work moving? I am sure that every Spiritualist in the state is anxious to see the day when they can say "I am a Spiritualist," and not be afraid that they will injure their business. You can help make it so, by assisting to the extent of your ability. In various parts of our state obnoxious laws have been passed. This should not be so, and if we strive together in presenting Spiritualism in its best form to the public, we can soon stand upon a firmer footing. Address me at LaCrosse until October 1; after that at whitewater, Wis.

WILL J. ERWOOD,
President W. S. S. A.

BOOK REVIEW

Still on the Search. By George Otis Draper. Peter Eckler, Publisher, New York. $1.50 net.

This volume comprises a very readable account of a trip around the Mediterranean and elsewhere, and embodies an entertaining record of comment on human nature and its environments, by the observant author.

It is especially interesting to readers of a freethinking class of mind, and many of the comments disclose a rich though quiet perception of the humorous.

The book has many illustrations, by the author, disclosing much artistic ability.

PASSED TO SPIRIT LIFE.

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

Passed to spirit life, Mrs. Kate M. Hampson, widow of Oliver Hampson, on August 30. After about eighty years of earth-life her weary little body is laid aside and her soul takes its flight to the glorious realms of spirit life, where she will awaken in perfect health and happiness, and rejoice in the great change that has come to her.

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

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, $1.

"The Light of Egypt." Volumes 1 and 2. An occult library in itself, a text-book of esoteric knowledge as taught by Adepts of Hermetic Philosophy. Price $2 per volume.

The new song-book, "The Golden Echoes," by S. W. Tucker, has found its way into many homes, and its beautiful songs have cheered many sorrowing hearts, which they are sure to do when heard and sung. They should be heard in every home in the land. Price, 15 cents; $1.50 per dozen.

"A Plea for the New Woman." By May Collins. An address delivered before the Ohio Liberal Society. Price 10 cents.

"Harmonics of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, $2.

"Dr. Carus answers the question: "Is Life Worth Living?" very fully and satisfactorily. The whole is a comprehensive and helpful treatise."—Journal of Education, Boston.

"Mark Chester; or a Mill and a Million. A Tale of Southern California." By Carlyle Peterailes. A pure psychic story, elevating and reformatory. Paper covers, 40 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

Starnos. A rosary of pearls culled from the works of Andrew Jackson Davis. Intended to imbue the sorrowing and stricken heart with new inspiration. By Dr. Della E. Davis. Price 50 cents.

Startling Facts or Deeds of Darkness Disclosed, Relative to Auricular Confession, and Its Relations to Sacerdotal Celibacy, Convents, Monasteries, Morality, and Civil and Religious Liberty. By Rev. J. G. White. Price, 75 cents.

Strike of a Sex. A unique story of a strike among women. Price 25c.

Studies in the Outlying Fields of Psychic Science. How to investigate, form circles and develop mediumship. A test of genuine mediumship. By Hudson Tuttle. Price, cloth, 75 cents.

Superstition in All Ages, or "Le Bons Sens." Testimony of a Catholic priest who abjured the Christian religion and asked God's pardon for having taught it. Price, cloth, $1; postage 14 cents.

Talleyrand's Letter to the Pope. This work will be found especially interesting to all who would desire to make a study of Romanism and the Bible. Price 25 cents.

Teachings of Jesus, Not Adapted to Modern Civilization. With the true character of Mary Magdalene. A book full of truth. By George W. Brown, M. D. Price 15 cents.

Ten Commandments Analyzed. By W. H. Bach. Price, 25 cents.

The Arcana of Spiritualism. A Manual of Spiritual Science and Philosophy. A splendid work by the seer and philosospher, Hudson Tuttle. Price, $1.25.

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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE—The Questions and Answers have called forth such a host of respondents, 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 omitted, 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 inquiry. The supply of matter is always 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 favor.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondents is expected. HUDSON TUTTLE.

High School: Q. Did any Quakers suffer martrydom in Boston?

A. That depends on what is understood by martyrdom. During the years 1659-61, while John Endicott was governor of Massachusetts, four Quakers were executed in Boston. They were banished by the godly government for their belief under pain of death if they returned. They defied the law and were mercilessly dealt with. Endicott was a Puritan of the most pious type, and otherwise than as a religious zealot, is represented as an intelligent, and courageous man. The new world he believed was for the elect—that is Puritans, and Quakers were of the devil, without a right, he as God's servant, was bound to respect.

Student: Q. Will you give the cause of "tidal waves," such for instance as have been observed on the Great Lakes many times?

A. Tidal waves on the ocean may be produced by two or more waves uniting, but probably the most disastrous are produced by tilting of the ocean bed by earthquakes. A small uplift, by imparting momentum to the entire body of water, may give rise to an irresistible wave. Such waves in the lakes require no other explanation than the slight pulsation of their floors.

"Upper Sackville," B. C.: Those who wish while visiting the Exposition at St. Louis, to attend Spiritualist meetings and become acquainted with speakers or mediums, can address Thomas Grimshaw, 3015 Pine street, St. Louis, Mo. He has generously and zealously done everything within his power to represent the cause at its best and make the attendance of visitors pleasant and profitable.

Mrs. A.——, Md.: Q. Why is the work of Spiritualist missionaries confined so exclusively to the northern states?

A. The missionaries employed by the N. S. A., are so few in number that they cannot answer the call made upon them, and unless there is sufficient interest in a town or neighborhood, to make a request to the missionary to come, little or no good will grow out of a visit from a missionary. This question does not seem to know that in Texas, there is active mission work. At Galveston is a flourishing society and children's lyceum. There is a state association which maintains missionaries, and the work is actively carried on. It is not the latitude but the character of the people. If they ask for the missionaries, they will be visited with impartiality.

A. S, Shambough: Q. Can materialized spirits see in the seances they appear in?

A. The reason for this question being suggested is too amusing to pass by, and really gives it a complete answer. The writer says that not long ago he attended a circle. "It was in a tent in the camp. Now when I have attended seances in the city, I always sat on the left side having lost my left leg, and wearing a peg-leg, which is then out of the way. This time I was placed on the right side. A spirit—of a woman—came out of the cabinet about three feet to my right and began feeling around like a person in the dark. I felt the touch as it came toward me. Felt my shoulders, hand and face, and feeling my glasses, started to go to the next, when she stumbled against my peg-leg, stopped a moment and backed into the cabinet. It was dark."

From this, the questioner infers that spirits cannot see when materialized. This conclusion would be in accord with the "facts," and shows how much depends on accuracy of observation, and being sure of our "facts."

This questioner starts with the supposition that the "materialization" was a spirit, instead of allowing the facts to prove what that materialization really was.

A spirit perceives through all the senses, far more acutely than while in physical form, and to these senses may have added a sensitiveness to mortals unknown. For a spirit to blunder and stub its toe on a peg-leg, would be impossible. Such a performance cannot be spiritual.

Investigators are so eager to gain assurance that their friends live on the other side, that they accept manifestations which in other moods they would look upon with suspicion, or reject. They overlook the points of weakness, or like this correspondent, invent theories to cover them over. While they remain in this condition, and regard with wonder and rapt attention the fumbling of "spirits," in the thick darkness of such seances, fraud will flourish and the seance become a mountebank performance.

"Discovery of a Lost Trail." By Chas. B. Newcomb. Excellent in spiritual suggestiveness. Cloth, $1.50.

Los Angeles, Cal.

The Truthseekers' Society, at its morning session last Sunday, inaugurated its new president, Dr. Heath, who in a few remarks, pertinent to time and place, gave evidence of his fitness for the position to which he has been elected, by calling upon the membership of the society for renewed efforts upon their part to assist the officers in lengthening the roll of membership and thus enlarging the scope and influence of the society.

The morning conference sessions of this society are becoming veritable love-feasts for the introduction and friendly interchange of thought, and no one attending them can help profiting in matters spiritual. The marked quiet prevailing at these meetings, and the close attention paid the different speakers, are strong indications of the good being effected.

In the evening sessions, a lecture upon some interesting subject usually precedes the messages which, for some time, have been given through the instrumentality of Mrs. Horder, of Pasadena. The control, "Fritz," gives truthful messages, as the writer can well attest, many of which are wrought in with amusing incidents.

The Christian Spiritualist Society, at its meeting, Sunday afternoon last, let its organization expire by "lapse of limitation," and then re-organized with an efficient corps of officers. Mrs. Lettie Allen, the presiding medium of this society from its inception, now withdraws to other fields of labor, which fact necessitated this action.

To both of these societies the writer would respectfully suggest that a well trained and dtermined effort should be made to gather the children into classes of lyceum work. Spiritualists, if you are convinced of the truth of your religion, why not strengthen the cause and seek to perpetuate its efficiency by bringing its truth into the consciousness of these little buds of promise who must, ere long, come into your positions upon this ever-shifting stage of action. The writer studied the philosophy of Spiritualism before seeing any of its phenomena. When he had gained a tolerable idea of the philosophy, lo, the phenomena came unsought. This is the plea I am making for the children: Give them the philosophy and moral lessons taught by your religion, and their minds thus prepared will be fitting receptacles for the proofs which will inevitably follow.

J. L. MERRITT.

Los Angeles, Cal.

THE OLD NORTH HOLLOW.

A Song by Dean Clarke—Tune: "The Old Oaken Bucket."

Our talented brother, Dr. Dean Clarke, has gone to his native state, Vermont, to attend an old home gathering, to be held in the town of Rochester, August 30, in the neighborhood known as the "Old North Hollow," where he was reared. He composed the following Lyric, to commemorate the scenes and events of his childhood, which he has most graphically and poetically described. He presents it to us for publication, hoping that it may please his many friends well enough so they may preserve it, and sing it to his memory long after he has passed to the "Great Beyond." We trust it will make him as famous as the song from which it is patterned, as undoubtedly it is fully its equal in poetic merit.

How dear to our hearts are the scenes of our childhood,
When, after long absence, their sight we renew;
The grand old Green Mountains, their mantle of wildwood,
Whose varied rich colors enchant our fond view;
A peaceful green valley where nature reposes,
Where thrift and contentment in modesty dwell,
As lovely as that which was promised to Moses—
The dear old North Hollow we all love so well.

The grand old North Hollow, the mountain-girt Hollow,
Whose voices and echoes retain their old spell.

'Twas here that our parents toiled hard and provided
Good homes where we grew up to manhood's estate,
And sad was the day when the children divided,
And each for himself went to battle with fate.
Those years of hard labor, from March to December,
To raise our own living and something to sell,
Each farm boy, and girl, too, will always remember,
And to the grandchildren their hardships will tell.
The stony North Hollow, the wall-fenced old Hollow,
The tough-soiled North Hollow where no manna fell.

Our parents believed in a school education,
Tho' scant was the book lore possessed by themselves.
They well knew that knowledge ennobles the station
Of him who with brawn for his livelihood delves;
And fondly they thought that some child rarely gifted
Might shine where earth's great ones supposedly dwell,
So o'er the long roads, often bleak and high drifted,
The dear old red school house we poured to, pell mell.
O, high-souled North Hollow, the school-lighted Hollow,
Of some of whose scholars Fame's tablets now tells.

And now to the scenes in the valley before us
We bid a reluctant but cheerful "good-bye."
Ere long we shall go to the parents who bore us,
Whose beautiful home is in realms upon high.
But we'll never forget the dear lovely old Hollow,
Where many long years it was joyous to dwell,
And oft will return as the swift-flying swallow
Comes back to the nest where he broke from his shell.
O, dear old North Hollow, the blessed old Hollow,
The tears dim our eyes as we bid you farewell!

"Healing, Causes and Effects." By W. P. Phelon, M. D. Price 50 cents.

"How Shall I Become a Medium," Fully Answered

In "Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

The Open Court.

CONTINUED FROM PAGE 5.

FRAUD IN MEDIUMSHIP.

A Prominent Spiritualist and Leader Gives His Views of the Prevalence of Fraud in the General Walks of Life, and Does Not Wish to See It Condoned When Occurring Among Mediums.

It would be as reasonable to expect that there should be no fraud in the pulpit, no fraud at the bar or on the judicial bench, or no fraud in commercialism, as to ask for no fraud in mediumship. Human nature about averages. The medium enters the field of commercialism and sells his gift, and why not? We see the pulpit orator selling his gift to the highest bidders, and the gifted bankers, lawyers and so-called men of affairs all use their gifts for their own advancement. A President of the United States is swayed by extreme partisanship and a desire to succeed himself. Judges of the Supreme Court of the United States are influenced by an outside pressure and give decisions accordingly. Legislatures are bought, unprincipled and tricky bosses in political control and rule the commonwealth. The spirit of commercialism prevails. The disposition to get all you can, no matter how, if you are not caught within the meshes of the law, and the world accepts all this and seems to be satisfied.

Now with this spirit dominating the world to-day, what can you expect of the men or women who discover they have a gift there is a demand for, and hanging out their shingles, commence to do business from a commercial standpoint?

There are mediums perhaps that can get good results under favorable conditions; under unfavorable conditions they cannot and then the trouble commences, for those that have paid their money want value received, and are ready to denounce the medium and cry fraud, while those who have gotten good results under favorable conditions will stand for the mediums, and thus they line up and form the two parties.

We have had much experience with these two classes at Lily Dale during the year. I remember one case where parties being suspicious that all was not as represented grabbed the "spirit" that was outside the cabinet to find a very flesh and blood medium. She wriggled away from them and got back into the cabinet, whereupon one party denounced the medium as a fraud, while one-half the audience denounced the grabbers and claimed the spirit dematerialized and went down through the floor, and a small war was on for a time between these factions. The officials of the camp were blamed by both parties—by the grabbers for allowing such frauds on the grounds and by the other side for not driving grabbers out of camp. We can imagine the effect such an experience would have upon honest, though skeptical investigators. In this case they left the camp grounds and did not return in years. In the meantime I never knew this medium to ever try to hold another seance on the grounds, and thus this particular grab produced good results.

And now, fellow Spiritualists, let us try to be honest with ourselves, with the mediums and the public, and above all let us not condone fraud or cover up guilt, thus becoming a party to the crime, for fear of the consequences in any direction. A. GASTON.

Meadville, Pa.

A COMPREHENSIVE VIEW.

A Former Officer of the Chesterfield Camp Expresses His Opinion in an Impressive Manner.

I think out and out frauds do the movement but little, if any injury; it is the person who is a FRAUD ONE DAY, and gives GENUINE MANIFESTATIONS the next, that is the great impediment to the advance of Spiritualism. This class I believe embraces the whole of commercial mediums with but few exceptions.

If this is not true, why do not these mediums flock to the support and assistance of those who are earnestly endeavoring to rid our ranks of charlatans and pretenders, and incidentally to remove the competition of this class from the true medium. IF THE AVERAGE COMMERCIAL MEDIUMS WERE THOROUGHLY HONEST, WOULD NOT SELF-INTEREST INDUCE THEM TO DO THIS?

Why is it that when conditions are proposed, which, while not interfering with genuine spirit manifestations, yet make it absolutely impossible for fraud to be perpetrated, that these mediums, if they be honest at all times, do not immediately give their seances under these conditions and no others? By doing this they would remove all suspicion from themselves and draw a line of demarkation between themselves and the fraudulent element. Instead of taking this course, is it not true that they oppose all such efforts and attack the ones making them as "enemies of mediums" and "fraud-hunters."

Who, let us ask, should be more interested, and who has more to gain by the detection and exposure of fraud and the devising of means to make it impossible, than the absolutely honest spirit medium, conscious of his or her truthfulness and honesty?

To my mind, there are two things responsible for this deplorable condition. One of these is the CRIMINAL CREDULITY and gullibility of SPIRITUALISTS themselves.

The other is the fact that mediumship is made a matter of merchandise. The medium is drawn into the COMPETITIVE STRUGGLE, and soon degenerates into a mere money-lover, making money-gaining the chief end in life. Unselfish and humanity-loving guides are soon displaced by those on the plane of the degraded medium, and the result—the condition in which we see Spiritualism to-day.

I am a great admirer of The Progressive Thinker and of the wonderful effort you are making for the removal of these evils. May you remain on the earth plane for many years to wage this battle, is my hope.

F. J. MACOMBER.

Anderson, Ind.

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

"Why I Am a Vegetarian." By J. Howard Moore. An address before the Chicago Vegetarian Society. Price, 25 cents.

THE FRAUD QUESTION OF SECONDARY IMPORTANCE.

I make no claim as belonging to the master mind class; possibly a few thoughts from the servant class may serve to give variety to the menu of the Spiritualistic table as spread weekly by you, Mr. Editor, in the rightly named Progressive Thinker. A single sentence is all I care to say on the hackneyed subject of fraud. All Spiritualists and others attending materializing, trumpet or slate-writing seances, should insist on strict test conditions. If the medium refuses to give these, do not patronize him (or her) the second time, and persuade others to do likewise. This is the quickest and surest way to break up fraud mediumship. If people will not do this, they have no right to complain of fraud.

To my mind there are questions affecting Spiritualism far more seriously and vitally than the fraud question.

Spiritualism came to earth to redeem its people from ignorance, error, poverty and crime. It has done something toward abolishing ignorance and falsehood. What has it done toward the abolition of poverty and crime.

Little or nothing.

Not one Spiritualist writer or speaker in a hundred touches upon the primary cause of poverty and crime. Why is this? Are they fearful of popular opinion, or do they lack the inspiration so vitally essential to the times in which we live? Under the system of economics in which we live, one man in forty years is said to have accumulated a thousand millions of dollars. This man has a year old grand-daughter, who inheriting this fortune, will at the age of 75 years, at prevalent rates of interest, own and control thirty-two billions worth of property. In the meantime other individuals are accumulating proportionately and 60 years hence 95 per cent of the property of the nation will be in the hands of 3 per cent of the people. Such a condition means abject slavery for the masses and sensuous luxury for a few masters, the loss of national spirit and the death of patriotism.

Are we not following in the footsteps of ancient India, giving our central thought to the mere occult, and neglecting the industrial and material, which practically are the foundation of all mental, moral, and spiritual activity? It was the neglect by the intelligent class of cultivating a knowledge of these fundamental principles and forces that caused the downfall of India and Egypt, and gave them into the hands and control of a nation which gives material things their due weight and place in the mighty structure of humanity and its social life.

If Spiritualists will not step forward and help deliver the people from economic slavery, then their mission is but half fulfilled, and a cult, essentially political, social and religious will evolve from the masses which will perform this glorious work; thousands of Spiritualists are already in this work, but there should be millions!

Sisters and brothers, let us look well to the foundation of all faiths, of all morals, of all true philosophy and religion, the rights and liberties of man, and maintain fearlessly and in a practical way equal opportunities for all in the physical sphere of human life.

B. L. FRENCH.

San Francisco, Cal.

MIXED FRAUD IN MANIFESTATIONS.

I see it proposed that mediums, in order to secure genuine manifestations, be covered over by mosquito netting that shall be nailed down around them to prevent any operation of the medium, independent of the spirits. Certainly such persons, suggesting such arrangements, must have but very limited experience in spiritual work. One-half the persons writing about fraud appear to not know the limits and nature of it, and some clearly report genuine manifestations as spurious. The only cases of clear fraud are those in which the pretended mediums wholly simulate the manifestations and receive no aid from decarnated souls. Such are completely counterfeit and spurious.

But there are many instances in which the medium is only partially involved in the imposition. There are plenty of spirits that aid fraud, and this must be taken into consideration in dealing with the produced results. The proposal to confine the mediums in mosquito netting, as was done recently in Michigan, amounts to nothing if they have the aid of trickery and willfully deceptive spirits who will use their power to perform spurious work. There are many cases in which the medium is honest in which the work appears to be wholly attributable to deception. I remember a case detailed with great particularity by Giles B. Stebbins in the early history of the work. He called on a very humble wash-woman in Western New York, who was greatly gifted as a medium. She was used by the spirits to perform many inexplicable things. She charged nothing for her services, so any suspicious work could not be attributed to mercenary motives. The seance with Mr. Stebbins was conducted by himself for investigation, and was of a private nature. The medium was nailed down by mosquito bars and numerous twines. In a few minutes the spirit—or what purported to be—came out dressed in white and began many performances. Mr. Stebbins stepped back to where she had been pinioned and she was not there. The netting lay on the floor in correct position and yet fastened by the numerous tacks, but the person was non est. When the seance was brought to a close, the medium was found in position incarcerated in the netting, precisely as had been arranged at the beginning.

Now, what are you going to do with a case of this kind? Was that medium a fraud? There are numerous instances where mediums have been closed up in seamless sacks and the same sealed and yet the manifestations proceed without delay. Do you suppose if you were to lock fast a medium and yourself hold the only key that spirit power and intelligence could not release that medium as the angels knocked the chains off Peter?

Many persons seem to think that the medium alone is responsible for all that occurs at a seance, but very often the forces on the other side have the power and the will to practice deception. Sometimes a medium may have strong power as a medium, and be allied with dishonest natures on the other side that are only too willing to confederate with him to produce any kind of mischief. In attempting to suppress and head off fraud, you have them to deal with, and in a case of that kind your wits will be tested to the utmost. You will discover that your mosquito bar test will be flimsy enough. C. H. M.

Elkhart, Ind.

AN EARNEST PLEA.

In Favor of Eliminating Fraud All Along the Line and Elevating Spiritualism to a Higher Plane.

Every individual and every church or organization has more or less fraud in them. Every political party and every family has its deception and fraud.

For the individual to eliminate fraud from himself and learn to be rather than seem to be what he or she is not, is the road to progress, to true manhood and womanhood. But how many of the human family succeed even among those who recognize this fraud in themselves and hold themselves up for daily inspection, to be searched by this spirit of truth? How many arrive at the point in themselves where there is no night, no dark side to themselves? Those who have eliminated all deception and fraud from their lives have found the kingdom of heaven within, where there is no night, where there is perpetual sunshine and summer, where bloom the fragrant flowers of purity, love and peace. These are the rewards of eliminating fraud from our individual lives. This is the work of the pure spirit—the God within.

Shall not Spiritualists seek the truth and discard the fraud in order to attain purity as a sect?

Shall they not honor and follow truth wherever it may lead?

Where is there a class of people, a religious sect or organization more devoted to truth than the Spiritualists as a whole?

Instead of suppressing the truth by vituperation and anathema they covet investigation and give truth a free field to cope with error, trusting implicitly in the outcome.

Their faith in the power of truth is unbounded.

As proof of this witness the able discussions on that "Great Psychological Crime," and its attack on mediumship.

Witness the present holding up to the light of the various tricks practiced by unprincipled mediums.

SO LONG AS SPIRITUALISTS HOLD TO THE LIGHT OF TRUTH INSTEAD OF DODGING IT OR SUPPRESSING OR COVERING IT UP, SO LONG CAN SPIRITUALISTS BE PROUD OF THEIR CALLING.

What church or sect dare to peer into their past record and eradicate the fraud and lies, the very foundation upon which they are built?

What church dare follow and worship at the shrine of Truth and cry out to the powers that be to turn on the light—more light?

Is not the foundation of church and state laid in fraud and injustice from start to finish? And he who turns on the light is a heretic and a rebel.

The Christian church proposes to worship the Prince of Peace.

Do they do it?

Do they follow him?

Our nation professes to be a government of, for and by the people. Are we, in fact?

Eliminate the fraud out of church and state, what a revolution it would be!

But let Spiritualists go on and eliminate the fraud out of Spiritualism, as much as possible. It is the right road.

Also as individuals, learn to be in spirit and in truth what we seem to be. Get fraud and deceit rooted out and manhood and womanhood shine forth in full glory.

E. K. WALBRIDGE.

Pittsburg, Kans.

PROOF PALPABLE.

That Materialization Is a Fact.

Mrs. Laura M. Hylands's articles in The Progressive Thinker would seem to say that she does not believe that any materializations or physical phenomena is genuine.

I do not know that she wishes to be so understood.

Now I know some materializing mediums that are dishonest and frauds, while I am acquainted with others that are genuine.

Several years ago, two or three honest men asked me to join them in a thorough investigation of the powers of a materializing medium who was not then, and never, I think, has been since, known to the world as a medium. We, four or five, with our wives, met at the house of the Judge of the District Court, where our experiments were made. In the residence of the Judge was a small bedroom. It had but one window and one door. The door opened into a sitting room. We took that door off its hinges and hung a curtain up instead. The window was nailed down securely. There were no closets, nor trap doors, nor cupboards, nor anything else in that room except one chair. We used it as a cabinet.

We took Mr. B., the medium, put him in the chair; put mittens on each hand; then with needle and No. 20 white thread, securely sewed those mittens to the ends of his coat sleeves. Then, with the same thread, we sewed his coat up securely in front, and putting his feet in a pan of flour, we ran several strands of the white thread from the bottom of his pantaloons to the carpet on the floor. In all this sewing we tied frequent hard knots in the thread. We also attached the chair to the carpet by white thread.

It was simply a physical impossibility for the medium to move the chair or to leave the same without breaking scores of strands of this thread. After the seances, we found him in the exact position we had placed him.

About ten persons sat in the sitting room, in front of the curtain over the door passage. Various phenomena followed. We had no full form materialization, but many face and chest exposures occurred. An aperture, or slit in the curtain, had been provided about five feet above the floor. Through this many faces came. Full, well formed hands and arms would be thrust out; handkerchiefs held up to the aperature would be seized by those hands. They would disappear inside and in a few seconds the handkerchiefs would be thrown out to us tied in many hard knots, so tightly that it required the owner several minutes to untie the same.

These spirit hands seemed to be as natural as physical hands of mortals. They would be slapped, one against the other in full view, producing a concussion and noise as loud as would be produced by clapping the fleshy hands. Tablets of paper with a pencil were passed in and messages were written and thrown out.

For about three weeks these seances were held, and every vestige of doubt that this phenomenon was produced by invisible intelligences was forever removed from the minds of the investigators, all of whom were honest, intelligent adult persons.

These seances were not public and the medium was not a professional. No money was paid except to compensate the medium for his time, as he was a poor man. They were held in the residence of a distinguished judge of the courts. There was no motive to commit fraud, and there was no fraud. Nothing can make ten earnest investigators believe they were the victims of fraud.

Of course I freely admit there are dishonest, fraudulent mediums as there are dishonest preachers and doctors and politicians. I personally know some of them, but the majority of mediums, and of all professions and calling, are well meaning and honest. I have seen genuine materializations through mediums other than the one I have mentioned above.

R. A. DAGUE.

Alameda, California.

Convinced of Materialization.

I have read the many articles in your valuable paper, regarding Mr. Hale's offer of $1,000, and I am glad to note that Mr. Shaw of Toledo, Ohio, has made a proposition through your paper to Mr. Hale which is very reasonable, and I hope that Mr. Hale will accept Mr. Shaw's proposition, for he is evidently sincere in his proposition to give $1,000 in order to be convinced of the truth of materialization, and Mr. Shaw will convince him, thereby doing good work for the cause, for no one who ever saw genuine materialization doubts it. Space will not permit of my experience commencing fourteen years ago when I wrote up in The Progressive Thinker my first sitting at the home of a genuine materializing medium, James Riley, of Marcellus, Mich., and I am truly sorry to see in your paper that he has been seriously ill at Battle Creek, Mich., and I trust that he may be spared to continue in the good work. I was a very hard subject to be convinced of the truth of spirit return, and I ran across a good many frauds, but I did not refuse the genuine. James Riley did more to convince me of the truth of spirit return than all of the other mediums I visited, except two others in Columbus, O., and one of them I hired to work for me because he was not a professional, and through him I got a great deal of truth. I was at Farmer Riley's house eight times, and I can truthfully say as thousands of others can who have been at Mr. Riley's sittings, materialization is a fact.

If Brother Riley was not ill, Mr. Hale could be convinced of the truth of materialization by going to Brother Riley's home at Marcellus, for a good deal less than $1,000. Hoping that Mr. Hale may get the light which he seeks, through Mr. Shaw. A VEREBOME.

Carthage, N. Y.

PROOF PALPABLE.

A Message Written in the Most Difficult of all Languages, the Chinese.

I will express some thoughts in the Open Court in hope of aiding progressive thinkers to take the most reasonable and liberal view of the present situation. There have been doctrines, averments, assumptions, theories promulgated and propagated in the name of Spiritualism that are in positive conflict with its facts, its principles, its philosophy. This has always been so, yet all errors belong to those who express them, and we all have errors and faults, more or less. No one knows all the truth and every one knows some truth. We are Spiritualists by what we know; not what we believe. Our science is fact—our philosophy is truth.

We are free to believe or disbelieve anything, and some believe things that others do not. We should not be alarmed when we see errors propagated in the name of Spiritualism, for they can do it no harm. Every man and woman should be liberal, unselfish, tolerant and allow others the same rights and privileges we claim for ourselves individually; for we all have complete freedom to say and do and think as we like.

If we put a saddle on a horse it is not part of the horse and will not be there always. Just so, if fraudulent practices and erroneous doctrines be saddled on to Spiritualism, that does not make them component parts of it.

It came to pass several years back, that the medium, Henry B. Allen, was called upon to hold a seance at the residence of a wealthy farmer a few miles from Summerland, and he went. There was a Chinaman employed in the house at the time, and Ion was invited into the seance, and he went in. It lasted one hour, and Ion was astonished and pleased with the wonderful manifestations of sight and sound; particularly the concert played upon instruments by invisible hands.

The members of the circle received messages written by spirits, and Ion got one written in Chinese, and he was the only one there who could read it. Ion said it was a message from his grandfather, containing some words that proved identity, and that he never heard that name spoken or saw it written in that country.

The next morning Ion met his comrade, and with a good degree of enthusiasm, described the wonders he had seen and heard in the seance—told the man that he received a spirit message from his own grandfather, and showed it. The man read it and replied: "It am one trick. You no foolee me. You write him yoself."

Ion had no more patience with that man, so he went to another one of his countrymen and gave him a description of the wonders he had witnessed, and showed him the message from his grandfather. The man took it in his hand and read it and said: "It am de Debilim."

This illustrates the attitude of some professed Spiritualists, who are ready to make the charge of fraud as soon as a case is sated. * * *

The age of reason has dawned and the sun is mounting toward the zenith with slow certainty and casting into shadow many old ideas of the past. We should trust to time and conditions for our fellow-being to progress above and beyond all errors, as we do.

Wrong-doing injures the wrong-doer, but cannot injure Spiritualism; and when we view it in the right light, separate from faults and errors of its adherents, we see in it much consistency, unity and harmony.

A. H. NICHOLAS.

Summerland, Cal.

Have You Hay-Fever or Asthma in Any Form?

Medical science at last reports a positive cure for Hay-Fever and Asthma in every form in the wonderful Kola Plant a 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 suffering, 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, Iowa, 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 will be glad to send you.

To prove beyond a doubt its wonderful curative power the Kola Importing Co., No. 1163 Broadway, New York, will send a large case of Kola Compound free by mail to every reader of The Progressive Thinker who suffers from any form of Hay-Fever or Asthma. This is very fair, and we advise sufferers to send for a case. It costs you nothing and you should surely try it.

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SEEN AND HEARD.

Brief Notes on Topics of Interest, by Hudson Tuttle.

What the Swedenborgians Teach at Their University.

At Urbana, Ohio, the "New Church" has a university, not large, yet one any organization might well be proud of. In the catalogue for 1904-5, which is its 54th year, there is a statement of the objects of the school, and wherein it differs from all others. The Spiritualist will be pleased to see how perfectly Swedenborgianism and Spiritualism duplicate each other. The university has for its object to give a complete education in all branches, these being taught in the light of the philosophy of the new church. This philosophy, briefly stated, teaches that the spiritual world has a substantial existence, more intricately and distinctly organized than the natural, and bears to the natural world the relation of cause to effect. It therefore follows that all natural science is the ultimation and embodiment of spiritual science. Heat and light, electricity and magnetism, chemical phenomena, plant and animal life, and every possible manifestation of energy and life in the world of matter, are but the varied effects of ever present and irrepressible activities of spiritual force and life. Hence there is no conflict between natural truth and revelation. This view of natural science emphasizes the importance of the most thorough study and careful research in all of its branches, and adds to the commonly recognized value of such study, as a means of a wider sphere of usefulness in the daily affairs of life, an uplifting and ennobling element for the reason that it is the eternal element. To education in both its natural and its spiritual sense Urbana University is dedicated.

There is one objection to this course and that is, the whole scheme and tendency is to interpret nature by the Bible. The interpretation of the Bible by Swedenborg is as infallible as the book is to the most orthodox. All study hence is ultimately tied to the interpreted scripture. It seems a pity that such a sublime view of the interpretation of the spiritual and material universes, and the dominance of the former should be weighted down and perverted to the support of a book that has only a forced relation thereto.

The claim that "there is no conflict between natural truth and revelation," may be true, but when this takes for granted that the Bible is a revelation, and all the teachings of science are in unison with it, nothing can be more erroneous. There is not probably a single interpretation of natural phenomena in the Bible that will bear the searchlight of science.

Discussion.

The one object of discussion should be the gaining of full knowledge of the truth. To discuss for the purpose of silencing an opponent, is scarcely above the encounter in the prize ring.

To care nothing for the means by which an opponent may be defeated, to employ sophistry which pleases the crowd, and to conceal opposing facts and shade those which support, is unworthy of any one claiming to care for the truth, and brings no good results. The moment personalities come in, the contest sinks to the caste of a prize fight, and truth flies away.

What are we after? To expose the weak points in each other's armor, or character? Or to get at the truth? It is not what any man looks on as truth, for personal opinions are nothing—one man may stand opposed to all the world and be right.

As I understand; we as Spiritualists one and all want to know what is truth, and unite upon its everlasting foundation. If discussion is generously conducted instead of being driven wider apart, we shall be drawn together.

All the time we use in defining what we understand another's position to be, and exposing it, is utter waste. What have we to show for the truth? That is the question. When we have done this, we shall find there is no time left for personalities.

A New Crown for the Virgin.

In 1854, when Pope Pius IX, promulgated the dogma of the immaculate conception of the Virgin, he gave an ostentatious pageant of placing a crown on her statue at St. Peter's. The present pope will repeat the crowning with a pomp and lavish expense that will eclipse the tame performance of his predecessor. The crown is being made under the direct oversight of the pope. It will have twelve stars formed of rare diamonds and will cost $10,000. The pope on that occasion intends to hang a diamond necklace on the virgin's neck! All for what? To worship a creation of fancy, which could not have existence. A "virgin mother," is a contradiction in words which would be ridiculed by any one not steeped in superstition. Is it not late in the centuries to have such stupid folly linger mocking the culture and intelligence of our civilization? Think of a great religious body, claiming to have God's representative on earth, magnates, cardinals and priests bowing in the dust before a painted doll, crowning it, and hanging necklaces and trinkets on its irresponsive form! and this in the dawn of the 20th century! Is this religion yet awakened from the nightmare sleep of the Dark Ages?

Pure Food.

Commercial competition has, to cheapen products, gone to the extent of adulteration, and it is time the consumers cry out against it. Health depends on the quality of our food, and we may say that spiritual progress is determined by the condition of the physical body. There is a mutual interrelation between the spirit and the body, and therefore the question of food has far more significance than its material consequences.

The experiment station of Wyoming makes a report on tests of foods made recently, which should make every purchaser hesitate.

Out of four hundred and twenty-five articles analyzed, two hundred and sixty-eight were adulterated or misbranded. Twenty-one kinds of baking powder were analyzed, only nine of them being found pure. Ninety-eight kinds of spices and condiments were analyzed, fifty of which were adulterated or misbranded. Out of one hundred and twenty-six kinds of canned goods tested eight were found pure and true to name. Of "meat, fish, oysters," etc., three out of nineteen samples were "not adulterated." Thirty-four samples of sugar, syrup, candy and honey were tested, and exactly half of them were untrue to name and brand. Out of nine samples of jellies and preserves, one was found pure. Every sample of vanilla extract and catsup was found to be bad. Every sample of canned beans—there were twenty-nine different brands—was "preserved" with salicylic acid. Eleven kinds of canned corn were analyzed, and all but one were found to contain the same illegal preservative.

The excuse of the manufacturers is that these preservatives and adulterants are harmless. We believe a Washington professor persuaded a class of officials to use the preservatives as condiments, and there was no serious result to health. But these subjects did not receive the quantity and many kinds that are absorbed into the systems of those partaking of the prepared foods. Canned vegetables, fruits or jellies are preserved with salicylic acid; meats contain boracic acid, and the fresh quarters are washed over with it and embalming fluid, which also goes into "pure milk;" bread is made from poor flour, white with alum, and baking powder may be strengthened with alum and ammonia; butter may be lard, tallow, oil or any deodorized grease; cheese with the butter of the cream replaced with cheap fats; all kinds of food may be colored with poisonous analine, and the "honey" and "drip" syrups made in the sulphuric acid vat of the factory acids, and various metallic solutions may linger. A supper that takes as seasoning, salicylic acid, embalming fluid, boracic acid, formaldehyde, alum, ammonia, sulphuric acid, and quantities of metals and minerals ought to promote nightmares, and give doctors employment.

Can the necessity for laws compelling honesty in manufacture be denied?

HUDSON TUTTLE.

MT. PLEASANT CAMP.

Interesting Letter From This Popular Resort.

The Mt. Pleasant camp-meeting is over, but like a sweet perfume the memory of its harmonious combinations and spiritual vibrations lingers with me, making life sweeter and better. I had the pleasure of enjoying the last four days of camp in this enchanted spot, enjoying a constant feast of good things, physically, mentally and spiritually. This is one of our most successful camps. Prof. W. F. Peck, the president, is equally well adapted to preside at a meeting, give the oration or lead the singing. He is also an adept at managing the various entertainments, whether it be a card or tea party, dance or minstrel show, he is the life and spirit of it. He not only works incessantly himself, but has the rare tact of enthusing others; if you cannot sing, you make a joyful noise and if you are only a listener you still participate with undivided attention and applause.

No wonder he was re-elected president, a position he has filled for a larger number of years than any other camp president in our ranks.

Mr. W. A. Willing, the vice-president, is his able supporter. Mr. Willing is big in every way, but especially so inside, and every inch of him is devoted to Spiritualism. He is a deep thinker, an intelligent reasoner, a fearless representative of our great cause, and a lawyer.

Dainty Mollie Anderson, the secretary, and sweet, wholesome Christine Cooper, the treasurer, both bright and winsome in their own charming personality, complete the official roster, backed by a board of trustees including G. H. Brooks and Max Hoffmann. No wonder this combination of brain and force has brought forth such a successful season.

Miss Elizabeth Harlow delivered a masterful address each day, giving voice to the unspoken pent-up feelings deepest in the hearts of the people, which she clothed in fairest garments and sent forth to assist in working out human destinies. Her subjects were on the questions of the hour, real live problems which the people must solve correctly before they will ever be settled.

Woman's proper place and influence in the world was handled with the dainty, forceful touch of the inspired artist. Through dark ages woman has struggled onward and upward, she has battered down the doors of prejudice and has reached up her hand to save man from his own worst self, to save her children, with her great mother heart—that anchor which holds, though rocks are torn and worlds turned upside down.

She portrayed woman taking her proper place in the intellectual world, winning her share of the diplomas and decrees at our schools of learning. In the world of industry, when pushed there, she does her duty. Six million women are to-day bread-winners in America, none more industrious and trusted than she who has proven to the world her superior honesty, faithfulness and virtue; we would have but few prostitutes were there not men to pay the price. Woman the star of a better and a sweeter and grander nature, her tongue is being heard and her hand felt. She it was who gave to the world its Modern Spiritualism, through her influence we shall have a land without a king, a church without a bishop and a home without a slave, a humanity that knows no merchandise in virtue and land, no woman selling herself for a home.

Then shall "Old Glory" float over a ship of state that does not acquire through bullets, the veil shall be rent asunder, the nation shall rise, for the mothers have been set free.

The negro question was discussed in the same earnest, human way. Lincoln's great thought was more liberty, to-day we have trouble not because Lincoln made a mistake but because we do not know how to carry out this idea. When you make laws to assist principle you will lead men out of their shortcomings, when we sin against the rights of nature we reap tears and misery for they are as natural as its joys. The world remembers the men who have dared to stand alone advocating a principle, with eggs and brick-bats flying. We remember Carnegie in stone, reverence Cooper with his institute, hug Garrison to our heart but shed tears over Lincoln.

Miss Harlow is a pronounced Socialist and declared that the majority of us would be, did we but understand its principles. We are afraid of the name only. Socialism now would bring disaster, we must grow into it. Nature never skips one step or evades a single duty. She keeps sight of the minutest in the balance. Agitators catch the thoughts which slip over the heads of the people, who first combat, then tolerate, and then accept it. Where some are millionaires and many paupers, you are not well off. Only as the whole has been lifted has good been done and only as society is benefited will the race progress. Remove the idea that money rules the world. Labor is the lap in which men are born and souls created and idleness brings degeneration. Socialism is an effort to institute a system of better order, that man may receive more here and now. Our nation has grown wealthy, but as individuals we are poor. Machinery came to benefit society and not individuals. It has brought the white man to a slavery worse than the black man's ever was. When labor is robbed of three-fourths and then works only half the time is it any wonder that some men drink and steal and riot—they have to live. A girl in the cotton mill weaves eighteen hundred yards of cotton every week for twenty-five dollars a month; where does the balance of the money go? One tenth of our nation lives in excessive luxury, thousands of others starve. When will you begin to reform this? What will you do first? Now is the accepted time. No more women prostitutes, or men libertines, or children baked or bleached from toiling in our cotton or glass factories. Our glass glistens, but it is tears of children's blighted and lost hopes. Our cotton has woof, the warp is the despair of the wrecked lives of the weavers. Our factories are filled with beings that cry for relief. Let us give them broader opportunities that as the cobwebs are wiped away we shall have a new generation, greater born.

Mediumship did not come to live our life for us, yet we continually ask trivial questions. We have demanded of mediumship according to our ignorance and not our wisdom. Remove the incentive to get something for nothing, stop asking for miracles, they cannot override the law in nature to please you or gain your dollars. As long as we demand materialized spirits they will be furnished; as long as you want spirits in flesh and blood with natural voice you will have them, but when you try to live closer to the spirit realm yourself and catch that voice you will do away with toggery and confederates. Mediumship came for a most sacred and useful purpose to assist you to live a higher and better life.

I can give but a faint idea of the burning eloquence which poured like a torrent from her inspired lips and held her audiences spell-bound. Our philosophy has a mighty exponent through this delightful, genial woman, this earnest, eloquent worker.

Mrs. Georgia Gladys Cooley was the test medium, as fine an exponent of the phenomena as Miss Harlow of the philosophy. A large number of messages were given daily and all were recognized and eagerly received.

Mr. and Mrs. Zumbach from St. Paul had charge of the singing which was declared by the visitors to be superior to that in any camp.

The food provided at the hotel was of unusual excellence, indeed everything possible was done to make us feel welcome and to aid each to solve life's problems that we in our daily work may rear a temple worthy the spirit of progress which typifies this age.

LAURA G. FIXEN.

Wonewoc Camp, Wis.

The season to which so many have been looking forward with joyous anticipation has come and gone, and most of the camps are a thing of the past, and reports of the work done will soon be spread upon the pages of our leading papers, for the edification of those who could not attend. This phase of the camp question would not be complete without a brief report of the work done at Wonewoc camp.

Though this camp is one of the newer camps, there cannot be one situated in more beautiful and picturesque surroundings—nor characterized by more perfect harmony than that which seemed to be the keynote this year. The workers are all full of vim, and many a heart was made glad while on the grounds.

All things considered, our attendance was very fair, and the success of the camp sufficient to encourage a continuation of the work next year; so much so is this that the decision was made to make the camp a permanent institution, and a lease for a long period of time was secured, as also a fund for the erection of the new auditorium which will adorn the camp grounds next summer. Among other things will be quarters for the workers who will come to the camp next season. It has been one of our chief drawbacks that it has been necessary to house our workers in the hotels at the foot of the hill this and other years; this feature, however, has been done away with, as the generous response of the citizens of Wonewoc, and the visitors, has made both pavilion and mediums' quarters possible for next year. As a consequence every medium who comes to serve the camp association, will remain upon the hill.

Among the workers who were present were Rev. Moses Hull, Mrs. Cooley, Mrs. Murtha, Mrs. Whitwell, Mrs. McFarlin, Mrs. Pierce, Mr. J. S. Maxwell and the writer, who acted as chairman during the camp, with the exception of four days during an absence from the camp. Mr. Maxwell, who is quite a handy man to have hanging around took the place, and filled it, with the assistance of others, during the writer's absence.

The writer's absence from the camp was caused by a call to attend the funeral of Mrs. Malie Achenbach of Bemidji, Minn. Mrs. Achenbach was one of the most progressive and beloved citizens of Bemidji, and her transition was a great loss to the town. She was a daughter of Mr. and Mrs. E. S. Kincannon, and a sister of Rev. Mrs. Ted Smith, the well known Spiritualist pastor of that town. Her transition was the result of serious difficulies which necessitated several severe operations, from the shock of which she was unable to survive. Many friends gathered to meet the sorrowing relatives, and to wish the arisen sister Godspeed in her new home, where she was permitted to join the husband who had passed on but a year before.

The services were held Sunday morning, and in the evening the beautiful little Methodist church was placed at the disposal of the writer, by the broad-minded, liberal pastor of the same, who assisted materially in making the meeting a success. A large audience assembled, and spoke kindly words to the speaker when he was taking his departure.

But I have digressed a little. Many interesting features were introduced at the Wonewoc camp, among which were a minstrel show, with an all-star cast, and a trial in which the culprits were adjudged weakminded and given a very heavy sentence. Should any of the readers attend the Minnesota convention they would do well ask Mr. J. S. Maxwell, the genial president of the Minnesota Association if he knows anything about the "famous bearded negress" who took active part in the minstrel show. Not only in this particular has the "man from Minnesota" won name and fame.

Being in need of active advertisers, the management of the LaCrosse County Fair implored the bearded negress, president of Minnesota, to go out and post bills for the fair. Ask Maxwell. He knows—it is simply a case of the "biter bitten," or the "hunter caught in his own trap."

The meetings, which were more than good, were interspersed with pleasant times and rare good fellowship which made every one feel that it was good to live.

Those who contemplate visiting a camp next summer will do well to watch Wonewoc, as there is going to be "something doing" there.

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BOOK REVIEWS.

AFTER HER DEATH: THE STORY OF A SUMMER. By Lilian Whiting. Little, Brown & Company, Boston, Publishers. Price $1.

Anything that emanates from the mind of Lilian Whiting possesses great value. "After Her Death" will prove especially interesting. She wisely claims that when the spiritual being that has lived a certain period here slips out of its physical body, and is free from material clogs and lamentations, the readjustment in a number of ways is made. Those who still remain in this world, are far more truly recognized; some have been unduly appreciated; some have been underestimated. The risen spiritual being, now being able to discern spiritual states, and to adjust all to a new scale of values, rearranges his loves and friendships, so to speak. In fact here is a type of the judgment day.

THE OTHER SIDE OF DEATH. Scientifically Examined and Carefully Described. By C. W. Leadbeater. Theosophical Book Concern, Chicago. Price, $1.50.

This book comprises 502 octavo pages, in clear print, durably bound in cloth. The subject matter, pertaining to the spiritual nature of man and the immortality of his essential being, is of deepest interest and intense import to all thinkers, whether Materialists, Spiritualists or Agnostics. Mr. Leadbeater is widely and favorably known as a lecturer and author. He presents the views of the advanced Theosophist, in a clear and kindly manner, entertainingly and instructively elucidating the subject from the theosophical standpoint. The special chapters are devoted to: Some Misconceptions About Death. The Evidence for Continued Life. Religious Misconceptions. Our Attitude Towards Death. The Facts as They Are. Some Examples of Astral Life. Astral Surroundings. The Desire Elemental. An Extension of Consciousness. The Work of the Helpers. Astral Visits. Visits Just Before Death. Thought-Bodies. Apparitions Announcing Death. Those Who Return to Help. Those Who Need Help. Those Desiring to Atone. The Earthbound. Hauntings. Apparently Aimless Apparitions. Less Frequent Types. Astral Impressions. How to Meet a Ghost. Classification of Spiritualistic Phenomena. Personal Experiences. The Utilization of the Medium's Body. Clairvoyance in Spiritualism. Partial Materialization. Miscellaneous Phenomena. Visible Materializations. Our Attitude Towards Spiritualism. The Heaven World. The Nature of the Evidence. How Clairvoyance is Developed. Index. The Objects of the Theosophical Society.

THE LIFE RADIANT. By Lilian Whiting. Little, Brown & Co., Publishers, Boston. Price, $1.

The author sets forth in beautiful language that the Life Radiant is that transfiguration of the ordinary daily events and circumstances which lifts them to the spiritual plane, and sees them as the signs and the indications of the divine leading. Every circumstance thus becomes a part of revelation, and to constantly live in this illuminated atmosphere is to invest all experiences with a kind of magical enchantment. Life prefigures before us a spiritual drama in which we are at once the actors and the spectators.

In this book Miss Whiting aims to portray a practical ideal for daily living that shall embody the sweetness and exaltations and faith that lend enchantment to life. It is, in a measure, a logical sequence of "The World Beautiful," leading into still diviner harmonies. It is calculated to render the soul in harmony with the universe. It is truly an inspiration.

THE NATURE CURE BY PHYSICAL AND MENTAL METHODS. Illustrated. A Bridge from the Old to the New. The Dawn of a New Day in Medical Practice. By M. E. Conger, M. D., Assisted by Mrs. Rosamond C. Conger, M. D. The Educator Publishing Co., Chicago, Ill. Price, bound in fine English cloth, $2; in neat, substantial cloth, $1.50.

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

The North Star Spiritual Union holds services at Perl's Hall, 1646 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium.

The Hyde Park Occult Society holds regular Sunday evening services, 7.45 o'clock, at 319 E. 55th street, between Kimbark and Monroe avenues. Jackson Park cars pass the door. The best talent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Mrs. Isa A. Cross, corresponding secretary, 560 East 55th street. Entrance to hall, 319 E. 55th street.

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

The Progressive Society holds services every Sunday at 183 East North avenue, corner Burling, at 3 and 8 p. m. Good speakers, tests and messages at every session. Mrs. Hilbert, pastor.

The Englewood Spiritual Union holds meetings at Hopkins' Hall, 528 West Sixty-third street, every Sunday evening at 8 o'clock. Conference in the afternoon at 3. The Ladies' Auxiliary meets every Thursday afternoon at same number. Harry J. Moore, lecturer.

The German-English Society Bund der Wahrheit No. 18, holds services every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 7:30 in Garfield Turner Hall, corner of Garfield and Larrabee streets. Mrs. Lizzie Swensen and Frank Joseph, mediums.

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

Church of the Spiritual Truth holds meetings every Sunday evening at 7:30 at 962 Milwaukee avenue, near North Paulina street. Mrs. J. DeLong, pastor.

Spiritual Church, Licht und Wahrheit, meeting every Sunday evening at 8 o'clock in Wicker Park Hall, 501 W. North avenue. Lecture and tests by Mrs. Th. Loll and Mrs. J. Villroak.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue. Conference and messages at 3 p. m.; lecture at 8 p. m. Messages by H. F. Coates and others. Good music.

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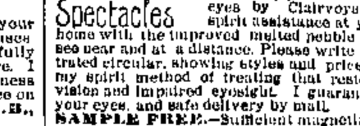

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