VOL. 32

CHICAGO, ILL., JULY L 1905.

NO. 814

BOGUS MEDIUMS' TRICKS.

Which the Spirit Phenomena is Closely Imitated.

Dear Friend:-We are constantly asked by many mediums and Spiritual jst friends who wish to protect them elves from imposition, how bogus me diums perform their tricks, so take pleasure in offering some of the latest and most clever. The charge made for them is merely to pay for the actual amount of work required to prepare the instructions. Five minutes practice will make you an adept in any of the following tricks:

43.-The Bogus Medium's Best Slate Trick.

erhans no trick has ever nuzzled scists more or created a greater sensathan this spirit slate writing trick, effect of which is as follows: ordi ary school slates are freely shown and arefully cleaned on all four sides; they are then placed together, tied up and given to a spectator to hold. After a few seconds have elapsed the slates are senarated and found to contain a spirit message, drawings of any writ ing that the performer may desire. No chemicals or exchange of slates. You should know this. Price only 30 cents.

No. 48 .- The Great Pellet Test.

Very astonishing. Can be performed without preparation or practice by any one. A number of questions are writ on slips of blank paper and carefully folded; they are then carefully mixed ogether in a hat and a spectator se ects one of them haphazard and places in his pocket. The performer at once reads the selected question and answers it. Very mystifying and practically impossible to detect. No impression papers or blank pellet used. If wish to astonish your friends as a mind or thought reader you should have this. Price only 30 cents.

No. 70.-The Wonderful Chemical Slate-Writing Trick.

Has been used by a number of bogus mediums with great effect. Slates are carefully cleaned with a damp sponge, and closely examined by a spectator, after which they never leave the spectator's hands. The writing that appears closely resembles slate writing, and erases easily at the touch of a damperases easily at the touch of a ened finger. Has also been used to produce spirit (?) writing between slates brought to the bogus medium by an entire stranger. This can actually be done. Price 30 cents

The Spirit Handkerchief.

Performed with sensational success by Kellar and Anna Eva Fay. The performer borrows a white silk handker chief from one of the company present and after making a large knot in one of its corners drops the handkerchief on the floor. He then asks some "spirit" to animate it, when the handkerchief rises from the floor and assumes an erect position. Passing his hands tinually above and around the handkerchief to show there is no thread, etc. the performer causes it to go through a series of very mystifying movements, the handkerchief rising, lying down, gliding back and forth, and answering questions at the word of command. As finish the borrowed handkerchief jumi, s into the hands of the performer who immediately hands it to its owner who can examine it all he pleases, but fill fail to discover the secret. Good in the parlor or on the stage. The full ecret of this little "Phantom" for 30

We supply all tricks. Let us know your wants.
All the above tricks are practical and

easily performed by anyone. Will send full instructions in all of them, postpaid for one dollar. Sincerely yours

THE - SCHOOL OF MAGIC. Address Box ----

What more reliable evidence that tricks of legerdemain are practiced for spirit phenomena do we want than the above.

Legerdemain, so advertised, is a legitimate business, if its real intent is esignated, and it is a fact that much of the spiritual phenomena can be closely imitated by expert prestidigita-Methods to imitate genuine spirit phenomena are sent out from Boston, Chicago and San Francisco. Some of them are very clever and calculated to deceive those who are very gullible. There is a great demand for materializing garbs with which to personate spirits, as there are so many that can be easily deceived, it is a rich field for the bogus medium to work in.

Charlatanism.

"What shall we do to be saved" from the fakirs? comes the cry from the host of readers of The Progressive Thinker; and the entire spiritualistic world. It is pitiable, the wail and cry of re-

sentment and indignation that prevails, at the intolerant audacity and shame lessness of those vampiric charlatans, who, under the cloak of Spiritualism, are waxing fat on the credulity and gullibility of a Spiritualistic public.

.. And a great cry goes out: "Come over into Macedonia, and help us." Verily, all science and theology, atheism and materialism, stand ready and willing to assist in stamping out the dread disease of charlatanism, could it be demon be some wheat among the chaff, that there exists act unlities, the authenticity of which can be demonstrated to humanity.

· Creedism and skepticism are waiting, patiently waiting, for Spiritualism to arise and shake off the debris that has environed its genesis; and on fundamental principles that are, at once, incontrovertible and irrefutable, stand before the world a pure and sublime reality before which, rationalism, in-

credulity, and theocracy shall vanish. A gentleman speaking on the subject of fake mediumship, said: "Why do these pseudo-mediums exist?" For the same reason that Wall Street exists "There's money in it;" and continuing, he said, "Virulent diseases demand drastic treatment. Let the Spiritualis associations, national, state, and local, frame laws and have them enacted that, for a period of five years it shall he a misdemeanor, punishable by fine and imprisonment, for any spirit medium, whomsoever, to accept or demand compensation for so-called spiritual information, of any description, whatso-ever. And the mountebanks, like their empiric predecessors of old, would fold their tents and silently steal F. A. GARLAND.

It is only by the unremitting performance of individual duty that any public evil will be remedied or any public good accomplished .- A. W. Tourgee.

SINGING A SPIRITUAL HELP.

The Habit of Song Is an Uplifting One Throughout,

Did you ever try singing as an aid to a higher spiritual plane? When in the very depths of distress or perplexity, perhaps, when sluggish of thought and heavy of heart, lift up your voice in song. I do not say first throw aside your burden or care and then sing. But sing-from the very deeps-and the singing itself will dissipate the clouds will lift you from your despondency and clear your vision. I speak from ex perience. At first it will not be an easy task—your heart is crushed and your head bowed. But make it a question of will power and each effort will prove casier. For a while you will unconsclously drift back into silence by the weight of your own thoughts. The moment you realize this, begin again, and gradually you will sing yourself into a certain degree of quietness-or neace and confidence.

Nor is singing recommended for de spondency alone. Try it when angry or irritated. Before allowing yoursel to brood, to harbor and elaborate unkind feeling, sing something—some-thing cheerful, joyful; and sing it heartily. The effect will be almost in stantaneous. Afterward you will see your "enemy," or the annoying circumstance, in a wholly different light. The ong will have transformed it.

Not only is singing of great benefit in such special instances, but the habit of song is an uplifting one throughout the whole life. Your work will be lighter if you sing while busy. Your play will have a portent undreamed of before. And you will be a blessing, a benediction, to all about you. Were you ever standing over a monotonous task, tired and discouraged, when, suddenly, music sounded on the air? Immediately you felt new energy had been given you, ev ery muscle and nerve responded to the tonic of the sweetness and rhythm. Now, the effect of this, produced by outward means, will even more readily follow a like effort made by yourself. You can verily sing yourself into new life it you will—into a new world—a world of barmony and happiness. Heaven rightly pictured as full of music—as a piace of eternal song; for these are symbols of joy and freedom from care. hen, why not bring at least so much of heaven into this world? Why not ing ourselves from the depths to the beights and hold ourselves there by his same power of song? Let us not. like Naaman of old, refuse so simple means to health and fuller life, just be cause it is so simple. Let any skeptic but try for himself-let him who has never sung lift up his voice in strains as sweet and as rhythmic as he would have the dominant notes of his days Let him resolutely persevere in this (for no thing of worth comes to us (ithout earnest and repeated effort); let him sing as continually as he has heretofore sighed. The result will be beyond his anticipation. He will find himself "keeping step," mentally as well as physically, with the harmony of is song. And gradually his whole life and the lives of those about him will echo his joy, and his world will be foretaste of heaven.—Louise Car heaven.-Louise Carey

Spirit Manifestations.

Time and again in my family, I have

Duncan, in Mind.

and hats carried sixty feet away from the house in daylight, while raining, and put into the apple house, up over head in a berry crate, and not get wet. My daughter got a new hat and the next day she took it out of the box and down stairs, combed her hair and dressed to go to town. We live onehalf mile from town. It had been some two hours since she touched her hat. I was out in the summer kitchen; her father out in the garden, and the children at school; no one to move the hat. When she got ready to put her hat on it was gone. She came down stairs and told me. I called to Mr. Kinton. He came into the porch, and we told him about it. He said: "I hear a voice say it is in the apple house." He walked out to the house, got up on a box and reached into a berry crate, and there it was, and not soiled in the least. I, my husband and daughter will all take our oath this is strictly true. This is one case in a hundred of what has occurred within the last twenty years in my house. Now some one will say, Your place is haunted!" No, far from it. This commenced in Iowa. I lived

try, and it is the same everywhere we live. I have thought I would write the thing down in shape to publish, but as I was not able to have them published. would like my experience to print, I will write more for you—only test

MRS. H. J. KINTON. Puyallup, Wash.

Psychical Treatments.

Having noted an article in The Progressive Thinker regarding a psychical hospital for New York City, I at once became interested, and was much surprised at the following statement: "In this country nothing has been done as vet in the psychical treatment of diswhen we know there is hardly an adult in the land who has not known actual cases which have been cured of afflictions which stubbornly refused to vield to the medical treatment.

At one time the person who pos sessed this power was considered possessed of the devil. Later he was a divine healer, a spiritual healer, etc., until now our land is dotted by psychic inwhere this work is taught and wonderful cures are being made daily I have made this work a study and have practiced it for several years; knowing inerefore that psychic treatments are not new to the American people; but for convenience' sake, the professions have given the science a new name which is intended to cover all phases spiritual, as applied to the control of

the mortal. To study and note the effect of psychic treatments on the different afflic tions is a beautiful and interesting mat ter, but not wishing to take too much of cour valuable space I refrain from giv ing anything further at the present

E. H. MANNING.

Kokomo, Ind.

The credit given to popular tradilions, and the fictions substituted for truth, and these two errors being accredited in ensuing ages-these are the cause of that obscurity in which the most important facts are veiled .- Tac-

Keep your word with your child the same as you would with your banker.-

Remarkable Manifestation.

Illustrating the Kaleidoscopic Characteristics of Spirit Return.

We have tried to impress upon Spiritualists the kaleidoscopic characteristics of spirit return, and that the same is in no sense supernatural, but simply a fact in science—the simple result of a natural law with an intelligent being behind it.

Anyone on the spirit side of life, whether a Jew, Mohammedan, Catholic or Spiritualist, who understands the law, can communicate with the mortals of earth, and that fact has been stamped as Spiritualism.

A far better name would be Naturalism, for then it would be divested of everything supernatural, and there could be no religious sect founded thereon, and no protests would be made by gullibles, "You are injuring Spiritualism by parading fraud before the

The exposures of fakes then would be considered as legitimate and desirable as the detection of counterfeiting the United States Currency.

The following case of spirit return is most remarkble, occurring, as it did outside the ranks of Spiritualism. In fact spirit return of a marvelous character, is constantly occurring among those in no wise connected with our cause. It would be difficult to find a more remarkable demonstration of spirit power manifested than the return of that book, however absurd the claim of "talking with God" may be, and the vision in connection with the crucifixion of Jesus,

Strange Story of Miss Sophia M. I. Gabele-Declares That She Converses With the Spirits of Departed Persons While in Trances-Says a Spirit Rescued a Book From the Great Fire Here and Brought It to Her After She Had Suffered Untold Agony-Claims to Have Seen Reproduction of Crucifixion

The following narrative as set forth n the Baltimore (Md.) American, is nost remarkable:

While suffering excruciating agony in trance that lasted six hours a night or four nights and conversing with what she believes to be a number of persons in the spirit world, Miss Sophia Margaret Ida Gabele, aged 20 years, who resides at 1400 North Luzerne street, says she saw the Savior appear before her in all the agonies He sufof the trance she says that she received a book, valuable to her grandmother, from "a heavenly woman," as she declares, and which book was rescued from the flames of the great fire in this city by this spirit individual.

The story of the gift of the book by spirit as told by Miss Gabele is thrilling and also most remarkable. The young lady was seen at her home last night by a reporter for The American, and, with unfaltering sentences, told of the horrible agony she went through and which she knew she would suffer before finally having the book placed in her possession.

It was at an early hour in the morning of May 9 last that Miss Gabele received the book from a woman who had passed out of this world many years ago, and which book she produced last night to vouch for the veracity of her statements. The book, with a pasteboard back covering, about 12 inches long and six broad, was used by Miss Gabele's grandmother, Mrs. Anna Margaret Schreier, with whom she lives, for the past 47 years, during which time she has been president of the Women's Sick Benefit Association. The book was used by Mrs. Schreier to receipt bills made necessary by the members of the association.

How Book Was Received.

Miss Gabele says the book was given her between 2 and 3 o'clock on the morning of May 9 last by a spirit woman, who entered the home of the girl by way of the middle window of the

econd-floor front room.
"I was truly in a trance," stated Miss Gabele, "and the woman, clad in a black silk dress, with a gauze yoke, and very large in figure, entered the window and handed it to me. I had never seen the woman in my life, and because of my conversation with spirits while in a trance she would not tell her name.

"'I have rescued this book from the burning trunk in the Raine Building,' the spirit said. 'The building was mass of flames, the trunk was on fire and the spirits in heaven who were members of the association of which your grandmother is president asked the Almighty God to save the book from the flames. They (the spirits of the women, members of the association, who died before the fire) told God that it was very valuable to the association and he appointed me to rescue the book. I did so and here it is. The woman then left me and I returned to bed, olding the book in my hands."

Up to the night before Miss Gabele to receive the book, but took it. received the book in this startling manner, her grandmother, Mrs. Schreier, as the latter admitted last night, had been a firm believer in what she thought was, from the fire, and for pullshment bethe granddaughter's folly in "talking cause you did not believe in the wonthe spirits."

But the grandomther has changed her words of sympathy for the girl because

RECEIVED BOOK FROM A SPIRIT. | had a premonition, being told that she was to receive the book. The spirit which later handed her the book appeared before her and told her of the oncoming agony which she would sufer. She related the visit of the spirit to her grandmother, and the latter laughed at her and said, "Well, my dear. child, I will never get that book; it has been burned to ashes:"

Punished Grandmother

Miss Gabele replied that as sure as she was living the book would be re-turned and she would receive it and surfer horribly before receiving it. The spirit also told Miss Gabele, she stated, not to speak to her grandmother for seven days because of the latter's unbelef in the "workings of God's divine wonders.'

"I did not speak to my grandmother for seven days," said Miss Gabele. "The spirit warned me of the agony

would suffer and told me to prepare for it. Sure enough on Friday night, May 5, at 6 o'clock I was seized with a violent chill. I hurried to bed and was soon in a trance, stiff with cold and motionless. I lay that way until 12 o'clock, but in that time I had conversations with a number of spirits of persons who died both in this country and in Europe. The following nights: I was seized the same way and on the last night, Tuesday, the trance lasted between two and three hours longer and the agony was more horrible.

It was on this particular Tuesday night that Mrs. Schreier retired for bed at 11 o'clock, and before retiring prayed to God to take the soul from her grand daughter's body. She says she could not endure to witness the young lady's suffering, and would have been relieved if she had died if she had not become calmer. She was highly excited, rolled and tossed about the bed and yelled loudly, but her sentences were not in the least disconnected. At 12 o'clock the hour which her sufferings ended during the previous nights, she became calm, but still remained in the trance. While in this state Miss Gabele implored all of her folks, including her mother, Mrs. Sophia Margaret Gabele, who had endervored to alleviate the daughter's pain, to retire for the night.

Was Left With Spirit.

She told them to retire for the night, and that their slumber would be peaceful and undisturbed. She told them that the the book had directed her to be alone at the time of the visit, and all. accordingly, retired. Miss Gabele was still in the trance, she declared, but more quiet, and between two and three o'clock the morning in question the book was given her. After taking the book from the spirit Miss Gabele returned to bed.

She arose at 5 o'clock. Mrs. Shreirer the unbelief of my grandmother as to had arisen for the day and had gone to the first floor to prepare breakfast for her son. About 5 o'clock, when the son had gone to the first floor, he announced to his mother that her granddaughter wished to see her. Mrs. Shreirer, who was in the kitchen, walken into the dining-room and met her granddaugh-

"She was the most beautiful sight I've ever seen." said Mrs. Shreirer last night. As Miss Gabele advanced to her grandmother, the latter said, and with eyes closed and with Illy-white countenince, she handed the book to her grandmother; which the latter had before beieved would never be returned to her. Mrs. Shreirer stated last night that she

"Take This Book," it Said.

ders from God I commanded your I knew my granddaughter went into granddaughter not to speak to you for trances." she continued, "but I never seven days." The voice and words believed that she talked with spirits." emanated from the young lady's throat, but Mrs. Shreirer said she could not mind, and last night expressed deep recognize it as her granddaughter's words of sympathy for the girl because voice. Miss Gabele in all her trances of the agony she suffered in having the would talk, she says, in different voices book restored. Three weeks before entering into the trance, which as stated to talk—and she says she believes be be before, lasted four nights, Miss Gabele you a doubt that God after the with the has all there is.—Blake,

SUGGESTIVE EXPERIENCES.

Connected With Spirit Return and Con-

I may be laboring under a wrong im pression, but it is my understanding that to be controlled by a disagreeable spirit, one who holds a medium against his or her will, and renders itself obnoxious to the medium and others by coarse language and actions, consti

During the first years of my investigations of Spiritualism, I was so en hused over the discovery of future life that I wanted to tell my neighbors comed to our home circles, many of whom went away puzzled and sur

During a private seance one day the medium was controlled by a spirit who, I suppose, had died of delirium tremens. and pitiful pleadings for protection from serpents and feroclous made my blood run cold; but by my calm and persistent assurances that here was no danger, no beasts nor serpents to hurt him. he finally calmed down and soon left. This disagreeable incident led me to doubt the policy of opening the door too wide for spirit re-

at a loss how to leave, it would have been considered an obsessing demon or

· At another seance, an Irishman came, with his great volubility, genteel de-meanor and rich brogue,

My wife's two sisters lay sick, their beds side by side. When one was dying the other sat up in bed and watched her closely. When the spirit left, she threw herself back in bed, exclaiming, "My God! she is gone!" For six weeks she was under control of a spirit claim ing to be Mary Magdalene. Christ cast seven devils out of her. She said that diseases in those days were called devils. She talked almost inces Although the sick one was a mere child, with scarcely any educa-tion, yet Mary Magdalene would tell ac curately the book, chapter, and verse of any passage mentioned in conversa-tion. When any of the family would go away from the house, she would tell then they came back and what they had said while away. The time wore on, and it was a dreary six weeks to that family, they not knowing but Mary Magdalene would become a permanent installment in the family. To them it was obsession. But one day Mary Mag dalene told them that on account of Wardy being so weak when her sister died, there was danger of the shock of grief killing her, and so she had taken control of her body, but that Wardy would come back on a certain day. Any come; but when it did come, Mary Mag-dalene told them: "Well, I told you that Wardy would come back to-day, but she can't come to day, but she will come on day, and hour," and sure enough, at the very day and hour, Wardy took possession of her own body. So, instead of Mary Magdalene being an obsessing demon, she was a kind and noble henefactor. kind and noble benefacto

A. M. CUMMINGS. Gardner, Kansas.

THE CHILD ETERNAL heard their prayers and kissed their sleepy eyes, And tucked them in all warm from feet

To wake again with morning's glad sun-Then came where he lay dead.

Those other children long to men have grown-Strange, hurried men, who give me

Then go their ways. No longer now my own. Without me they have wrought. so when night comes, and seeking

Tired childish feet turn home at evenfold him close—the child that's left to

My little lad who died. -Katherine H. Terry.

British Britis the trances. Mrs. Shreirer stated that she asked the spirit through her granddaughter's body, who it might be, and the spirit answered she need not know any more than that it was a member of

the association of which she is presid-

dent who had died years ago.

When Miss Gabele was first told of receiving the book the spirit described t to her. She says the spirit said that it was a pasteboard cover, with black and yellow stripes on it. In one part of it were three bundles of receipts held fast by black mourning pins, and in another part two hundles of receipts held by white or common pins. These receipts, as described by the spirit, were in the book when seen by the reporter last night, and Mrs. Shreirer says the receipts were in the book when it was placed in the trunk a few nights before the fire.

The Woman's Sick Benefit Association, the organization of which Mrs. Shreirer is president, met in the Raines Building, located at the southwest corner of Baltimore street and Postoffice avenue, and the trunk was left in the meeting room. Miss Gabele had never seen the book up to the time shereceived it through the window, and her description of it to her grandmother, three weeks before, answered it to nicety.

Says She Saw Crucifixion. While in this trance, earlier in the

night. Miss Gabele says she saw a reproduction of the scene of the crucifixion of the Savior. She plainly felt the pains of having nails driven hands and feet, she says, and also had her mother wipe the perspiration from her forehead and give her a drink, which she declared was bitter. Miss Gabele has been having trances

for the past two years, these lasting from two to four hours, and in everyone she has had direct communication with the spirit world, she says. Her first trance was after the death of a cousin, and the spirit of the cousin appeared vividly. Up to the time of her first trance she had ridiculed Spiritualsm and scoffed at its ideas. She states that she is still a devout church member, and says that she is always fore told of the coming of a trance.

It is a right reflection that if a man is full of the present moment to glorify

FLESHLY SPOOKS.

Dr. Burgess, of San Francisco. Cal. Prominent Spiritualist. Has Something to Say on the Subject.

To the Editor: -In answer to your injuiry, let me say that I have seen some thing of materializing mediums, but perhaps I may not be a tent observer of their doings. My judgment is seriously handicapped by what know of physiology. I start out with the proposition that so far we know of none but nature's way of developing humans, and that takes time-much more time than the few seconds required to develop spooks in a materializing cabiret. I refer now to spooks I have met, who walked, and talked, and gave me cerspiring handshakes—one especially vho gave the unmistakable accent and odor Africanus. I have also met spooks at a private sitting who called me by name and gave their own names prop-erly—half a dozen of them one after another-but, to begin with, the medium had asked me to write down these names on a sheet of paper which he ostentatiously declined to look at as he handed it, folded, to a diminutive spook that came out of the cabinet to get it. It is hardly necessary to add that this useful little messenger did as requested, and dug up every personality named on the list. Unwittingly, however, I had set a trap which was readily fallen into.

For years before her death my wife had habitually spelled her name Amie instead of Amy, and I wrote it that way or the incantation list which was to call up the spooks. Soon a feminine figure approached me from the cabinet and called me by name, saying she was "Annie," my wife. I caught on instantly, for I had often seen the same mistake made with my wife's written cognomen. This was enough. It now seemed quite a superfluous waste of en ergy to critically notice the fact that there was nothing in the form before me to suggest that of my wife, while could distinguish enough in the poorly disguised features to enable me to recognize the medium's wife, who had ad-mitted me when I came into the house. But I put on the screws a little by ask ng her to give me her maiden name whisper and she backed into the cabinet sighing forth that the "forces" were failing her. I looked upon the remainder of the performance as one would watch a puppet show, trying to get the his mother discovered him, but he reworth of his money in amusement.

I have seen such deft conjurers as Ierrmann, Heller, Houdin, in Paris, and nights outside his cell door, when I am asked to believe that certain Rock, Londan, Eng one may imagine the anxiety with solld, perspiring, and odorfferous corpo which they waited for that day to reities I have met at materializing se ances are really manufactured in ter seconds out of invisible spooks. I can only wonder at the presumption of the fakers who dare to presume thus upon my credulity.

But this is not to say that I have never seen genuine manifestations which seemed apparently, and of necessity to involve materialization to some of Marcellus, Mich.

clothing and supplied him with a brandnew outfit from top to toe. When he did enter he was quickly led to the cabinet, formed of draperies nailed firmly to the floor on all sides, with the exception of two loose folds which served as a narrow entrance way in front. He was then bound, feet and body, to his chair with tapes, which were stitched instead of tied and their loose ends nailed to the floor. In-this condition he was left alone in the little cabinet to do his spookling act; while one of the committee, Prof. Van der Naillen, sat guarding the en trance way to make sure that no out-

It was not very long before the mate-

side aid could reach him.

rialized spooks began to walk out of the cabinet, one after another, some fading from view near the entrance and oth ers holding out long enough to cross the room and then disappear. There was a dimly shaded light in a corner of the room not far from me, but none of the ghosts came near enough to enable me to scrutinize their make up. But it is worthy of note that while my friend from Africa had not for a moment hesitated to shake hands with me and seat herself beside me at the public seance previously held at Miller's house. were now firmly enjoined by him to let the spirits alone. Did the Palace Hotel spirits differ in any essential particular peared at Miller's home performances? Perhaps they were not so grossly material, and I must say that with so many watchful eyes in every part of the moderate-sized room it seemed impossible that confederates could don the necessary toggery and impersonate the spooks without detection. Yet it is true that two or three persons present were known to me as chronic habitues of Miller's seances. They had been invited at his request, purportively to "strengthen the forces." But I took pains, afterward, to learn from one and another of my friends who sat near these persons that not one of them had changed position for a moment.

readers in his new and deeply interesting story of "The Tyranny of the Dark." By the way, I am curious to know things he relates in a chapter headed watching.

Confessional and Uncleanness

'As to the effects of the confessional we could not have much better authority than that of Professor Lecky, the late learned historian. Lord Salisbury asserted that the confessional "has done more than any other intsitution to sap the virility of a nation." And the erudite professor says that self-respect is "the parent and guardian of many virtues. It is one of the most remarkable characteristics that distinguish Protestant from the most Roman Catholic populations, and which proved among the former an invaluable pendent natures, and checking every servile habit and all mean and degrading vice. The peculiar vigor with which it has been developed in Protestant countries may be attributed to the suppression of monastic institutions habits, to the stigma Protestantism has attached to mendicity, which Catholicism has usually glorified and incouraged; to the high place Protest antism has accorded to private judgment and personal responsibility; and to the actions of free political institutions, which have taken deepest root where the principles of the Reformation have been accepted" (History of European Morals, vol. ii., pp. 188-189).

instances of Popish saints who reduced themselves to unclean animals, and have therefore been canonized by the Church of Rome. One was a monk who never washed his clothes, who never changed his tunic till it fell to pieces, who starved himself till his eyes grew dim. He mentions St. Macarius, who for six months slept in a marsh and exposed his body to the stings of venomous flies. He says: 'The saints who were most admired had become one hideous mass of clotted filth. A famous virgin named Silver, though she was sixty years of age, and though bodily sickness was the result of her habits, refused, on religious principles, to wash any part of her person only her fingers. One convent consisted of 130 nuns who never washed, and who shuddered at Romish saint, Simeon Stylites, was buried with honors, numbers of pilrims coming from every quarter, crowd of prelates followed him to his grave, and the Romish church pronounced him to be the highest model of a saint, though he broke his father's heart by stealing away from home without his parent's knowledge or consent. It was not for twenty years that He kept her waiting three days and others, successfully call living beings sank exhausted and died. He then apnto apparent existence from apparent peared, shed some 'pious tears' over nothingness; but they claimed only de-his murdered mother, and returned into ception of the senses, though I wonder his hole and his devotions" (Lecky, vol. still at the seeming reality of it. But ii., pp. 107 to 131, passim).—From The

FARMER RILEY.

Most Excellent Results Through His

Mediumship We have just had the grand, exhilarand heloved medium, Mr. James Riley. degree. I protest only when the spooks one week, and had it been possible for are too fleshly; and I never-hardly him to stay, we could have kept him ever—visit public seances for fear of busy for two months. Brother Riley is meeting them there. But, while actual noted for his honesty and integrity. He speech without vocal organs is incon-was offered any amount of money to celvable, and real vision without mate-stay three nights longer. If he was riality would be vision of the invisible, really for money, he would have made must admit that things have been five hundred dollars in another week mysteriously said and done in my own One man offered two hundred dollars house that involved knowledge the medium certainly did not possess and active bis friends in. But when "Jim" Riley ive demonstration of force which she says no he means "no;" and when John was neither in a position or a condi-Benton, his beloved control, tells Jim tion to exert. For she was bound fast to go, he goes. Brother Riley, while to her chair while these things were here, converted two of the most prodone at a distance from her—and there nounced infidels I ever met in my life. was no one in the room that she knew, In fact, one of the hardest, most cold-except myself. Besides, it is only a few blooded men, as he said himself, in the weeks since I saw Miller do materializ- town. He told a friend the next day, ing stunts which were more easily won- that previous to his conversion in Spirdered at than explained. This was at a itualism, he could shoot a man down test scance, engineered by Baron v. like a dog, but now some other man Zimmerman, and held in a room at the would nave to do the job. It would be Palace Hotel, which Miller had never impossible to tell in this article the seen or heard of before he entered it wonderful results obtained in Brother to begin his work. The seance was Riley's seances, and the many converheld under the strictest conditions, the sions he made while here. He also Baron and his carefully selected com- made a host of friends that would fight mittee could desire. Before Miller was for him. He is kind to all, a warm. permitted to enter the seance room the hearty, hand-shake to the most decommittee had divested him of his praved creatures and a kind word that ...

leaves a smile on the hardest face REV. MRS. TED SMITH. Bemidji, Minn.

THAT LITTLE BABY HAND.

(Respectfully Dedicated to a Grandma.) All the world seems filled with splendor and the sun is brighter far, And the heavens thrice illumined by

each scintillating star; Aye, the very air around me seems en chantingly divine, As I sit in twilight singing, with that

little hand in mine. As I sit in twilight singing and my soul is lost in dream,

live over all the pleasures and the joys once more supreme, and I feel that I should never in this mortal life decline.

little hand in mine. can sense the soul behind it and within it as one pure; As a soul so true, untainted, I would have its strength endure.

Tis the angel in the human, and it makes my spirit shine. To sit in twilight singing, with that little hand in mine.

have risen to the zenith, to the highest point in life; have been a loving mother; I have been a faithful wife;

But the height of real being is above the human shrine, And I sense it in the twilight, with that little hand in mine.

All the high and holy angels love that little baby smile; And the cuteness of unfoldment, with that cupid-like profile,

Sheds its perfect sweetness o'er me, with a halo so benign, As I sit in twilight singing with that little hand in mine. DR. T. WILKINS.

So there you are. I leave you on the fence where Hamlin Garland leaves his occurrences that took place at that

It seems a safe conclusion that mediumistic events do take place which cer-

whether he has ever met the medium tainly represent phases of materializawho did the remarkable things at my tion without representing fraud at the house referred to above. For many same time. But they will all bear O. O. BURGESS. "The Test Seance," were paralleled by San Francisco, Cal.

spirit manifested by our Hot Springs friends in their hasty and doubtless by them regretted action in treating a fel-low man as was Mr. Winans treated by them; true there were some allusions made to the liability of the spirit forces using material matters for the purpose of manifesting their presence to better satisfaction of the sitters; true there were some allusions to the difference of opinion between men eminent in the mundane sphere, as to certain scientific seances held by Professor Crookes, in which the integrity of some of those manifestations were questioned, espe-cially the hair from the head of the so-called Spirit Katie King; true the arthe effect that the reasoning of the Ed-itor-at-Large on that matter was perhaps easter to follow than the actual statements of facts by the eminent professor, but at no point does the article attempt to lead the thought or dogmatize upon the matter in question. And true also is it that in none of the articles called out by it, has the question asked been attempted to be answered except dogmatically affirmatively; this dogmatic assertion unfor tunately is too much in evidence every time an inquiry is started; better ask questions than to answer them unless we are quite sure our answers have the

impress and sign of absolute truth born of knowledge. Now, first, Brother Barrett attacks my statement that the medium Winans was one of the oldest, and most trusted mediums in our ranks for this phase of manifestation, and states the contrary that statement, which I think as a late ustified in making, then our good rethren who have so long led the cohorts of Spiritualists as leaders, have not been on the watch for wolves in sheep's clothing, but have permitted through what is called the physical phenomena of Spiritualism, and both these high priests were duly accredited by the camps' management as honest expounders, each in his own way, of the truths we all came to love and cherish.

So I think I am warranted in the claim made in my article so savagely assailed by Brother Barrett. Brother Barrett fails to comprehend the article, for he deals generally with sort of paraphernalia unless materialized on the spot, and because in the article the proof of the possession and use of the same was admitted to have been sufficient by the writer, he then in anhardly under the present situation compatible with the learning and astuteness of the president of the N. S. A. Brother Barrett makes a sad mistake when he says that "According to Brother Dunn, the media and their managers had a perfect right to take the paraphernalia into their seances," Now, nowhere can it be found that the article criticised apologized for or justified the taking of anything into the

seance room. The only thing in the article was a statement as to what was said to him by other mediums and developed psychics. If they are at fault, say so, but do not permit yourselves to get frenzied over a statement that never was made, and do not do an injustice in criticism—stick to the text.

Brother Barrett claims that there would be no necessity for spirits, "good ones," to make use of any earthly materials for manifestation, for, as he says, if they needed any such aids they could call upon the "more than omnipotent cabinet chemist who would materialize them out of nothing of course, in about one quadrillionth of one second." That is pretty quick, don't you think? and if we can believe that it can be done, why,

we'd better no longer balk at faith in the Mosaic account of the creation— "He spake and it was done." Give the Jewish Jahwe credit for the whole creation, call it a great materializing se-ance and no longer cite the doctrine of evolution as true. But it is possible

priests of Spiritualism who frown upon which the corporeal body of spirit Katie able and weighable—in fact a living, breathing, bodily entity, as much so as the medium; with hair perfectly natural, eyes that wink, heart that beats, and capable of appearing and disappear-ing at will manifested its presence to

the Professor's entire satisfaction: It is little wonder that skeptics laugh at this account of Prof. Crookes, and it is little wonder that our own Hudson Tuttle is inclined to much skepticism thereon, but candidly, if this spirit could so manifest, and the hair did not dematerialize, as says Prof. Crookes, is it not fair to doubt the real materialization quality of the hair? and if it was not called into being from nothing in the quadrillionth of one second, why the argument would seem irresistible in conclusion that the same was earth in

in spirit power and call it a fake, and if a believer, you take the one that while not a natural one according to laws we are familiar with, is taken because you have come to realize as did Prof. Crockes that there was a power other than natural (so to speak) and of whose laws we are densely ignorant, expring itself on that occasion. I ven-

however, is a blast against palpable conscious, fraud, but he entirely fails to affirmatively, answer the question around which the article centers, to-

til that question is answered in the af-firmative by some one that KNOWS, not merely believes, then as I claimed and now claim the charge of fraud is not maintained. I do not mean to say he was or was not conscious; of that have no proof, but if we as Spiritual ists are to deny a state of trance which renders, the person entirely oblivious of surrounding circumstances, then we may as well sten down and out. and join the ranks of the followers of Brother Thomson Jay Hudson and other explainers of our phenomena, who

persistence. Brother Tuttle errs when he that "Mr. Dunn further thinks that all materializing mediums exactly follow Winaus' methods." In no place can it be found that I think anything about every one of Mr. Winans' seances that attended, he claimed through his so called guides to have three types of manifestations-materialization, trans

figuration and impersonation—and he always; so stated, and then proceeded to explain what the sitters might ex pect under certain conditions, and called upon all (our Hot Springs friends included) to verify the statement, and then I argued, and now argue, that it the manifestations were in line with what was promised, there could be no possible ground for a charge of decep tion. When the show equals and conforms to the advertisement, there can

can there? Hence, Brother Tuttle's special plead ing to show the usclessness of my question as to what constitutes the fraud can only be relevant by assuming that the medium was conscious at the time vital question, and is entirely ignored by Brother Tuttle, as well as the other crities who enter the Inquirer's Court, but fail tovmake an answer.

be found no fault with the showman

It is not an answer to the question to assert that he must have been concloss when he procured, or suffered to be procured, the toggery, and knew that it might be used by his guides in making up an impersonation-for while in my opinion, the procuring of the same and furnishing it, knowing it might be used, is very reprehensible in anywmedium, still it does not dispose of the question as to what takes place in the trance condition.

Brother Tuttle asks, in answer to the question of frauth as follows: "If pretending toshave spirits materialize to come spefore their friends in material form, while it is a sham, a masquerade in toggery prepared for the purpose, is not sufficient, what is more?

This sort of questioning by way of answer, is, to say the least, not entirely worthy of the questioner, for it assumes that the question asked is answered in the affirmative? My mind will not allow of my making up a judgment upon assumptions. I must have facts well authenticated.

The medium did not confess that he knew that the toggery was being used at the time, did not pretend that impersonation was materialization, as I understand the evidence offered by our Hot Springs friends, they did not arouse him when they discovered the fact of his array in borrowed plumage, to ascertain his condition. No! they knew he was in a claimed trance at any rate, and it would seem to me that they must have then realized that he was at the time unconscious, else he would not have permitted himself to be so thinly and poorly disguised that he could have been so easily detected. intending to commit so rank a fraud as is charged here, would have certainly fixed himself so that detection would have been next to impossible, knowing as be and all mediums must know, that no self-respecting person will submit to being swindled by false manifesta-

Brother Tuttle exclaims that if the spirits advise this deception, they are the greatest knaves of all! Well, we are told by high authority that there are knaves in the spirit realm, as well as in the mortal (Peebles on Obsess

Brother Tuttle's anathema upon all falsehood in spirit manifestation meets with my hearty approval. I believe that Brother Tuttle was under inspiration from the spifit side of life when in his youth he penned that wonderful treatise, the Arcana of Nature. But it is only because I am a Spiritualist, and have learned to my own personal satisfaction that it is possible, that permits me to sink my earlier belief and steer clear of those other men and women who believe that Brother Tuttle drew itual aids, from beyond had written it through his organism.

It is also that belief that has come to me through my investigation among mediums, that has caused me to give credence to the mental phenomena exhibited through the organisms of Mrs. Richmond, Mrs. Twing, Miss Harlow, Mrs. Carpenter, Mattie Hull, Lyman C. Howe Georgia Gladys Cooley, and others, and to join my voice and pen in asserting my belief in their integrity and honesty in the claims they make to (at first), unconscious speech, and finally, by further development to a condition called superior, but yet not entirely unconscious, except so far as to be unconscious of what is to be said, and yet conscious to a degree as to

what was said.

And so, Brother Tuttle, read my article again and see whether you do justice to the writer in your criticism. Next in point of misapprehension is our learned Dr. Geo. B. Warne, a gentleman who, having long been the com-panion of a very choice instrument of the spirit world while incarnate, Mrs, Emma Nickerson Warne, must have imbibed some of the truths of Spirit-ualism. No one who ever had the real belief in spirit persistence forced upon them through the media of mortals would suspect our friend, Dr. G. B. Warne to be a Spiritualist at heart, mous misconception of the article it actual use of softweed plumage rather self; at no point does it apologize for than materialized plumage in nearly if or defend a person (medium or other wise) who shall be found guilty of active conscious fraud or decet in manitory than materialized plumage in nearly if vided by some agency, either mortal or spiritual; there is only one horn of the wifit us; his voice was not heard to the riddle, and you take the one that festing spirit presence, or spirit pow- real vital question above quested and specially of the cause (in this I may be in support of the cause (in this I may be in arror), I speak only the constitution of the riddle, and you take the one that (in this I may be in arror), I speak only the constitution of the riddle, and you take the one that (in this I may be in arror), I speak only the riddle of the riddle, and you take the one that (in this I may be in arror), I speak only the riddle of the riddle o

course the present Doctor was over shadowed in the radiance from her personality. But now he looms up and assumes to criticise the personal integrity and good faith and soundness of mind of any and every one who can not be measured in his limited half-bushel, and to that end he is permitted in the columns of The Progressive Thinker to asperse and to minify, and to class as worthless any thoughts that would seem to ask for a fair deal and square treatment of all mediums, and does not hesitate to publicly doubt the word of mediums as to their condition during a

He attacks an article I sent to The Progressive Thinker some time ago upon the subject of materialization, in which I gave some facts that had occlaims upon the authority of some one named Kellogg, that it must be that I was deceived, as he "shared with me the honor of mortal escort to the manifesting spirit on that occasion and he is certain he, Kellogg, was not fooled, but Dunn was not as smart as Kellogg in the Doctor's estimation, nor as truthful. And then this guardian of all the Illinois Spiritualists proceeds by innuendo to throw some dirt and doubt at the medium on that occasion, Mrs. Critchett, formerly Tripp, of Chicago.

I do not care to offer any excuse for my statement upon that occasion or this, merely saying that my faculty of observation is sufficient for myselr. am possessed of all my natural faculties in a good condition and must be pertheir use. But the Doctor fails, as the others, to answer affirmatively the crucial question, "WAS THE MEDIUM SHOWN TO BE CONSCIOUS AT THE TIME OF THE MANIFESTATION AT HOT SPRINGS?"

Until that question is answered affirmatively upon proof other than mere assertion, the verdict must be, not proved-not, not guilty; but not proved he Doctor says I multiply words with the impression that Winans was unconscious when he made conscienceless use of his deceptive outfit, and therefore wholly blameless, etc.

I have not, did not, and do not assert that he was unconscious. merely stated that he claimed in all his seances that ever I attended, that he goes under the control of his guides, as we call it (but as the world and such Spiritualists as Dr. Warne would say irely oblivious to the surroundings. Whether he was so or not, I do not assume to determine; each person must determine that for himself. I may and do have a personal belief upon the matter, but that is of no public consequence; I have long since outgrown the doctrine that belief was effectual for any purpose—it is cold facts I am after.

The Doctor endeavors to show that Winans was conscious of practicing conversation had with Prof. Leith Old in which the Prof stated that Winans admitted that he practiced trickery upon the Hot Springs people. Now the witness stands impeached by his own statement over his own signature in the April 22 number of The Progressive Thinker, where he joins with apparent ly a large number of good people in Hot Springs in condemning the so-called exposure and giving to Winans a good ment for materializing. I cannot accept the evidence of the witness as proving

anything against the party accused. The Doctor claims that I out-Herod Herod in charging that all phenomena mediums carry and use paraphernalia. Now that is an absolute misstatement. I have not so charged, and the article will not be found to contain it. The Progressive Thinker gave undue prominence to my statement that I did not doubt that Winans had this toggery, and that it was used on that, and other occasions under the conditions stated and that all other materializing mediums that demonstrate the phase of materialization and , whose seances I have attended use similar (i. e. earthy) paraphernalia. I do not charge that they do as a matter of fact, I simply gave utterance to my impressions received from a long series of observations, and I still adhere to that belief, whether well founded or not. But I am not at this time to give reasons for this be-lief; that is not the scope of the inquiry; I-backed up my statement by gifted medium to that end.

In order that no earthly material should be taken into a cabinet, it would seem that the medium must enter therein in a state of nature, unclothed by earthly garments and in fact stay outside and never allow his organism to be used by the power of the spirit to impersonate or transfigure; so it seems to me, but it is of course not necessary, neither is it in my opinion proper or in accordance with strict nonesty for a medium to supply himself with artificial accessories for spirit use without informing the sitters that such is the case. I do not approve or countenance any such performance. But that is not the question attempted to be solved, it is, after such toggery was used and proved to have been so used, was it by the conscious knowledge of the medium at the time? If so, fraud is proved; if not, not.

Most of the other articles by "Tray, Blanche and Sweetheart"—after the great lights of Spiritualism had set the pace, are modeled upon the same lines of attack upon the writer, as a paid mercenary—a man of little experience with Spiritualism, a man easily fooled, a man who is overcredulous, a poor logician, a defender of fakes, etc., and their effusions do not seem to contribute anything of value to the discussion. All of them however agree with myself ceive a sitter in a matter of demonstration of spirit power in any of its phases is properly branded as a fake and fraud, and ought to be punished so far as the law can do so, and should be con-signed to oblivion so far as Spiritualists are concerned, and cast out and

With such frauds and fakes I have no sympathy nor ever had, and certainly would not offer a word in their defense. But there are some other contribuors who deserve notice. First, Mr. Eastman, who appears on the scene in No. 808, in company with President Barrett, Hudson Tuttle, Dr. Warne and myself. He is one of the witnesses of the so-called fraud, and he ought to have been able to have answered the question proposed as to consolousness.
Next, Brother Boving appears in No.

witness upon that matter, and as far only as their contributions seek to answer that question are they of import ance. Brother Boying attempts to jus-tify his conduct as a man; claiming a deep sense of injured trust compelled Brother Boving attempts to jushim to the drastic course pursued. That of course, is a matter between Minself and his conscience, but these two were present and knew something about the

In No. 800 of The Progressive Thinker in giving the account of the fraudu was the occasion of my article, Messrs Eastman and Boving used this language in regard to Winans, after giving an actered to him for his faithless work: 'He does not appear to grasp the enor mity of the situation. He listened to our pleading and accusation with a blank stare. Silence was our only answer. His trunk has been located and is now at the residence of Dr. Hallman

in The Progressive Thinker under the grim heading, "Guilty as Charged," but this Dr. Eastman was one of the eyewitnesses to the fraud and made oath to its actual occurrence as narrated in No. 800. He treats my article in 808 candidly, does not berate the inquirer, is the only one thus far who has apparently comprehended the scope of the same, and he fails entirely to offer any proof whatever that the medium was otherwise than in an entranced condition when he was found to have been arrayed in the feathers and plumes al-Dr. Eastman virtually admits

cerning the law of such class of cases ere he continues: "However, let us grant that Winans

garments, whether conscious or uncon scious he knew the paraphernalia was there, had it ready to use and volunta-rily gave himself up for their use and is therefore guilty as charged.' This would seem to settle the matter

that the medium was unconscious at the time and leaves the matter of procurement of paraphernalia to be real fraud, rather than the use of it to deceive and defraud. I thank you, Doctor, for your candor

But now, after having a week or so to look the matter over, comes Brother Boving with his screed and evidently

It is strange that Dr. Eastman did not know that, when he wrote his arti cle the week prior. So Brother Boving's claim to conscious fraud at the time of the demonstration is based upon a claimed admission of the medi-um himself. Without alleging that Brother Boving is drawing the long bow, I would prefer to cross-examine the witness in presence of the accused Winans, before admitting that state-ment as conclusive upon the question

The witnesses Dr. Eastman, Hallman and Boving, should have gotten a little closer together in order to have made their evidence corroborative, and therefore stronger; as it is, Eastman admits unconsciousness in a manner, Boving claims consciousness by a claimed admission made at the time when Eastman fails to have heard it, and Hallman is silent entirely. Still the verdict must be, as to these witnesses,

Now comes Mrs. Georgia Gladys right in thought at least, if not in actual

While Mrs. Cooley deplores the fact all mediums, which the writer does not

But Mrs. Cooley seems to me to set the question at rest largely when she says, "Many cases of fraud have been aid to a materializing medium's door through the spirit who is unable to form a complete body, using the medium for personating, and transfiguring purposes, and if said manifestation is poorly accomplished, the sitter readily recognizes the features and form of the medium, and not undertaking the method used, denounces the medium." This from the accomplished gifted medium Mrs. Cooley, would seem to answer the question of consciousness, as a probability, in the negative; for if the spirit was unable to form a complete body, and used the person of the medium to manifest through it if poorly accom-plished might be also accused of obtaining the use of earthly material to further the design, and the medium be entirely ignorant of the personation at the time, through his or her condition imposed by spirit power which we call entrancement or control.

Yes, Brother Will J. Erwood has also a lengthy article upon the question, and is loud in his denunciation of false mecertainly very weak in development, to say the least, but the official stamp was

there and it had to go.

In less than a month after the camp



Read senting the Like

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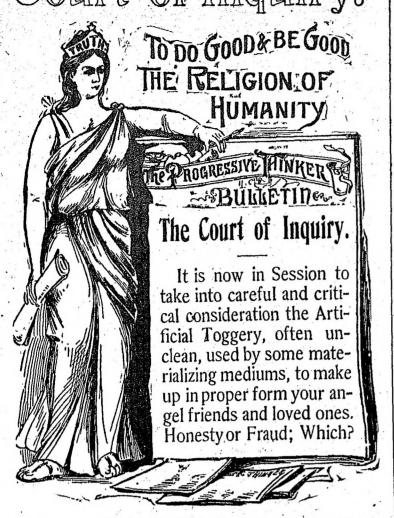
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Crisis Pending in the Ranks of Spiritualism.

Judge Dunn should be cordially thanked for the part he has taken in bringing before the great mass of Spiritualists certain facts in relation to materializing mediums and their use of artificial toggery in dressing themselves so as to personate a spirit.

sheep's clothing, but have permitted the wolves to masquerade in the camps of the investigators and believers to their hurt, for sure it is in 1895 when I began my investigation, this medium Winans was a high priest and within the very sanctum sanctorum, offering his manifestations of spirit power just exactly as he did at Hot Springs, and with the seeming endorsement of Brother Barrett as the head of the cult, for I have been present at camps where both Brother Barrett officiated on the rostrum as an expounder of the faith to personate a spirit.

Some of the toggery, under the microscope, as said before, reveals poisonous microbes, while to the naked eye it presents an exceedingly

The hint by Judge Dunn in his first communication that all materializing mediums use artificial toggery of various kinds, is startling indeed, and is rendered much more so by none of the numerous materializing mediums of Chicago and elsewhere, denying the truth of the insinu-

filthy appearance.

One prominent Spiritualist and medium unites the abstract question of fraudulent displays, and fails to answer by any argument the crucial question as to the concept the plays, and fails to answer by any argument the crucial question as to the concept the plays, and fails to answer by any argument the crucial question as to the concept the plays, and fails to answer by any argument the crucial question as to the concept the plays, and fails to answer by any argument the crucial question as to the concept the plays, and fails to answer by any argument against the use of any with Judge Dunn, and says: "You catch the spirit and you will have the medium every time, dressed in an artificial garb."

There has never been a successful grab of the "spirit" along the long line of numerous exposures made during the last thirty-five years that did not reveal the medium or a confederate with

an artificial dress on of some kind. Not a single exception exists—all were dressed to suit the occasion.

Sensible Spiritualists, draw your own conclusions from the lesson given.

Judge Dunn to the Front.

He Replies to the Numerous Gritics Who Have Assailed His Views.

To the Editor:—When I penned the ers; on the contrary the crucial quesarticle printed in your No. 808, I little tion and keynote of the article is found thought that I was the "entering in these words: thought that I was the "entering in these words:

wedge" so to speak of a controversy concerning fraud in the manifestation of the force which we call spirit, and most assuredly I did not think that the same could by any possibility be construed into a defense, an apology, or a conniving at palpable guilty fraud committed by those who claimed to be developed as media between the world ries. WERE BEING USED AND developed as media between the world RIES WERE BEING USED, AND of spirit and the world of mortal. The ALSO USED FOR THE PURPOSE OF article was written and intended only DECEIVING THE SITTERS" and stat-

edge, as it clearly purports to be.

True I gave rein to a few thoughts a characteristic of some of our prominent writers, workers and thought molders, to jump as it were to conclumoiders, to Jump as it were to contri-sions upon allegations of fact not seem-ingly sufficiently substantiated—and at the same time distinctly disavowing any superior wisdom or knowledge or ability to determine matters, where our great men disagree or our investigators it would seem as though it ought to arrive at conclusions from the same bave been sufficient to have spared me point of view so entirely dissimilar.

But it seems that from the first article published in apparent answer by following numbers of The Progressive President Barrett in your No. 808, down to the last, by Bro. C. W. Stewart in your No. 812, there runs a vein of attack upon the writer of this, and the entering wedge, as a person who was entirely given over to the advocacy of fraud, some even going so far as to conclude that it must have been written for compensation paid by the frauds themselves. It is sad to think that friends who are engaged in an honest able position as defenders of the right endeavor to convince the skeptical world of a future state of existence, after the shock called death has been sustained, should be willing to publicly charge an honest inquirer into the most serious problems known to mortals,

mous misconception of the article it-

PUNISHMENT TOO SEVERE TO BE VISITED UPON THE HEAD OF THE

FFENDER."

and condemners of the wrong.

Even the gifted editor of The Pro gressive Thinker seems to have failed to comprehend the full scope of the article; if I may judge from the prominence given typographically to the admissions of the alleged facts found in The most assounding feature of these the Hot Springs articles, and the conso-called answers is the almost unani-clusions drawn by the writer as to the actual use of borrowed plumage rather than materialized plumage in nearly if vided by some agency, either mortal or not quite all of the seances for material spiritual; there is only one horn of the

as an inquiry by a seeker after knowledge, as it clearly purports to be.

True I gave rein to a few thoughts upon the matter of haste in condemnation, deploring what seemed to me to be RAUD AND SIMULATION IS WELL TO SHAUD FOUNDED AND THERE CAN BE NO

> That question and the statement nuoted above states my exact position towards all manner of deceivers and simulators of spirit manifestation, and the castigation from our good brethren received in their articles printed in the

> Thinker. But seemingly with a desire to air their own views, and again give voice to their condemnation of fraud, they seek to draw a contrast between the writer and themselves, and paint the writer as a bad, bold defender of evil, or a mental degenerate, and then seemingly draw the contrast between him and their own sweet purity and honor

ture no opinion on the subject, al-thrugh Ijhave one. Next comes Brother Hudson Tuttle, o whom all of us small men in the ranks of Spiritualism look up for knowledge, but with a deplorable lack acumen he entirely misconstrues the article he criticises. It is true he treats it and the writer with much more courtesy and fairness than does the president of the N.S. A. His article,

"WAS THE MEDIUM AT THE TIME OF THE MANIFESTATION IN QUESTION CONSCIOUS?" Now in

the statement of our Hot Springs friends, in your No. 800 there was no

attribute all manifestations to the personelle of the medium, and set aside all claim to spirit presence, power and

rostrum as an expounder of the faith

Mr. Winans has ever been apparently a welcome guest and hailed by the officiary as a true exponent of the power of the spirit to manifest itself physically.

the brother was using sarcasm to emphasize his position. Time will not allow, nor space per-mit further analysis of Brother Barrett's remarkable tirade against the power of the spirit. It is too well known among the mass of Spiritualists, however, that there has arisen in our midst a class of so-called great high most physical manifestations as un-proved. Brother Barrett himself claims that the only hope of proof of materialization which is worthy of consideration, is the seances held by Prof. Crookes with the medium Cook, at King, breathing, pulsating, embrace-able, kissable, measurable, photograph-

from memory personal to myself, I used to take great pleasure and was greatly edified in listening to the choice guides of Mrs. Dr. Warne, from the rosrum, and was always ready and willing to tell her so. I have heard her guides that would thrill my soul and fill me with delight, and cause me to repeat to myself: This is phenomena equal to any physical. And moreover I never doubted her statements as to her entrancement to a certain degree, if not total, when delivering the discourses. I was proud of her attainments in her be ing used by such a choice quality of guides from the beyond, and I never feared for our cause when her mouth was opened to utter her message.

condition of the medium at the time and we shall hear them.

as security for a bill of \$100 for professional services. His ticket has been purchased and he leaves Hot Springs this evening." This was written Now Dr. Eastman's article is printed

that he was so, for he says:
"The case then hinges on whether Winans was or was not conscious of what he was doing, and comes under the legal head of involuntary commit-ment of crime." Then after making a statement con-

may have been unconscious of what was transpiring when attired in these

having forgotten that when they accused the medium the day after the fraud seance with the same, that he answered them nothing, just as did another when accused before Pilate of having some wonderful gifts, and blank silence was their only answer. In No. 809 he attempts to justify himself by claiming that Winans admitted to himself. Dr. Eastman and Hallman, that When I cannot get materialization, i use the paraphernalia to hold and satisfy the audience."

not proved." Cooley, whom long ago I crowned in my mind as one of the queens of the spirit ual rostrum, and whom I believe to be touched with the divine fire from the altar of truth and righteousness, and fit. to be classed with the true prophets and seers. Her treatment of the question is worthy of her, and seems to set knowledge, the question under discus-

that I state, that in my opinion at no seance that I have as yet attended was there lacking the use of purely earthly materials in some form, and does not charge me with saying that the medi-ums themselves provide them, which I never did say, and does not charge me with apologizing for them if they do provide them, but she rises to a proper conception of the question at issue, as quoting the information given me by a does Dr. Eastman, to-wit, was the medium conscious (not whether his procure ment of accessories was a commend able act) and proclaims her sorrow if such statement is a fact applicable to

undertake to say.

diums and the gullibility of Spiritualists, etc. Well, Brother Erwood was the secretary of the spiritual camp at Waukesha a year or so ago. I and wife attended that camp, and we were assured that the mediums there were "all wool and a yard wide," having been tested by the officiary and found true to ring and touch. Well, we attended the seances of some, especially a mate rializing medium—which seance was given for the benefit of the camp. I yielded up my wealth and sat in a fear-fully close closet, with the officers well up in front, to whom most of the mani-festations were directed. I passed my opinion on the medium as one that was

(Continued on page 3.)

tion so called.

But why multiply words? The opin-ion or belief of any one is of no value to the other; in this matter of proof of epirit return and persistence of life after the shock of death occurs, each must be the judge of the value of the proof for himself. We do our own thinking, draw our own conclusions. When we are satisfied that the evidence presented is sufficient to convince us of the fact investigated, we cease to ques tion it, and bend our energies in the direction of an honest endeavor to present the evidence to others. We want that evidence pure, we want it honest, but we know so little about the powers of the spirit that we are apt to become what is called heady, in analyzing man ifestations, measuring them by our own limitations, and denouncing all that fails to pass the muster of our plumb

bob and measuring tape.

If we are to deny the claimed condition of physical mediums when they assert they are unconscious of surroundings; then to be consistent we must also deny the same as to our mental mediums and message bearers, must also give up all our learning, and claimed knowledge of spirit return and spirit manifestations, and admit that all of our investigations have resulted

in nothing valuable to ourselves or the orld. I am not quite ready to do that. seems to me that we have come upon scientific knowledge of the persist ence of the human ego after what is called death has interferred with its manifestation with the mortal form. By many it has been sought, and is now sought, to embarrass this knowledge with a web and woof of religious sentiment and call it a religious movement For the use of the "Reverends" that are in the ranks of the Spiritualistic workers called mediums, and some not me diums, this is good business, helps in many ways, and so far as it may dignity the knowledge obtained, may result in good. But to my mind there is not much religion in it, when you define re-ligion as a "system of faith and worship," the commonly accepted defini-

When we first arrive at the truth of the persistence of life after death, we are simply overwhelmed with the discovery, but as time passes we get upon solid ground and cease to make use of knowledge as a mere conduit of communication with our friends who arisen from the mortal form, and treat it as a fact in nature, gained in our experience, and as a sweet release from the thralldom of creeds, which for many years circumscribed and bound many of us. That is my experience, and while I have been in this controversy the target for all the guns that could crowd onto the firing line, I have thus far escaped unscathed. My question has been unanswered affirmatively the inquiry is still open and debatable, to wit; "WAS THE MEDIUM WINANS AT THE TIME OF THE MANIFESTA-TION OF SO-CALLED SPIRIT POWER AT HOT SPRINGS IN POSSESSION OF HIS NORMAL FACULTIES SO AS TO BE CONSCIOUS OF THE FACT THAT HIS OWN PERSON AND THE BORROWED PLUMAGE OR ACCES-SORIES WERE BEING USED, AND ALSO USED FOR THE PURPOSE OF DECEIVING THE SITTERS? IF YEA, HE IS GUILTY; IF NAY, HE IS NOT." It would seem that he had no diffi-

culty in continuing his work at Hot Springs, for it appears that on April 2, a few weeks after the socalled fraud circle, he succeeded in obtaining from the Spiritual society there an endorse ment of his powers and gifts as a materializing medium—see The Progressive Thinker, No. 804.

in closing I would say that I have re-ceived many letters from widely separated parts of the county expressing thanks for my article upon the subject and the only abuse received has been through the columns of The Progressive Thinker by people who ought to be willing to have a serious question asked and one that lies at the very foundation of all of our phenomena, towit, the entrancement of mediums, both mental and physical, without imputing to the questioner base, ignoble motives or belittling his powers of perception as has been done here. Practicing be-fore The Progressive Thinker Court of Inquiry is seemingly dangerous to the reputation of the practitioner. "Fiat Justitia ruat coelum

ANDREW C. DUNN. Winnebago City, Minn.

Personal Experience in New Orleans. To the Editor:-I thought it might be interesting to some of your readers to relate a personal experience.

I have just returned from New Orleans, and I would advise every medium to steer clear of that city. The City Fathers there have enacted a law in such a way that no medium residing there can make a living.

But to my story. When I arrived in New Orleans I secured a room with a lady who was a good Spiritualist. After becoming acquainted I was asked if I could relieve obsession? "Yes," I reif I could see the person.' She had a dear lady friend who acted

so queerly at times that her own famgot afraid of her. In a day or two she went to see her friend, explaining her errand very carefully. Even her husband and her grown son tried to persuade her to let me come and see her, but she simply said, "No! that man is a spy sent here by the Magazine of Mysteries to investigate me so that he might have something terrible to write about." In fact the husband was so wrought up about it that he lay down on a sick bed, which he never left until his body was taken to the cemetery. Of course you may realize by that time became very interested, and wanted to see this poor man before he passed out, but it was of no use; his wife, in her deluded condition succeeded in bar-

ring my way.
In connection with this I also wish to state that one night when a circle was to be held at a lady's house, I was asked by one present if I thought there would be any healing by the spirit guides, as she had a sister at home who was totally blind, caused by sickness the year before. I told her to bring her sister to nic, and no doubt she would be benefited; but in the evening the lady told me that after telling her father where-sho intended going with her blind sister, he told her he would not allow her to ettend any such place; that he knew Spiritualism was all the work of the devil: so that in this case, as in many others, we all felt serry for the blind girl, and more so in being hampered and unable to show what our spirit friends really can do in such cases.

HENRY ELLIS. Chicago, Ill. "Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. A most excellent work for all who have the care or training of chil-

dren. Price 65 cents. The Commandments Analyzed, price 25 cauts. Big Bible Stories, cloth, 59 cents. For sale at this office.

first inaugurated, has created greater interest among the great mass of adherents than The Court of Inquiry. They have learned an important lesson, and will profit thereby. And now every materializing medium should step to the front, and in the interest of Truth, tell their Experiences, and deny, or admit, the use of artificial toggery in connection with the presentation of spirit forms.

A TRENCHANT REJOINDER.

To the Ten-Mile Communication by Judge Dunn.

It is the hit bird that flutters, the younded dog that howls and the beaten disputant who resorts to bold assumptions and barefaced misrepresentation. Judge Dunn, with unwitting generosity, concedes Dr. Warne a "limited halftushel" of comprehension, forgetting that he thereby allows him a capacity that he thereby allows him a capacity any phenomena occurring at the seance, thirty-one times greater than his own and C. E. Winans or the holder of the pint measure, for there are thirty-two ticket may entertain or advance pints in two pecks. How sweeping the spiritual or other explanation thereof, charge that the poor Doctor "assumes to criticise the personal integrity and good faith and soundness of mind of any and everyone" who differs from when he distinctly said of his amiable opponent, "the rest of us concede his sincerity and think too highly of him personally to indulge in any individual abuse" of him. Fortunately, or not, as you choose, Dr. W. happened to know Brother Kellogg's story of the Clinton seance and had the temerity to say publicly, that the man who stood on one side of the "spirit" form did not agree with Judge Dunn, who escorted the other side. Perhaps one had hold is a personal matter between M nans and the parties concerned." more likely both were grasping a masquerading human being.

That "some one named Kellogg" is a loyal Spiritualist, a man careful in judgment, open to conviction and one of the best known and most faithful officials of that camp for a decade, at believe Judge Dunn was fooled on that occasion and that it is the cold facts that "asperse, minify and class as worthless" his judgment instead of Dr.

Warne so doing.

Let me urge our flustered attorney to try and get Alonzo Thompson, expresident of the camp, to supply him information about the methods of the medium in question, and tell how he was made wise thereon.

Every Illinois Spiritualist owning, while those who have strangled that ever, see spirit forms unclothed. The mentor of the soul welcome the stimu celestial wardrobe appears to be comlant of plausible platitudes offered by our Minnesota brother as a momentary rejuvenator of their moribund self-re-

Since Judge Dunn, with very ques tionable taste, introduces Emma Nickerson Warne's personality into the controversy, he is entitled to the full benefit of her views. Supposed to be wrapped in a restful afternoon nap before the inroads of disease had been recognized, that lady suddenly opened her eyes and said to her husband: George, I want you to promise me that if I pass out of life before you do, you will never try to reach me at a materializing cabinet, for I shall never come She knew that the rarely possible never becomes the frequent or constantly actual, and that it was a vaste of time, money and judgment to dance attendance upon commercial iark cabinets.

On more than one occasion she said to the same gentleman: "You are right in your position on the 'fraud' question, but you will only get yourself hated"; and when herself sick to disgust over existing conditions, she urged him to join her in abandoning Judge Dunn's kind of Spiritualism and unite with a church. The "present Dr Warne" is quite satisfied with her past and continued approval, even though that of our badly duped judge is withheld.

lay the responsibility for his present to be a mansion; it had marble steps, humiliation, but President Barrett is and it had something like marble not available, for he has been criticised around the windows and doors. I and cursed from coast to coast by Dunn's proteges for doing too much wolves in sheep's clothing." The Judge himself covertly classes Brother B. among a "class of so-called great ligh priests of Spiritualism who frown upon most physical manifestations as unproven." And yet Brother Barrett ring to "sixty or seventy different va-later." In September, 1903, after my sister. believe that the majority of these died, I was sitting on the floor looking phases of mediumship are based on over some letters, when I came across want the spurious coin to pass current as if there was a curtain between us.

for the genuine." Anyone offering Judge Dunn overwhelming evidence that he has been imposed upon will be met with his selfit with a white cloth over it. Three satisfied, cock-sure utterance: "My faculty of observation is sufficient for myself. I am possessed of all my natural faculties in a good condition and must same corner with the same cloth laid be permitted to form my conclusions over her. from their use." Here we may have found the only finite man who is entire table reading. Just as I was fold-dowed with infinite omniscience. It is ing the paper there appeared a black peyond the prerogatives of the prest- crape, like the one that hangs on the dent of the N. S. A. to determine what door when anybody dies, coming down mediums shall be allowed within the jurisdiction, or upon the platform, of

any camp. Judge Dunn's "faculty for observation" must sometimes be unreliable, for the officers of the Clinton Camp aided in leading it astray. Observation embraces several faculties, but our astute prother evidently allows them to work singly instead of in natural co-ordination. Has he entirely lost the one called reason, or common sense? The official board of that camp does not hire physical mediums, as it does platform talent, and welcomed Winans just as it did Dunn or any other individual. Some of its members patronized his seances, while all of them hoped his work was genuine. Had they dared to compel him to undergo critical investigation, and by chance rendered a conscientions erdict adverse to the medium, Drum Major Dunn would have been found in he front ranks of the chorus which howled. "High priests of Spiritualism, opposed to physical phenomena!" while

the financial patronage of such as he would have gone a-glimmering.

In order to attend Winans' camp seances last summer admission could only be had by a ticket reading "the purchaser, holder, or user is during attendance simply a spectator and is to conduct himself or herself in as quiet orderly manner as any religious meeting, and to interfere in no way with the progress of the seance." Thus such

Make Money.

Having read of the success of some of your readers selling Dish-Washers, I have not made less than \$0.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. Alady can wash and dry the dishes without removing her gloves and can do the work in two minutes. If got my sample machine from the Mound City Dish-Washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Laddes can do as well as men.

John F. M.

things as flash lights, or seizure of the medium, were guarded against and the jury agreed to a verdict before evidence was introduced.

Brother Dunn's "observer" fails to note that Winans does not claim to give the phenomena of Spiritualism for the entrance ticket to his show further reads, "At no time does Mr. C. E. Winans charge for spiritual manifesta-tions, but only for his time; no guarantee whatever is made as to the character, origin or mode of manifestation of and the other party shall in no way be held responsible for such views or explanation.'

Attorney Dunn was unable to close his client's mouth before he had admitted to Prof. Leith Old that he resorted to trickery at Hot Springs. Every lawyer strives to ignore evidence adverse to his side of the cause. The "defense" signed by Mr. Old simply said after a totally different seance by Winans that "we received under strictly test conditions very fine materialistic demonstrations and according to our way of thinking the recently so-called expose is a personal matter between Mr. Wioriginal seance was so decidedly "materialistic" as to be in no sense due to spirit intelligences.

Very carefully the identity of the

gifted psychic, "whose mediumship has always been unquestioned," is concealed. Can it be possible a medium clais of that camp in a cleast. I do not hesitate to say that I has been found upon whose genuine-believe Judge Dunn was fooled on that ness all men and women are unbrokenly agreed? Until we know her personality and record we will delay our final acceptance of her theory of artificial toggery in spirit manifestations, and maintain firmly that such things are never used by a medium except when in a conscious state. Judge Dunn endorsed the unconscious theory by giving it his approval as unqualifiedly "reasonable" and thus became its pub-lic sponsor. Clairvoyants on every normal conscience is its sole custodian hand bear record that they rarely, if

> as the form itself. Eugene Crowell, author of the "Spirit World, Its Inhabitants, Nature and Philosophy," says the garments of male and female spirits are always found in their homes ready for them when they enter. Their tastes in the choice of garments are anticipated and the latter are of every color, texture, and style they can desire, and never wear out or become soiled. When they are qualified to advance to a higher heaven, gar ments from that heaven are brought to them in which they array themselves not being permitted to take anything whatever from one heaven to another everything in any heaven belonging exclusively to that heaven.

plete. The clothing is as easily shown

Suited as to pattern, style and fit what need have the spirit hosts of lu-minous cheese-cloth, ill-fitting wigs, mies? The clothing of heaven is good enough for flitting visits to earth. Why compel them to patronize old clothing dealers and fake paraphernalia houses? GEORGE B. WARNE.

EXPERIENCES OF A MEDIUM.

Various Premonitions Given in Dreams

In the fall, just before I went to Cla-Small wonder Brother Dunn is look-rinda to see my sister, I dreamed I ing about for a scape-goat on which to owned a large brick building; it seemed dreamed that I went into a room on the south side of the hall, and then work along the very line of exposing went through the hall to a room in the

back part of the building. My sister was at the hospital being doctored, and my father got word that she was worse, and so, he, mother, brother Harry and I went over to see And yet Brother Barrett her the 7th of July, 1903. She died the nas said by voice and pen, after refer- 7th day of August, 1903, just a month

facts. I must not be misunderstood as one I had written to her and didn't send being a foe to phenomena, nor as an en-it, because I went to see her. While emy to mediums. On the contrary I I was reading it I felt her standing beam a loyal friend to both, but I do not hind me. I turned to see her, and felt

> On December 31, 1903, at night, just after I had got into bed, there appeared days later my husband's aunt Susan died. Everything was just as I had seen it, and she was laid out in the

On February, 1905, I was sitting by from the ceiling. Just five days later I heard about a man dying. He has a daughter who is a friend of mine.

In March, 1905, just as I had got in bed there appeared a brick church with a sidewalk in front of it; on the sidewalk appeared ladies carrying flowers and they were going into the church Near the sidewalk appeared horses and buggles. There appeared men, too, and were tying their horses to posts by the church. A week after I heard that a friend of mine died. Just awhile before Aunt Susan died,

I heard singing two hights, the songs heard were, "Nearer my God to Thee," and "What a Friend We Have in Je MRS. WM. T. LAMBERT.

Bedford, Iowa.

How Some of Our Readers Can

Make Money.

court of inquiry. The Question at Issue.

Nothing ever published since Spiritualism was A Calm and Dispassionate Consideration of the Same From the Standpoint of Reason and Common Sense.

transpired in broad daylight, and when I was not expecting it. Don't under-

stand me that I want something for

much for the true medium. We should

there is no resurrection of our physical

body: that there is no reason or sense

in a conception by a holy ghost—when

Every lesson we learn prepares us

for a higher one. As soon as we get

out of the a b c's, we learn to spell,

read, write and to make unerring math

ematical calculations. We soon learn

that the world is not flat and rests on

to be enlightened, let us read the best

right up with the front ranks of pro-

Many cry and weep in their deepest

agony when some loved one is born

into the spirit world. If they could only realize that their loved ones are

around and about them, that they are

not dead, then their sorrow would be

turned to joy; their grief to rejoicing.

So give us more of the glorious philos-

ophy, and fewer turkey feathers, wigs,

I know a lady who lost her husband

her not to weep, and to go to a certain bank and there she would find out all

Everything was as he had stated. You

could not make her believe anything

else but that she had seen him. It sat

isfled her mind in a measure, but it did

how grand would be her enjoyment dur-

ing her remaining earthly days; but,

control the spirit forces. The spirits

know at a glance that it is fraud.

Just take a little wire rod two feet long, with a little crook on the end, and

and it will only be but a short time till

Oh! for true mediumship, and for

rue spiritual Spiritualism. Let us all

try to live pure true lives. Let our

light (if we have one) shine so that the

About the best way to get rid of the

spurious is not to recognize nor pat-

think the stand The Progressive

and the paper is the means of doing

more good for our grand cause than any

other one power. My earnest prayer is

for the prosperity of the truth. Ex-

AN AWFUL SUFFERER.

It is agreed by Medical Authorities in

eneral that Hay-Fever and Asthma are

the two most disagreeable and distress

ing maladies known to Medical Science

The season for the former disease will

soon be with us once more and we

think it but proper to call the attention

of sufferers to a Remedy which is

known to have proved a remarkable success, as evidenced by the large num-

ber of people who advise of their cures

after from one to thirty years' suffering; when change of climate or Physicians

This truly remarkable Remedy is a

product of Darkest Africa, called the Kola Plant, and is an unfailing cure

for Hay-Fever and Asthma. All over

Europe physicians are endorsing and prescribing the Kela Plant as a positive

Constitutional Cure for these Diseases

So sure are the importers of Kola of the

fact that it cannot fail to cure that they

are sending out large trial cases, free.

to any sufferer of Hay-Fever and Asth-

For the benefit of our readers, who

are sufferers, we cheerfully give the ad-

dress of the Importing Company that

dress Kola Importing Company, 1162

send you a large trial case prepaid by

"Heliocentric Astrology or Essentials

of Astronomy and Solar Mentality, with Tables of Ephemeris from 1830 to

1010." By Yarmo Vedra. For sale at this office. Price \$1.50.

"Spiritual Fire Crackers. Bible Chest-

nuts and Political Pin Points." By J.

as given this boon to humanity.

Broadway, New York, and they

mail. You should surely try it.

ma who makes the request.

gave them very little, if any, relief.

J. L. FOSTER.

pose evil on every possible occasion

Elwood, Ind.

whole world may be lighted.

skull-caps, false beards, etc.

I have refrained so far from writing always remain in the dark. The anything under the caption of the Court grandest phenomena I ever witnessed of Inquiry, but having been requested, and urged by some to do so, I will venture a few thoughts.

There has been much good said on nothing. I believe we can not do too one side. I think many have been bettered by reading the same. Those on the other side having presented no real our best. But mentally developed me argument—not even a denial; rather diums have the transcendency over the they have for once in their lives ac physical medium, and it is through them knowledged the truth. They do not deny using, but SAY IT IS AT TIMES ABSOLUTELY NECESSARY TO USE ARTIFICIAL TOGGERY, SUCH AS the miraculous, before they will accept FALSE BEARDS, WIGS, TURKEY PEATHERS. ETC.

through all we can see and observe of The only question I see involved is, nature's wonderful works, that there Is honesty, or fraud right?" Deceit was nothing of a creation, a Garden of seems to be their greatest forte. If Eden or a flood; that Lot's wife did not they are so anxious to convince the sit-turn into a pillar of salt; that mankind ters when called upon to examine the never fell; that we do not stand in cabinet, sew the medium in the chair, need of a redeemer; that Christ's body put meal in his hands, etc., why not was never raised from the tomb; that open the music box, or some secret there is no resurrection of our physical lace and show them the exact contents?

When I first wrote to Brother Boving we can understand all this, we will have no need for turkey feathers, false of Hot Springs, Ark., congratulating him in the exposure of fraud, I did not dream of it ever going into print, but have learned the above, it is then we when he returned it typewritten to me for my signature for the part I had writ- after leaf. en in regard to my experience with Winans, for publication, I hesitated, knowing that by so doing I would make pernaps everlasting enemies of some of my friends, but on meditation I affixed my signature, saying: "I have said nothing but the truth, and will stand by it if the posts driven in the mud. If we want whole world turns against me. I would rather have the approbation of a few papers and books; hear our best lecspirit friends for truth, than of the tures; get the leading thought—be whole world for error."

I now think that the enmity of some gression. will only be transient, for I am in hones that in a short time they will see the error of their way. nunishment, is nothing but the result

In regard to Mr. Dunn's article, it is such a palpable falsehood in so far as growing out of our ignorance. materialization is concerned, I predict no evil will come out of it to true Spirtualists, for no reasonable person will helieve it: I want no sleight-of-hand, no legerde-

main, no trickery of any kind, and knowingly I will not accept it.

As stated before, I have attended but three so-called materializing seances. I saw, perhaps, forty so-called spirit forms, and to my positive knowledge not one genuine manifestation. after living a long and happy married Nor do I believe there is anyone on life. She grieved and grieved. One earth that can at a stated time and night while in bed weeping, without a earth that can at a stated time and place, for money, produce one genuine materialized form. Many will say to and without any artificial toggery, her the contrary. If they have an evidence of such, let them proclaim it. Because some will affirm that they have seen the genuine in these paid seances, don't un- about the business affairs. She did so. derstand me to say they are: falses in their statement, but sadly comistaken. But a person who will not acknowledge the truth when fully demonstrated is issied her mind in a measure, but it did not worth bothering with. Wait tilb he not make a Spiritualist of her. Now, gets the philosophy, and then the truth if she had had the philosophy with it, will demonstrate itself. 1 41
We have many statements made

about materialization, but if you wish alas! she is still a strong orthodox, exto go back to bible times for proof-liam perfectly willing you should do so livet so far as the validity of the scriptures in that lake of fire.

If materializing mediums can produce are concerned I do not take it for the genuine, why not go to California, granted by any means, but many love it and try to get the \$1,000—yes, simply because they have never been born into higher life. bank for just one genuine materialized When the apostles were all congre form?

gated in an upper chamber on account. I am acquainted with some parties of the fear of the Jews, and when the who claim to produce trumpet work and oor was shut (perhaps bolted) Jesus is etherealization. said to have appeared in their midst. blown out, the first question to the sit-Now who was the medium? Who was ters is, do you want trumpet work or looking for any such manifestation? etherealization first? Fraud at the Was there an entrance fee attached? very outset. There is no honest me-What was the idea in this manifesta-tion? Was it not for a purpose? dium on the face of earth who can control the spirit forces. The spirits olden time it was said that the control or produce such phenomena as

dead know not anything; that they they choose. No medium can tell behave perished, and can not rise again. forehand who will come or what they According to the narrative Brother will say: Again the medium would Thomas was a man just like me; he state as to who would be next—saying could not believe without evidence, so there will be four or five etherealize at that appearance was for a purpose, So once directly. Any sane person can with Father Abraham. He was in his door when God appeared to him in the form of three men, and he had victuals prepared for them, and they you can put every etherealized form in did eat. That is as unreasonable to me your coat pocket. Their fate is settled, is Jonah swallowing the whale and it will only be but a short time till Now, as I have stated what I do not they will weep and how! that the rocks

i and mountains may fall on them and elieve, let me state what I know. know there is genuine materialization. hide them from their shame. It may occur when you are alone or in amnany but never at a stated time or place for money. There is always purpose in it. The natural law which rules and governs all things, at stated imes unknown to the mortal, this phenomenon occurs.

I have been defrauded so much that, ronize the same. Spiritualism cannot if it were not for the manifestations exist much longer running in the same that I have received when alone, I channel it is now in. There must be would almost be compelled to deny the something done and that quickly. whole thing.

Oh! the ignorance there is! Why Thinker has taken is the correct one, some are always looking for the unreasonable, and are not satisfied with anything else, is more than I can under-They have good judgment in other things. Many of them can drive the very best of bargains, but when it comes to Spiritualism they must have the turkey feathers, false beards, wigs, etc., concealed in a music box or somewhere else before they can believe in materialization.

The simple plain truth can not be understood by some; they insist on the ridiculous, and that in the dark.

Spiritualism is overrun "with nomena, so-called, and not enough philosophy. The so-called phenomena does not always appeal to reason. If we were but acquainted with the law of evolution which governs all things; if we knew whence we came, whither we are going, and for what purpose we are here, we would not require the phe-nomena we otherwise would.

A man said to me the other day: "I am sure I have talked with my father, mother, brother and his wife, after they had passed through the so called death state." He was positive of it, wet he said he could not believe in Spiritualstate.' said ne could not believe in Spiritualism. I said to him: "Why," it is because you are filled full of the old traditional religion." He was full of the old Godidea, of the creation and fall of man, and the doctrine of a redefiner. It said that when his intelligence was developed till he could understand the truth, then he could understand the truth, then he could understand the phenom-

I am acquainted with a man who, when I first began to investigate, was an earnest and sincere Spiritualist so far as the phenomena was concerned. I attended many seances at his house, but the time came when mediums were exposed, their deceptions disclosed. Not understanding the true doctrines of Spiritualism and its laws, became disgusted and is to-day what is termed a good church mem-

Admitting the fact that, all things pass through darkness in unfoldment, we should not conclude that we must cents.

THE CRUCIAL POINT.

There is No Virtue in Tainted Phenomena.

Judge Dunn insists in his "plea in abatement" anent the Winans case on trial in the Court of Inquiry, that the crucial point to be decided is, was Wi nans entranced or unconscious at the Hot Springs seance; or was he con-scious of his acts?

Under the circumstances connected with this case, the question amounts to this: Did Winans, in his normal condition, practice wilful deception-or, did discarnate spirits put him under unconscious trance and use him for the pur poses of deception?

One thing must be admitted: The appearances all indicated conscious, wilful intent to deceive. The careful before-tand preparations in the supply of paraphernalia, and the deftly cunning hiding of the same indicate consciousness of guilty intent, and fear of discovery and exposure. The whole manner in the pre-arrangement and after-disposition in the case noints to wilful and consciously guilty purpose to deceive The point now is, whether it was Winans' own conscious act and purpose, or whether it was the work of his 'controls' while he was in unconscious trance—it was equally reprehensible in either case.

Deception by "controls" should no more be condoned and excused, or de fended, than deception by the dium."

If the "medium" was unconscious during the time of actual performance of the toggery display, he gave before hand, a willing consent to be thus used beards, wigs and costumes. When we and so was a willing coadjutor and as sistant-particeps criminis-partner in can unfold just as the rose does, leaf erime. There is yet another point of vital mportance involved in this unhappy

business. Admitting-for this purpose that the medium was wholly uncon-scious of his acts—and further still hat he was even in unconscious trance when he prepared, purchased or supolied the paraphernalia, and when he bid it in a music box before and after Simply this: The dark shadow of the

APPEARANCE OF DECEPTION hangs over the manifestation as a murky pall Let us understand we suffer for each wrong we do; also suffer for our own -and utterly vitiates and destroys its sefulness as a "test," or as evidence of spirit return. A doubtful test is in effect, to practi-

cal purpose, no test at all. Doubtful "manifestations" are of value except as bogus money is of value—and except, again, to the guill-ble "dead-easies" who are ready to accept on "satisfied faith," like the good orthodox believers who gulp down bible "proofs" of bible "facts," as "the sun stood still," the whale and Jonah the literal physical resurrection of flesh-and-blood dead bodies, etc.

Such "manifestations" may give sat-isfaction to such gullibles—but it is like the satisfaction of the man with a bo gus dollar in his pocket, believing it is moment's warning, without a medium, genuine. husband stood by her bedside and told

The use of artificial toggery, even under unconscious trance conditions, can only tend to bring suspicion and cast doubt and discredit on all "manifestations" and all "mediums" concerned in such performances, hence should be avoided—by spirits and mortals alike. The argument, or plea, of unconscious trance, even if true, does ustify the use of artificial paraphernalia in seances for spiritual manifestaions. Such manifestations, to be value, must be free from all APPEAR-ANCE of trickery and deception. This To-Morrow. Price, 10 cents.

The Old and the New. Price 10 cts. must be the crucial test of their value. Even admitting that Winans was in state of unconscious trance at the time of his performance, it does not excuse nor justify such manifestations. His "controls" have no right to use him in such manner, and he has no right to lend himself to "spirits" for

Spiritualists cannot afford to allow their cause to be loaded down with tainted phenomena—such as are duced by "mediums" who resort to stock tests, "blue book" methods, and artificial toggery—to aid the "dear spirits" in their "wonderful manifesta-I am reminded of a visit I made to a

ld by a um" in Chicago, whose name and fame was somewhat prominent a few years Her "strict test conditions" were in fact strictly loose and unconditioned. The lights were turned as low as could be without utter extinguishment. The "medium" for the wonderful dis-play of spirit power took her place within curtains on a raised platform, andof course (?) went into an unconscious trance. Her hubby acted as manager. After a time, the curtains parted slighty, and a light object—(spirit)—was parely discernible at the Hubby coaxingly inquired: "Dear spirit, can't you appear a little more plainly? Sweet spirit, try to show yourself more distinctly." etc., etc.

But the coaxing was all in vain; the conditions were not right; the dear spirit could not gather sufficient strength, the seance ended, the medium came out of her "unconscious trance," greatly exhausted-and the show was J. C. UNDERHILL. Hammond, Ind.

A Louisville Medium.

Ad

will

While in the city of Louisville, Ky. on professional business, I dropped in to see Mrs. George Marks, who is an excellent medium. I visited her as an entire stranger. She did not know my name or my place of residence. quietly asked her if she could give me a message upon the slate. She informed me she had done away with slates and used a paper tablet. I told her that was better, for if I should receive a message from my dear ones l would be pleased to have it on paper. I stepped across the street and pur-chased a small tablet, brought it in, and

Mrs. Marks had a small table sitting in the middle of the room where there were several other guests who were re ceiving messages of love from their dear ones. Presently my turn came. drew up close to the table and she took my tablet in her hand, turned back the cover and placed a small piece of lead pencil, upon it. Presently I heard the writing under the table and then heard one leaf of the paper turn over, then the pencil began writing again, a leaf turned, and so on until there were five nages written full, not one mistake, my name called in different places through out the letter, and all my business af-fairs mentioned, things that I had really forgotten, and the most wonderful of all the very uncommon name of Mehitabel signed in full. I know Mrs. Marks never heard of me before, and I know

she had never seen me.

Mrs. Marks is crowded with visitors. My business has kept me in the city for nearly six weeks, and there is hardly a day but I drop in to hear the independent voice of her brother, whom everyone knows as Bud Morgan. The

voice is something wonderful. Mrs. Marks also gives trumpet work n the light, in fact all her work is done in broad daylight or gas light. She informs me she will visit the

Chesterfield camp grounds this summer, by special invitation. HENRY CROSSMAN.

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HUDSON TUTTLE.

Editor-at-Large for the National Spirit ualist Association.

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

IMPORTANT NOTICE.

Any person donating one dollar to the Mediums' Relief Fund of the N. S. A., will, if desired, receive one set of spiritual tracts and one copy of "Violets," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive a copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter. MARY T. LONGLEY,

N. S. A. Secretary 600 Pennsylvania avenue S. E., Washington, D. C.

First Step in the Plan of a Catholic Revolution Defined.

The Knights of Columbus, which seems to be a secret religious organization under Jesuitical management, was late in session in Los Angeles. A high pontifical mass was held in the cathedral, with an immense collection of people, one hundred and fifty priests and several prelates were present. His | Save He Heard the Voice of the Deltv Grace, Archbishop Montgomery, of San Francisco, preached a sermon to the assembled thousands, representatives from every part of the American Union, all bound together by a common obligation with degrees and of course secret signs, by which to distinguish each other. That sermon was an opening wedge to a contemplated revolution whose culmination can only be known by a knowledge of the past. It was a thrust at our common school system, which has made the United States the great, prosperous, and majestic nation it is, with unthinkable possibilities. "His Grace" unquestionably voiced the will and determination of the secret organization he addressed which he said

"To have the government specify what shall be taught in the public limited knowledge to be mistaken. schools as a free system of education. "To allow Catholic, Protestant and Agnostic to have this free education given in schools where such religions are taught.

To have such education as is specified by the government furnished at voice of falsehood as from a perfect the government's expense, and such God? Not if he is a rational thinking instruction as the particular school wishes to have given at the expense of the church or society which supports it."

'His Grace" declared: "The system now carried out makes schools of agnosticism. Under this system the percentage of religious population in this country has been growing steadily less since it was first founded."

His Grace neglected to state that the criminal statistics of every American state show that a majority of the convicts in the peneitentiaries were churchmen, and that Catholics are far in the lead: whilst of Spiritualists, Agnostics and Jews there are but few or none.

Divide the school funds and give Catholics exclusive control of all children priests can coax, wheedle or frighten into their schools, then those children in the forming state of character are made to believe that faith in ture of the message) superstitious fan-Jesus is a guaranty of eternal rewards; and that he will pay all the debts for

wrong-doing they owe. Gaining control of the youth of the country, and educating them in their barbarian faith "His Grace" seems to suppose this decline in religious population will be arrested. We beg leave to assure him that the only way to stay the march of mind is to obliterate our entire system of education; relegate instruction to the pulpit; contract knowledge to the limits of the Bible; revive the myths of the patriarchs and Christian fathers; restore the Inquisition with all its instruments of tortifre; and give it control of all persons they shall designate as heretics; then the retro-grade will cease, and then the church will be victor. That this is the end the hely father and his secret conclave have in view all well know; but as all cannot be accomplished at once the first strike is at the system which has robbed them of power to tyrannize over the people and make them slaves to priestcraft. But they will fail. telligence cannot be enslaved. Ignorrance has had its day, and priestly rule

in America is hastening to its end. "The Spiritual Significance, or, Death 23 an Event in Life." By Lilian Whit-One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price \$1.

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Japan Transpling on the Orese. Way back in the early years of the ast century, when time was yet young with this then juvenile, and he was a close student of Woodbridge's Geography, he often critically examined an illustration on page 139, underneath of which was printed: "Japanese Trampling on the Cross." The picture represented a large group of the islanders of both sexes, who were trampling on the emblem of the Christian faith, while mothers were also teaching their children how best to express their hatred of that sect. Then we read:

"The Japanese were formerly obliged every year to trample on the cross, as a token of their hatred of Christianity, which was once introduced among them by Portuguese Catholies."

This old-time geography further added:

"Japan is subject to extremes of heat and cold, but is highly cultivated, and is said to be the richest of all countries in gold and silver. The people are very if not all other nations of Asia.'

That was Japan and its people, as The price of The Progressive Thinker told by an American scholar, near a hundred years ago. Though the annual custom of trampling on the cross has probably disappeared; yet still very few of that people have any respect for that instrument. In our boyish days we wondered what gave rise to that hatred. As the years passed on, and we learned of the horrible cruelties and outrages which Christians practiced on barbarian nations, to spread their faith our surprise ceased. Look at Peru, Central America, Mexico, and note the ruin the Spanish cavaliers, in the name of a crucified God, wrought in those countries. The population, 40,000,000 of them, says Las Casas suffered death at the hands of Christians, he, himself, the historian, heing a Christian missionary. Look at the desolation of Africa, raided during many centuries for slaves by Christians, under a permit from the head of the Christian church; Not a country in all Europe but was desolated by wars to propagate Christianity. On one occasion a pull was issued for the depopulation of Germany, because her nobles were too intelligent to adopt the faith. When they did do so it was to save her people from extermination, not because they believed the cruel creed.

Japan experienced the excesses, and the crimes of Christianity. They have welcomed our science, our arts. manufactures, our engineering skill, our methods of warfare, and improved upon them; but our religion is held in contempt, they having a better than ours, that was not established or extended

by bloodshed. Every Christian sect, without regard to name, which accepts the cross as its symbol, is an outgrowth of the vices made it an emblem of Christian faith. As Spiritualism is not an offshoot of Christianity, and is in no way responsible for its crime, so The Progressive Thinker feels honored to be the organ of the new faith, and is glad to herald the victories the Japs have gained over their ancient foe.

The Rev. Frank A. Scoffeld, pastor the East Sixty-first Street People's Church, New York City, declared that he had talked with God and had heard His voice in reply, in an address at the Methodist preachers' meeting recently: "I heard the voice of God speaking to me, telling me that I should be restored to health and strength and be

enabled again to labor for the king-"I well remember one Sunday morn ing in March a year ago when there in that situation and called upon God for help. And I heard as truly as

any prophet ever heard the voice of God speaking to me, telling me that I should be restored to health and strength and be enabled to labor for the kingdom. Ah! God does answer

How easy it is for a person of such-

No doubt Rev. Scofield heard a voice elling him he "would be restored to health and strength to resume his labors," and it may occur as told him; but should it not, would he accept the God? Not if he is a rational, thinking being.

Many such voices are heard in accurate prophecy, but the mind of man has become so advanced and enlightened upon such matters that but few. in fact only the most ignorant, the least informed, ever think of crediting the central Godhead with being the

author. But when we think of the gift of clairvoyance coming upon one educated, or rather taught to believe in an Omnipotence, an Omnipresence, an Omniscience, etc. without any other agencies, or but one intermediary, it is ot to be wondered at he would think it the voice of God.

When a voice speaks to a person, seemingly right out of space, it has a tendency to bring out all the electrify ing or horrifying (according to the ma cies in his narrow mind, if he has been brought up under the old dogmatic re-

In a sense it was the voice of God, and no doubt will become a verified prophecy. It was the voice, perhana of a loving relative in spirit life, who knew his earnest desire to labor for the cause he loved, speaking into his attuned ear the words of cheer and encouragement.

It was an angel of love conveying to weak and despondent mortal a mes-

It was an angel of peace imparting to despairing human soul a soothing

It was the voice of spirit speaking unto spirit out of the sea of spirit.

It was the voice of God, the voice of intelligence, inspiring a mortal speaking to him those consoling vords.

Rev. Scoffeld is far more elated with the idea of being in close touch with his God than he would be with the actual truth in his possession.

PROGRESS.

Tis weary watching wave by wave, And yet the tide heaves onward; We climb, like corals, grave by grave, We are driven back, for our next fray A newer strength to borrow, And where the Vanguard camps to-da The Rear shall rest to-morrow! -Gerald Massey.

"An Infamous Dynamite Roman Cath-olic Conspiracy Detected and Exposed," Romanism Exposed." Two pamphlets by Rev. J. G. White, author of Startling Facts. Price 10 cents each, or two for Mutzberg. This left the state without

A strange story comes from Muncle, Ind., setting forth a story of a modern Dr. Jekyll and Mr. Hyde in the person of an apparently sane, well-to-do farmer, who, at times, can scarcely overcome an overwhelming desire to seize and strangle to death persons whom he loves, was told calmly and in a straightforward manner by the man himself, John Donnahue, who came to this city from his country home and surrendered himself to the police. As he sat in one of the chairs at the police station, he told his story, as follows:

sien?

"I am here because I want to be locked up, that I may not harm those about me, especially my family. I am perfectly sane, and am all the time, so ar as my family and friends are able to tell. But at times I am possessed of an uncontrollable desire to strangle and kill those about me. The last time this desire to strangle came over me was a few days ago, just as my little daughter was kissing me. I wanted to seize her by the throat and strangle her to death, right there. I battled against he desire and overcame it for the time. The strange part of it is, that I love the little girl better than my own life. Just before that incident, the same kind of an impulse came upon me when a woman wanted to take from my arms baby that I had been holding. I could have killed the woman, but, again, I was able to overcome the impulse. Thus far I have been able, by great exercise of will power, to get the better of it, but the inclination seems to be growing on me, and I am afraid I will do somebody violence if I am not put in safe place. At times, just as I do now, know that I am all right and would not harm a kitten. Then, all of a sudden, my whole nature changes, and I become a tiger. Of course, I am insane, I must be. That is the reason I want to be locked up."

The police committed him in jail, where he will be kent, pending an examknown as a sober, industrious, hard-working farmer, owning a small tract of land north of this city. He has never exhibited symptoms of insanity to those who know him, and is said by his friends to be a model man, fond of his wife and children, and a good citi-

Ann Odella Diss de Bar.

zen.

Ann Odelia Diss de Bar, who is servment for procuration, is now the most exemplary prisoner in the Aylesbury female convict establishment in Lon don, England. She preaches to her sister convicts, her favorite text being "The Righteous Life." and she is known among them as "the queen." She is re outed to exercise an extraordinary in luence over even the most refractory convicts, the prison doctor believing it to be hypnotism. She is head of the Gressmaking department and is peti-tioning for release on the ground of ill health and the excessive severity of her punishment. Dis de Bar was at one ime a prominent medium in this counbut was finally exposed, and punished by imprisonment. The gullibles were taken in by her as usual, and many raised their hands in holy horror because The Progressive Thinker took an important part in exposing this me dium. Perhaps she has reformed, but knowing her real nature, we fear her pretense to living a better life is all a sham.

In Reference to Music.

Wm. Rauschmayer, of Coshocton Ohio, presents the following question, and requests us to answer it:

"ARE THE PRESENT SO-CALLED ORIGINAL MUSICAL COMPOSITIONS STRICTLY ORIGINAL AND NEW, OR ARE THEY MERELY STRAINS BOR ROWED FROM OTHER COMPOSI TIONS?

The brother should submit this question to some learned musician or comnoser. In conclusion he says:

"We know that there are only 13 cotes or tones (I think 13 is correct), in the chromatic scale. Now when we take into consideration that these 13 tones have been arranged in every con-ceivable combination for hundreds of years, and the millions of pieces music that have been written, it would seem as though the limit had been reached in composing. Of course, piece of music may be arranged in different keys, with different accompani-ments and all shades of variations, but its originality must remain and question in this case refers only to the solo part of the piece itself."

The Yankees of the Orient.

To the present Japan has used the Chinese characters in all their literature. There are thousands of these characters, each the representative of a word, and each must be learned and remembered. News now comes that the government of the Sunrise Land has determined to substitute the Roman alphabet in place of the clumsy symbols now in use. This done and in a few vears Japan will take front rank with the most favored nations in literature. as they have already done in many other departments of civilization.

It is said the Mikado several years ago proposed to introduce the English language in all the schools of the nation. It would not be surprising if this would be an accomplished fact in a few years, for many of her learned men now write and speak our language fluently, and consequently know its great worth.

A VISION FREES SUSPECT.

St. Louis Witness Who Had Identified Accused Man as Slayer Reverses Testimony as the Result of a Vision. A dream by the state's principal wit-

ness, in St. Louis, Mo., cleared John A. Schneider of the charge of having murdered saloon-keeper Charles Mutzberg, Nov. 21 last. Jacques Stark, who had positively

identified Schneider as the masked robber who shot and killed Mutzberg, said that two months after the crime he had a vision. He saw again enacted before his eyes the slaying of Mutzberg. men entered the saloon, wearing black mufflers as masks and with their hats pulled down over their eyes.. Stark and a man named Charles Salisbury and several others were in the saloon Mutzberg got a shotgun and rushed to the front door after the robbers, one of whom shot him. He followed them outside and was again shot. Then he re-entered the saloon and fell dead at

Thus far Stark's dream was a duplicate of the real killing of Mutzberg. But in his dream, he says, at the mo ment that Mutzberg was shot at the door the muffler fell from the face of the man who shot the saloon-keeper, and Stark says he saw that it was not

Schneider. Because of this dream Stark told Circuit Attorney Sager he was not willing take the stand and swear that Schneider was the man who killed an identifying witness.—Record Herald. I mates discovered the next of a flying

From the editor, W. C. Nation, of the on a wide public consideration of psy-Message of Life, Levin, New Zealand, chic subjects of which it would have we received a pleasant acknowledg-meal of an article, such as was deemed useful in schat field. Spiritualism in thabialandoworld has been of peculiar growth and free from the choking well as ignorant."

weedla which have impeded it in this It appears she country. Where is manifested a pure desire for spiritual knowledge, and less attention to bizarre phenomena which attract the crowd. Although Mr. Nationswritessa private letter, he will par-

doneme for quoting a passage:
"Ishall/use your interesting communication is the June number of the Message, and believe me it is thankfully received. I am glad that my little magazine finds its way all over the col ony and has been the means of bringing the Spiritualists into a closer knowl edgo of each other and what is going on in other parts of the world. Mrs. Na tion and I have no trance, or clairvoy ant gifts, but our house is a sort of Lib crty Hall for all genuine mediums, and as our share of the work is to herald the glad tidings, we publish the Message of Life. "Many years ago we had wonderful

manifestations among the members of our family-mere children-and I am about to publish the story which I think will be interesting to Spiritualists generally.

"The work goes slowly, but steadily orward in New Zealand. Mrs. Prior is forward in New Zealand. Mrs. Prior is doing a good work in Wellington, confounding skeptics, helping the laggards over the stile, and brightening up Spir itualists generally. Such visitors do much good, for we have no such development here. Our mediums keen too much in shallow water. They do not realize the ocean of truth that spreads out before them. The want of a suitable literature has been a great drawback, and most depend on what they receive at their home circles. "There is not a book depot in the col-

have some stern fighting, but this does us all good, and the very correspondence in the papers is useful, because so many get acquainted with the subject. "The 'subjective self' is a subject that has to be faced. In my investigations must admit that the sensitive's inner

self often shows up. The difficulty is to know the border line between spirit control and the workings of our own 'recording angel." "We have to investigate, discrimi-

nate, hold fast as our sheet anchor to The infinite is for you and for me to draw from. The 'well is deep.'"
From the bright pages of the Mesage, we learn that the Spiritualists of Wellington have built a new hall, called the New Century. It occupies a conspicuous position in the city. The auditorium is large, with a sky-blue ceiling, dotted with stars, and the walls are ornamented with paintings on spiritual cloak rooms for ladies and gentlemen, a library and reading room. A broad flight of stairs leads to an elegant dinwell equiped spiritual home.

At Wauganui is a flourishing "Spiritmost conservative town in the colony.
It is notable that while Spiritualism in New Zealand may be regarded as almost of indigenous growth, the believers having to rely on their own "home circles" for their knowledge, yet the philosophy taught of spirit life is identical with that of America and Europe Is not this conclusive evidence that the communicating intelligences are superior and beyond the sphere of this earthly life?" In all the diversity there is unity of thought and purpose.

Views of Ella Wheeler Wilcox. This writer who has acquired a wide hearing by her contributions to the Hearst sensational syndicate of jour-

nals with black head-lines, has forced otherwise remained in darkness, and

well she says: "To scoff at what we do not understand is to brand ourselves vulgar, as

It appears she is fully convinced of the truth of Spiritualism, and yet has a wholesome fear of the bugaboo of "obsession," yet what she says on this subject, and her personal experience is val-uable, and should be held in mind by all sensitives:

"I would earnestly advise any one who is not in robust physical condition and not in the possession of a strong will, a clear reasoning brain and a well balanced mind to keep away from psy chie phenomena. "During a time of very active investi-

my own sense of personal responsibility and my own will power were being lessened by frequenting these places. was unconsciously leaning upon predic-tions or being discouraged by the absence of them.

gation I learned the important fact that

"Added to this came the knowledge that it is of vital importance to keep our minds wholesome, our brains occu pied, our bodies strong and healthful and our desires clean and normal, if we would escape obsession by unclear spirits and earth-bound souls, and if we would earn immortal life on a high plane. Many degenerates, if not all, half the insane and many invalids are

imply victims of obsession." If a person becomes conscious of this veakening of the will, this loss of selfcontrol her advice to let the subject alone, is most wise. But sensitivenes does not necessarily carry with it disease of the will. The power to be independent, to think and act along lines determined by the highest reason, is the birthright of every human soul, and is to be chosen above everything else Fortunately the highest form of spirit ual impressibility is fostered by this complete control of self. No spiritual being worthy of being received, ever demands its sacrifice. Of the much-talked of "obsession," and its dangers, the ob-session by the conniving, selfish, earthly persons is far more menacing and cangerous than that of all the "spirits of the vasty deep." The mantle which protects from one shields from the other.

To attribute the crimes of "degenerates" the disease of prain of the "insane," and weakness of "invalids" to "obsession," is an assertion not supported by facts. It removes responsibility for which Mrs. Wilcox so strenuously contends.

When does the evil influence start? Admit that evil spirits "obsess," must they not be obsessed? Where shall we stop in the chain, and fix the responsibility?

Wherever we do pause, we shall have to admit identically similar conditions exist as we observe in the "obsessed," and produce the results. Why then go beyond and outside for an ing room in the second story. It is a cause, when it is so readily explained by physical means? That there is "obsession," is a cor

ual Scientist's Association." This is the ollary of the general proposition of senmost conservative town in the colony. tinction should, however, carefully be made between the results of organization, and disturbance of physical functions, and spiritual interference.

Ever since, and ages before, the Israelites packed their sins on a goat, and sent it away into the wilderness, the sinner has sought to excuse his sins by throwing the burden on some one else. Weak and cringing Adams would have the "obsessing" Eves held responsible. They should remember that the first Adam did not find sympathy with God when he sought to save himself by criminating his wife.

squirrel in the soot pan of the school-

young squirrels from the nest and were

little squirrels without causing the little

mother the slightest uneasiness or be-

ing bitten. For weeks after that she

made daily visits to the chimney and

mother squirrel and her children that

to await her coming.

Everyone knows that field mice will

resist capture with all their might, and

even when taken in custody will repulse an attempt to touch them. But

they seem to be content to rest in her

The above case is most remarkable

said, the most fierce of the wild animals

WOMAN SUFFRAGE.

Notable Personages Address College

Women and Incidentally Express

Their Views.

In a recent address by Cardinal Gill

bons to the women graduates of Triu-

ity College, Washington, D. C., he sol-

emply warned them against woman

does not follow that we intend them to

clamor for the prerogatives of men."

In times past men usurped about all the

"prerogatives" there were, higher edu-

cation among the rest, and if women

they would be where their foremothers

If Cardinal Gibbons did not wish his

church women to clamor for the so-

called "prerogatives of men" he should

have kept the doors of the higher edu-cational institutions closed to them.

Catholic women have not shown them-

selves slow in "usurning" the so-called

prerogatives of men in the past when

In happy contrast to the utterances of Cardinal Gibbons to his women gradu-ates, are those of Bishop McVichar of

uating class of Bryn Mawr College, and

in his address at Vassar College. Bish-

would walk in would not only

ever opportunity offered.

when they were not even taught

TRUTH.

of the jungle will not harm.

hands or pockets.

HUDSON TUTTLE, Editor-at-Large N. S. A.

DO SPIRITS ASSIST HER?

le a Work the Field and Birds of the Air Take severely bitten by the mother squirrel. to 10- Year-Old Miss, Which She At- Little Edith, however, put her hand tracts and Tames in a Remarkable into the chimney hole and took out the Manner.

A phenomenal case of control over animals has been developet in Laporte County, Indiana. Little Edith Decker, a child of 10 years, having been attracting the attention of her neighbors through an almost supernatural power to influence and control birds and animals about her. She is the daughter of well-to-do people living on a farm a

few miles southeast of this city.

Since her early childhood the girl has displayed, an unusual friendliness toward all animals, and out of this friendliness has developed a faculty that is and places this young girl on the same plane as the adepts of India, whom, it is emarkable. She seems to exert an influence over wild animals that cannot be explained. The domestic animals and fowls which have been her playmates from the time she was able to toddle about the barnyard, seem to have a regard for her that is little less than human. The most shy of these have always permitted her to fondle them while the other members of the family were repelled.

Controls Vicious Ram.

Three years ago little Miss Decker's father owned a vicious ram, which none of the farm hands were able to control. Its disposition was so ugly that it was impossible for anyone to enter the field where it was pastured, and it would occasionally break through the fences and do damage about the farm. On such occasions the little girl, then only 7 years old, could control the animal as easily as could any of the ewes of the had never "clamored" for this one, flock be controlled. She would calmly enter the field, place a strap about his neck and lead him to the barn or the alphabet. whither, she wished with the confidence of absolute mastery. A ride upon his back was a gomp that she greatly en-

A Shetland pony which through maltreatment when young had developed many vicious traits and which was practically, unmanageable she readily brought, under the control and taught to do many clever tricks. The cattle and the hogs that positively refused to be driven she led about as easily as she handled the other farm animals. Pigs, cattle, sheep, horses and the barnyard fowls follow at her heels as she goes

Cardinal Gibbons to ins women gradular driven from the sheet of Bishop McVichar of Rhode Island in his address to the graduating class of Bryn Mawr College, and Supreme Court Justice David J. Brewer

about over the farm. in his address at Va Little Edith's power over wild ani-op McVichar said: "I hope and pray mals and birds is even more pronounced than that over the farm animals. At the age of 3 years she went out into the this fuller citizenship there is no fields of her father's farm. On a chance that woman would unsex her-score of occasions she brought to the self. I believe that the paths she house full-grown rabbits she had caught single-handed in the open fields and fre- brightened, but they would be straightquently came in with a meadow lark ened. perched on her hands. A few days ago she entered the woods near her home, and seeing a bluebird sitting on a limb of a bush, stepped up to the bird and it on a bush an hour later at her home. While attending school near her country as Victoria shed lustre upon home last spring the child and her play- England?"

Justice Brewer, after expressing his belief in woman suffrage said: "Who shall say that before gray hair shall cover the heads of the women took it in her hands, where it nestled here to night, there may not sit in the unrestrained until she saw fit to place White House a woman who, like Queen upon this

ELNORA MONROE BABCOCK.

Review of Passing Events. |Legerdemain vs. Mediumship

A VIVID EXPLANATION.

Wherein Legerdemain is Exhibited in the True Light, and in no Sense of Spirit Origin—A Trenchant Reply to Mr. Burr.

A great showman is credited with having said that the American people like to be fooled. Perhaps he had reason for making the statement. I sometimes wonder if a large number of so-called Spiritualists of the present time do not like to be deceived

with respect to mediumistic phenom-At any rate some of them seem to shut their eyes resolutely to the un-welcome reality and refuse to open them until assured they are again in the realms of the unreal. There may be some profound reason for this condition, but if there is I shall leave its statement—at least for the present—to the philosophers of the press.

The venerable and learned Wm. Henry Burr, of this city, is a frequent con-tributor to the columns of The Progressive Thinker, and in the issue of June 17, there appeared an article from his pen that must be a source of considerable amusement to investigators Evidently not the least of Mr. Burr's qualifications as an observer and reporter of psychic phenomena is an active and robust imagination. This will appear, I think, from a careful examina tion of his latest contribution.

It should be said here, however, that I do not question Mr. Burr's sincerity, bonesty, truthfulness or integrity of purpose; and what follows must not be construed as reflecting upon him in any unkindly spirit.

The amusing portion of his article is the last paragraph. He has related some of his experiences and observations at a seance given by Mr. Fuss for the production of physical phenomena, the "medium" asserting that they were not produced by discarnate spirit intelligences. Mr. Burr says:

We all went away satisfied that in spite of the man's assertions to the contrary, HE IS A MEDIUM, and that the performances we witnessed were spirit-

It is a matter of regret that Mr. Burr's physical vision is sadly defective. Not long since, at the funeral of Mr. Morris Keim, I noticed Mr. Burr trying to get a view of the coffined face own face was lowered to within a very few inches of the glass cover. The room was very light, and it was in the middle of an afternoon. If such a defect in vision exists, how much dependence can be placed in what he "saw" at the seance of which he writes in the article under review?

What happened at the seance? The following: A "battery" was formed; the ringing of a bell, beating a tambourine and drumming on the back of a guitar;" the man's coat came off him; but, if from the spirit side of life while he clasped with both hands" the arm of the one sitting next to him in the "battery." Another "battery" was formed, the persons composing it being all favored simulated phenomena and chosen by raps from the cabinet, pads and pencils were handed into the cabinet and about twenty messages "were recognized and received" by those present; then followed writing by "a visible hand." How wondrous strange! Writing was actually done "by a visible hand.'

Why is Mr. Burr anxious to charge these phenomena to the spirit world when the "medium." as he says, declared to the contrary? There was not a single phenomenon mentioned that might not have been produced by a clever sleight-of-hand amateur.

I regret that I was not present. How ever, I attended one of Mr. Fuss' exhibitions some weeks previous, and carefully noted what happened. I think it is safe to assume that practically the same conditions were present each time. When I was present all the paraphernalia (bell, guitar, small stand, writing paper, pads, pencils, tambour-ine, a split clothes-pin for drumsticks) were placed in the cabinet before the house chimney. The other children seance proper commenced.

made the first attempt to remove the The cabinet was formed by a curtain stretched across the corner of the room. The "battery" was formed by Mr. Fuss first taking his position in a chair the back of which was against the outside of the cabinet curtain; two other chairs were placed at his right, similarly situated. A second curtain was pinned around the necks of the came to be on such good terms with the three persons comprising the "battery" and thus fastened to the cabinet curthe hairy little beings seemed almost tain. This second curtain hung down to await her coming. them from the view of the audience with the exception of their exposed

Mr. Fuss sat at the end of the "battery." The orthodox method in a se-ance under such conditions is for the medium" to clasp the wrist and arm, or hand and arm of the one next to him. n his hands, while the other two sim-

ply join hands. Here you have the ideal conditions for the production of simulated spirit phenomena. There is not a single condition imposed to prevent fraud and deception. In regular seances of this kind, of course, no such test conditions are permissible. If they were insisted

upon, there would be no phenomena. If any genuine phenomena are produced under the conditions here outlined, it is my earnest conviction that the medium who sits under such conditions does himself a grave injustice. suffrage; and declared: "Because we And the invisible forces using such a give our women a college education, it medium are sadly deficient in discrim-

ination. But to return. At the exhibition I attended every opportunity was afforded me to critically watch the proceedings. There were about thirty others present, the room being so crowded that a number stood. All the phenomena Mr. Burr has mentioned were produced, and I was the recipient of several mesages, one, by the way from "Thomas who favored me with a longer epistle than he did Mr. Burr.

At the conclusion of the exhibition Mr. Fuss appounced that he did not believe physical phenomena were produced by spiritual causes, directly, or words to that effect: plainly intimating that he did not regard the phenomena presented as in any sense spiritual. From mere curiosity I asked all present who credited the phenomena to dis-carnate spirits, after hearing Mr. Fuss' statement, to raise their hands. Either ten or tweive of the audience held up their hands, and among that number 1 noted some of the old Spiritualists of the city.

The exhibition I attended was free. but unfortunately it did not occur to me to "take up a collection." Perhaps that was because I am not a regular church-What are we to believe? Mr. Burr

says himself and all who witnessed them when he did are satisfied the phe-The medium asserts otherwise. Who mows?

FOR MYSELF I AM NOT IN NOR HAVE I BEEN. IT IS A PLAIN CASE. MR. BURR'S EN-THUSIASM AND IMAGINATION HAVE PLAYED HAVOC WITH HIS bound; price \$1.

CRITICAL FACULTIES AND HIS SO BER JUDGMENT.
I do not want any of my friends ito

that may be obtained; but we have No. need of simulated phenomena when it is sold in the market places as the genuine. It should be properly labeled. . . The merchant in this city who sells adulterated flour is liable to arrest and fine. The medium who takes money for simulated phenomena, passing them off on a credulous public as genuine. should not be encouraged. At least it

seems so to me. I knew a Spiritualist who was extremely bitter against churches, religion, and priestcraft and who often ridiculed Christians for their ignorant credulity. A purported spirit told him that he should buy some shares of mining stock in a mine out in Colorado that he had never seen. He bought the stock. He paid assessments on it. Not long since he told me that he had paid out, on that investment several thousand dollars, and received in return not a penny! And he talked about cre-

There is before me a little volume printed in London, entitled "Some Reminiscences, by Alfred Smedley. contains an interesting account of the physical manifestations, occurring in the presence of Miss Wood, an English materializing medium. She seems to have been very successful in the work, and what attracted my mind in reading the account is the very suggestive fact hat she was always willing and ready o comply with any reasonable test conditions that might be imposed. Perhaps she realized that unless the phenomena are produced under such conditions that there cannot reasonably be two opinions as to their genuineness they are practically without value. Of course, if the phenomena themselves are so distinctive and unique that to simulate them would be a practical impossibility, this consideration would not be applicable.

In the current issue of the Banner of Light, the venerable spiritual pilgrim Dr. Peebles, in reply to a question asked by the interviewer, declares that when he reaches the Summerland and wishes to communicate with friends still in the trying to get a view of the coffined face of his friend, and, in order to do so, his fixing the conditions under which he is to manifest, and if mortals do not fancy them "they can stay at home and attend to their own business." tor is delightfully dogmatic in his state ments sometimes, but in this instance softened and qualified what would othererwise have been a "hard saying" by the parenthetical remark, "unless / I the parenthetical remark, "unless I change my mind." Possibly there may be concessions on both sides.

I enjoy reading Dr. Peebles' trenchant articles and have often desired to meet he should seek to communicate with me through the mediumship of a so-called physical medium, where the conditions were arbitrarily dictated by the medium, I fear he would fail, because I should be elsewhere "attending to my own business.'

And, unless I change my mind, I shall continue to think the exhibition Mr. Burr witnessed was a studied presentaion of simiulated phenomena. with the excellent purpose in mind of teaching investigators to think and o discriminate.

WALTER P. WILLIAMS. Washington, D. C.

BRADY'S LAKE.

Beautiful Brady, with hills set round, A picture in frame of verdure bound, Ah, softly the wind sweeps o'er your

As sinks the sun to its resting-place. Within your depths, as in mirror bright, Gleam all the colors of sunset light.

The birds are singing their evening lay Ridding farewell to the dying day. A poem of beauty, peace and calm, balm.

Soothes into rest the turbulent mind, Awakes a pity for all mankind Away from the city's toil and care. A sharp contrast to this peaceful scene Is that of the long ago, I ween When Brady, the man, a settler bold, (A story that's true and often told), Ran for miles over hill and through

With Indians fast upon his trail, To brink of the river, high and steep (A place that is now called Brady's

leap). No time to look for a place to ford If he would escape the savage horde; A bound, and he reached the other side. The Indians stopped upon the brink, And gave him a cheer, amazed to think That anyone such a leap could take. Then on he ran till he reached the lake. His mother wit now stood him in hand To help him escape the savage band, The trail led plain to a log that lay Out into the lake, and this, they say, That ere the Indians found a place

Where they could ford and take up the race, Brady arranged in this time of need,

To hide himself, and breathe through a reed. So when the Indians reached the place, On land or lake, not a single trace And the invisible forces using such a Could they find, to tell which way he went. Where he lay he heard them giving

vent

To their opinions above his head, And they decided he must be dead. So at last they turned and went away, But Brady lived for many a day. His story is told by camp-fire's light,

On many a pleasant summer night, As laughter and song, the echoes wake From hill to bill around Brady's Lake. MARY L. BETTES. Cuyahoga Falls, Ohio.

United in Marriage. Sunday, June 18, at the residence of

Mrs. Hamilton Gill, 522 West Monroe street, Chicago, Mrs. Olive Croxton of Warsaw, Ind., and Charles J. Barnes of Chicago, were united in marriage by Rev. Dr. Thomas. Among those present were Mr. and Mrs. T. M. Snyder and Mr. and Mrs. Smith of Warsaw. Ind. Great things are expected from such a spiritual alliance, and we voice the congratulations of the many friends of that well-known medium, Charles J. Barnes, who has been an open door for the spirit world more than thirty years. Mrs. Barnes, who is also a Spiritualist and a good worker in the cause of truth, stands high in the esteem of residents of Warsaw, regardless of any creed or sect. All friends spent in enjoyable time while here and have now returned home to nomena enumerated were spiritual, their respective duties. Mr. and Mrs. Barnes will spend their honeymoon at

> "In the World Celestial," by Dr. T. A. R. BURR'S EN- Bland. Interesting, instructive and imagination beinful; Spiritually uplifting. Ciota

their beautiful home in Warsaw, Ind.

ture at Pittsburg, Pa.

G. W. Kates and wife, of Philadel phia, have been serving the First Church of Spiritualists, on Boquet street, for some time, and yesterday held their concluding meetings. Mr. Kates gave an address at the morning service, upon "Conditions of the Spirit." He quoted as follows: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (I. Cor. 3:16). "He that ruleth his spirit is better than he that taketh a city." (Prov. 16:32).

"The spirit is thus heralded to be the dominant part of man. This spirit force is thus, as a part of God-force, made to be the most important power of ourselves for proper relationship to our life. This spirit is now a part of our physical self-and we shall not wait for death to develop it, but should allow it to now be expressed with fullness of its divine energy. As the temples of God, we should be ruled by the spirit of God.

"The greatest duty of life is to properly rule one's self. Paul said: 'I know that in the flesh dwelleth no good thing.' Paul made a great mistake, for, in the atom flesh dwells the spirit-every thereof being an expression of spirit energy. Thus, if our fiesh is impure so will our spirits be, and thus the spirit of God (good) be defiled. These defilements will not be sacrificially atoned for, but will become a great responsi-The results of bility for us to purify. sin are sure and the purification a task

of ages in spirit life. Theology has not been reasonable in making mankind only a person of body, bones and brains, powerful only to sin, and immortal only to be tormented eternally. Such theology debases God and degrades man. We sadly need a religion of the spirit, and a religion of revelation. These we are now obtaining, and we realize the true conditions of the spirit here and hereafter. The spirit life is as natural and as material as this, only related to another dimension of space. The occupations in spir-it life are as natural and important as

"The one great need there will be to find our true powers and cultivate Then how much better it is to unfold them as much as possible here, and leave less to compel us to undo over there. That life is a progressive one, as is the life on earth. They are each cond:tioned upon the spirit. This natural life in the spirit is what endiused the early Christians and made them brave to meet martyrdom, and he same has lately been demonstrated o exist with the Japanese, who have no car of death.

"The resurrection is immediate and the spirit self is your dual self in exact similitude. if the dead then is Christ not risen. (Cor., 15:13).

"Paul realized that Jesus could not apress an unnatural law. Mankind must have been and must be resurrected or Jesus could not have been. His supreme mission of life was to demonstrate that resurrection; but it has been held that He was the first resurrected, and without him could not have

been this rising from the dead.
"No wonder Paul said: 'If in this life only we have hope in Christ, we are of all men most miserable.' (I Cor., 15:19). No, we need to have the facts of resurrection demonstrated by every possible spirit. With the record of only Jesus being arisen and reappearing, the people of earth have grown materialistic. Now with this being demonstrated by hosts of our loved ones, mankind is growing to be spiritualistic. This is restoring and demon strating the true Christ, and is unfolding our ability to demonstrate that the Spirit of God dwelleth in us, and causes us to rule our spirits and not be defiled ty the lusts of the flesh."-Pittsburg

PRODIGALS.

Open the door to the prodigal son swine. Cast from your hearts all the ill he has

Strip from his form all his rags of dis-

Meet him with festival, music and

grace, Lave in pure water his travel-stained

feet: Bear him with honor and joy to his place. Cleansed from the soil of his man-

hood's defeat. Bend to him: pour him and praise him the cup,

Set a rich crown on the sin-abased head! Swift from the dust raise his purity up. Is he not living, our son who was

Draw down the curtains and shut out the night— There was a wild face looked in

thro' the pane— Haggard and famished, world-troubled and white.

Pinched by the north wind and drenched with the rain. Sound the loud music, let laughter be

heard. Fill high the cup and let none pause to hark-Dnly an echo—a sob or a word

From that wan woman shut out in the dark! Who? Hush! be silent. What matters the rest?

you dare claim her, your daughter or mine? Were she the infant that slept on our breast

Leave her unsaved-with the husks and the swine.
BEATRICE ST. GEORGE. Oak Park, Ill.

LET HOPE PREVAIL.

There is never a time of grim despair But faith will at last prevail, There is never a day that is full of car But trust will uplift the veil. There is never a burden that weigheth

But laughter will make it light, There is never a sky all clouded o'er But a smile will make it bright.

There is never a night that is full of But hope will make it calm,

There is never a life that is dark and drear But love will bring it a balm. -Exchange.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire. Price 50c. "Success, and How to Win It." A lecture and course of twenty-four suc-D. D. The titles of some of the lectures are as follows: Self Helps; Financial Success; Ideals; Economy; Plan-

A Tale of Cosmic Multiplication.

BY CHARLES DAWBARN.

I have rarely been so interested—al-|then there are new conditions that must, most thrilled—by a thought new to me, and will produce new effects, for Mass as by an article in the North American has been added to Mass until the col-Review for May, by Sir Oliver Lodge, the well-known English scientist. The formed into a radio-activity so vast article is headed "What Is Life?" but that a whirl in the ether is created the title is a clear misnomer, almost a joke, for he makes no pretense at an et. There, for the first time, the sciver might appropriately have headed now register and use, but the student his article "A Tale of Cosmic Multiplihim I will pre-empt it for my present use. Of course the learned expresident of the Society for Psychical Research is the rest. not responsible for anything more than the text for this sermon, but for that text he should receive the thanks of every student of Nature.

Every school-boy of the eighth grade osed of molecules. And a molecule is in its turn, a friendly gathering of cerand become one molecule they don't are reached. settle down into a silly young couple that thinks all the world of itself, and friends with as many as possible willing to row hard and pull together in Mass. the same direction.

The school-boy knows that Nature has some very singular methods of manufacturing the various articles she produces in her factories. For instance, here is a unit of hydrogen posing as a most worthy and respectable cosmic citizen, and admired by all her acquaintances. Her next door neighbor is an estimable unit of oxygen. They make eyes at each other, but nothing comes of it, and nothing would come of it through all eternity except when second hydrogen damsel begins to flirt with the same young oxygen. The result is not exactly bigamy or mormonism, for all three of them immediately disappear, and nothing is left but a drop of water, though the scientist can coax them apart again if he so choose.

This, so far, is but the old and well-known truth of the composition of matter by the blending of units in different proportions into molecules. after this blending there is something left which did not blend, and this is the tale which the learned professor has to tell us, and which I am now taking for my text. We know that the atom of hydrogen had within itself, all ready for use, the power to blend with an atom of oxygen, just as the atom of oxygen had the power to blend with two atoms of hydrogen. The point we had not noticed, and which the professor now points out, is that there is a further power possessed by those atoms after they had seemed, and been believed to be entirely satisfied with their

That water molecule has the power to tear apart atoms which have blended into other forms, for instance, as sugar, salt, and everything else which car be dissolved by its action. In other words, as you added molecules to each other, forming what the scientist calls "Mass," you were discovering or covering a power entirely latent in the atom though active in the molecule The mere increase in the size of your "Mass"thus evolves powers that are of tremendous import in the process of creation. This addition and multiplication of the atoms—this celestial arith—rate of without the contract of the store of mysteries of life itself, as we shall presently see, although it by no means tells us what life is.

Now instead of talking about hydro-

gen, oxygen and so forth, let us keep in mind that back of the blended molecule is the great fact that intelligence energy and substance are always present, inhering in every unit, but exhib iting themselves in proportion to Mass. For instance, every blending, whether of liquid, solid or gas, contains all three and their manifestation will depend not only on the first attraction of atoms to each other, but will differ as more and more molecules aggregate into a larger and larger Mass. We don't even perceive in the first mating of atoms the separation into solids, liquids and gas-There must be a great collection of those units and atoms before even our most sensitive instruments can tell us of any change that is taking place. To illustrate, here is a ball of matter we can handle. It is composed of atoms and molecules we call "lodestone." Those most compressed we call solid Those least so we recognize as exhibit ing attractive force, and actually whirling round that solid core, and out into space. These finer particles would constitute what we call an atmosphere

but the Mass of that ball cannot hold them from rushing right out and away from the center. Here is where we first discern the importance of Mass. Add more and more of that so-called solid matter and we have at last bodies large enough to fly through space with orbits of their own. We notice that meteorites and asteroids are such hodies, but we soon perceive their limitations. None of them has enough Mass to hold these finer particles as an atmosphere for its own use, and consequently its intelligence, substance and energy could not manifest as life, for life can only appear amidst the less solid particles of Mass which we call atmosphere. Retain them and you might possibly have life, but to retain them you must have the attraction of gravitation which depends upon Mass. And there is not enough of Mass in meteors and asterolds to permit and hold any such family gathering of in-

telligent forms. Even our earth had a narrow escape. as its hydrogen atoms are constantly breaking the shackles of gravitation, and traveling out into space. So the first great truth we find embedded in Mass is that a vast collection of molecules must assemble before any manifestation of what we call "life" could take place. Of course other conditions than mere Mass may be necessary, for we know that life such as ours would still be impossible on some planets with more Mass than our little earth. But Mass renders what we call "life" a pos-sibility, and without that quantity of matter there will be no expression of intelligence such as we know an atom, and notes they are yet unhap-ny. But this unhappiness. all the same, the mere accumulation of

So much seems reasonable and clear based on a natural fact. It is the next step which the writer would present as a new thought. The effect of Mass dcesn't cease with the production of ning; Attraction; Courtesy; Kindness "life." If the Mass be increased till and Tact; Angelic Help. Price 25 cts. It would make a million of our earths,

intelligence such as we know and man-

esting, and if his wife will let him dreamer fancies he may find out some

lective molecular energy seems trans-formed into a radio-activity so vast thing. But on this occasion the planets which outreaches the furthermost plananswer to his own query. The reader entist discovers energy at work without with another crowd that is not so sewill know no more about "life" after he exhaustion, which is an impossibility lect. In a word, the gathering seems finishes the article than he did before. But, all the same, the article rings with a truth for me that has evidently been one of Nature's dearest secrets in he wondrous creative processes. Sir Olimondrous creative processes of the control of the contro cation," but as that did not occur to broduct of sufficient Mass UNDER be expressed until the Mass has grown in I will pre-empt it for my present CERTAIN CONDITIONS, in other a great deal bigger. a great deal bigger. So he dreams on and watches. And

through substance in proportion to Mass. There is the Mass vibration we call "zero," because it is our limit of perception in that direction. In the knows that matter—which is Nature's other direction we have radio-activity fiver to hide her nakedness—is com-Mass. It becomes only a question of a tain units that have a liking for each sufficient aggregation of molecules, and Mass. other. The learned scientist may any effect possible between zero and know all about units and atoms, but the fearful output of radium might be the rest of us mingle only with molecules as we walk through life. And Somewhere between those limits, at a When units enter into married life appears when its points in vibration

almost nothing of its neighbors, but, on as you increase or lower its vibration the contrary, they are anxious to make Ice, water, steam, gas are a mere mat ter of changes of vibration of the same.

And the particular vibration at which the change takes place is called "a critical point" by the scientist. And I am now urging as an idea that I believe is new to the world, that life itself is also an effect reached at a certain definite "critical point."

If we choose to speak of the appear ance and action of intelligence from molecule to Mass, from crystal to cell, as "life," we may outreach humanity by a few degrees, more or less, but at each stage there will be these wonder most "gases," as he called those danc ful "critical points" to mark these changes outwrought by the mere vibra tion of sufficient Mass. Given intelligence, energy and substance, their manifestation will be in proportion to vibration, and the vibratory movement will be in proportion to Mass.

We now can begin to realize what Nature is evolving in her planetary sysmovement of the particles of any sized aggregation of molecules produces or evolves certain effects that no man, without experience would deem possicomes greater-very different manifestations become possible, so that the mere size of the Mass is really of vast importance

The work done by our sun would be impossible without his Mass. And, of course, other suns a million times larger may be perhaps must be evolving effects as much greater than that of radium as radio-activity outspeeds the vibration of a piece of burning coal. Necessarily the mortal is limited in his conceptions by his sense limits. Thus the power of Mass may evolve vibrations almost infinitely beyond those of electricity and radium, but we have no words-not even thoughts-by which to express such powers, save as we may, perhaps, think of our own known forces as still manifesting, but in high-er octaves. The greater Mass will surely evolve a greater electricity. And if

higher conditions produced by greater aggregation of Mass will and must evolve something vastly superior to. what we know as "life." We acknowledge that consciousness is an effect of "life" which ultimately exhibits in humanity as self-conscious-Just for a moment we pause here to recall the fact that increase of Mass does not exhibit its changes as ounce by ounce, and ton by ton the aggregation increases, otherwise the elehant having more Mass should be far more intelligent than the ant. Nature advances by critical points at which she suddenly exhibits the change she has

a natural fact, then it follows that the

been preparing as she added Mass to We have but so far touched the fringe of the mighty thought that lies embedded in Mass. For Mass is all there is. It is the blended expression of intelligence, energy and substance and is really the finite expression of infinity. When we talk of "life" being evolved as one of its steps, just as electricity and radium are manifested by energy, we are insulting no Godhead. For these wondrous changes are the great nameless Creative principle and power working in its own way, which pecomes manifest to mortal sense in Mass, and in no other manner.

The scientist with the mighty brow recognizes his own limitations. He has neither sense nor tool that can give him facts outside the Mass he would fain study. So he lays him down on his couch, with a rug over him to keep him from catching cold, and proceed to dream. He dreams of the nameles "all in all." In his dream he calls it "ether," and endows it with the potentiality of everything of which he has ever thought, including himself. But as "ether" it is beyond even dream analysis. He knows it must contain intelligence, energy and substance in potentiality, but he cannot even dream them into his own possibilities. But somehow his dream flashes at a "critical point" and he finds himself watching units-specks, if you please-darting hither and thither amidst that ether. That unit he recognizes as substance, proclaiming its own intelligence and exhibiting its own energy. He perceives that no two units are alike, any vet, as he dreams, he sees each one seeking a mate, and thereby he discerns the eternal law that progress depends upon one becoming two. That critical point has evolved the one, intelligence and all, and by its intelligence it per ceives its own need. That critical point was CREATION, and all that followed was evolution. But the dreamer dreams some more and presently discerns, or thinks he discerns that the

py. But this unhappiness does not nean they are needing something new. It only means they have potentialities and powers yet unsatisfied. This un-satisfied crowd the dreamer calls an which he means he can't next.

unit mated into two is still unsatisfied.

His dream is really becoming inter- soon dropped apart, and then the Ego

alone for another hour on two that

smile and he goes on dreaming. And presently he sees, or thinks he sees a lot of these element crowds associating of element or otherwise, is full of pow-ers that are unexpressed, and cannot

in one spot where there are a whole Intelligence and energy act upon and lot of units tightly squeezed together he sees, like a flash, a crystal make its appearance. It was the child of a "critical point" for he could not detect any preparation. It just came when there was enough Mass for intelligence which destroys even when we attempt to show itself more clearly. So the to study it. Both alike are effects of crystal became the then highest expression of intelligence possible in that As he watched it seemed to him as

if every unit had two hands, a right hand and a left hand, which in his everything we know, and even think, is just a gathering and blending of these molecules. And at this point we score as, say, but ten degrees and as the Mess spun faster and faster the swinging of these hands in the thermometer, "life" appears, the swinging of these hands in the thermometer. dream he called positive and negative, the swinging of these hands in the face the great truth I find in my text. every other effect of Mass movement scintillating as light and heat or gravitative attraction. But as he areamed on he felt sure they were all Science has long noted that certain original properties of the unit, and the very unexpected effects appear in Mass ether back of the unit, and that it was the growing size of the Mass that per mitted this unit play to be perceived

> He saw the Mass keep growing larger and larger, as units kept coming from the ether, till he noticed, in his dream, that in the greater whirl many of the molecules pressed less closely on the center. So he dreamed that they surrounded the Mass most compressed and became its atmosphere. Continuing to look, in his vision he saw the in telligence in the Mass now expressing itself as mineral at the core, but be coming liquid, and even yet more free as atmosphere, but still Mass to its outing units.

Now another "critical point" was passed, for he saw a new effect when the Mass began to push out from within, a new expression of the unit's inher-ent power which could not peep out before. And he dreamed that it "protoplasm," and he called it "cell life." And because the Mass was now tems. We see that the mere energetic large enough to permit the unit to so far satisfy its longings that cell multiplied, and the collected units, spinning round in the ether, became a world. In ble. That is a natural fact to be ever and animal life had now appeared on the outside of this last "critical point," remembered. A still more important the outside of this last "critical point," fact is that as the size of the lump of although they had been latent in the molecules increases—as its Mass be write from its beginning, and in the contraction of the country of the ether from which is that, s unit had emerged.

The dreamer still dreamed on, for it seemed to him that his vision was giv-ing him the key to many a mystery, at least in his dreams. He could see intelligence, with vast energy, pushing this manifestation of "life," out through substance and into "consciousness," and at each step nothing seemed lost, but everything gained. II The electricity flashed into light and heat as before, for the unit was continuing its eternal dance, and the waving of its two hands. But now there was added a "conscious ness" that grew and grew, affecting substance in its form and its power

by a process which the dreamer called "evolution." It was here he learned the wonderful lesson of "critical points" which meant something new and unexpected peoping out whenever there was a Mass of sufficient size. He had watched in his ation of the atoms—this celestial arith-rate of vibration be atknowledged as dream the unit mating with unit, and metic— unlocks one of the greatest a natural fact then be atknowledged as yet always a potency left unsatisfied; that is to say, the new partnership, ing and character of mediums, espe-whether exhibiting itself at certain crit-cially of traveling tramp mediums, be versary of the erection of the Spiritical points as solid, liquid or gas, was always ready for yet another step on-And nothing more seemed required to that end, at least in his dream, but a sufficient accumulation of Mass. As he continued to watch he saw-that wherever units gathered and long legerdemain actor while in the blended into Mass there was always fiesh—now a spirit. These obsessing from one of their chapels, their singing, "form." and intelligence using that form to its own end. Then he perceived that the more solid the matter the less manifestation of intelligence seemed present. And then the dreamer who had discovered that at one "critical point" life had appeared, and at another consciousness, now perceived that in his own form intelligence had gained another step and become "self-consciousness," which was watching and studying the powers of its own selfhood.

But the dreamer grew very impatient, for the tools which he dreamed he had evolved and called his "five senses," were clumsy and imperfect. But once again he discovered it was a question of Mass. The core of the Mass was too solid for his "self-consciousness" work in and use. When it became liqnid conditions were a little hetter. though little but monsters were able to be evolved by intelligence. A step forward and he saw the Mass become gaseous, which he called "atmosphere, which intelligence evolved the form of manhood, and first gained its "self-con-

sciousness."

The dreamer was now struggling for yet greater manifestation of his intelligence. He wanted to see more, and hear more, and think more, for the eternal unit was yet unsatisfied. It still had powers it had not been able to manifest. It needed more Mass, but the trouble for the dreamer was that the Mass was becoming vaster than he could grasp, even in his dream.

He presently discerned that where his five senses found their limit was another "critical point." 19There Mass, plenty of it, more of it than ever before, but its units and molecules were still further from the solid. So he areamed that beyond this last "critical point" was still "forth," sciousness cannot bananifest without "form," but it was not the old form with its five senses. It was from a different part of the Mass, and therefore with new senses, and a higher "self-consciousness." if

In his dream he say that the old form and the new had faint possibilities of touching each other at just a few points. He perceived that where old form was slightly sensitive to the new in a manner the old sense could not express, the mortal called it clairvoyance and intuition, because not one of his five senses could tell the tale.

It was now the dreamer thought he saw that this last step past a "critical point" left the Ego with two form personalities, one on one side the point and one on the other, both existing at the same time, and having occasionally some faint connection. Still when the same time, and imagine what that crowd is going to do mortal form could not maintain itself any longer they called it "dead." It

Home Again.

Dr. Peebles, Returning From His Lecture Tour Through England, Scotland and Wales, Is Interviewed. more of a religious trend, and so socie-

Question,-How long were you absent, and where did you spend most of vour time?

Answer .- I was absent about three months, enjoying the ocean passages exceedingly. I am never seasick. It is the ocean that rages and rolls at times, but not my stomach. Seasickness, like nost other sickness, is a bad habit. I spent most of my time in London,

and though smoky and toggy, it is pro-nounced healthy, and is a world of it-self. Samples of every nationality, race or tribe may be found in this city of cities. When not off in Scotland, Manchester or Wales lecturing, I was daily in the literary department of the British Museum. Accompanied by a professor and an employe of the museum, richly did I enjoy his reading from the clay cylinders, the boundary stones, the inscriptions on the doorstones of Nebuchadnezzar II., king of Babylon: the lucid writings on the Tell El-Amarna tablets; the records of the defeat of Merodach Baladan in his invasion of Palestine and siege of Jerusalem; the Assyrian tablets giving an account of the creation, and the flood, etc. That the writer of biblical Genesis borrowed extensively or thieved openly from Babylonian history, there

is not the remotest doubt. Q.-Did you do much lecturing in

these countries? A.—Every Sunday I was upon the platform lecturing once or twice, and a portion of the time two or three evenngs during the week. I went over the Atlantic waters to rest, and remained to work. It should be remembered that Is this correct? first crossed to England in 1868. J. J. in London. Now there are over twen-

ty holding regular meetings.
Q.—How about the Spiritualist liter ature of these countries?

A. They write and publish much each year, yet I noticed no very large recent volumes. Neither Scotland, Wales nor Ireland prints a Spiritualist Journal, but England publishes three: Light, London; The Two Worlds, Manchester, and The Spiritualist. Bradford. I am unable to say how liberally they are supported.

The progressive lyceum work is far in advance of what it is in America. There is more enthusiasm. Never did I witness such order, system, drilling, marching and chain-variations during calisthenic exercises as I saw in Glas gow, Scotland. Those who got up their lyceum and service were honorable and broad-minded enough to make extracts from our best writers, giving them due credit. The children of the lyceum connected with the Birmingham Ethical and Psychical Society, have an elegant decorated card entitled "The Four-fold Pledge." Children and youths connected with this lyceum pledge themselves to "abstain from all intoxicating ārinks, from using tobacco, from all forms of gambling and from all profane language." The pledge is splendid.
May it be practiced to the letter.
Q.—Is there as much fraud under the

name of spirit mediumship in those countries as in ours?

A. This is an inquiry that I am not

competent to answer. That there have been and are vile, shameful, wicked frauds practiced among us in the name of spirit mediumship, no honest, wellinformed man will dispute, for villains have been caught with their phosphorized muslin toggery on their rsons, and some of their wigs are still held as trophies of their frauds What can be more daring, more terrible than trickery in the name of immortality? Spiritualists are learning, through deep tribulation, that it is indispensable know something of the moral standcially of traveling tramp mediums, be-fore trusting to the genuineness of valist Church-edifice in this beautiful their manifestations. It is often diffi-prairie city. cult to draw the line of demarkation tween the genuine, with their good and pure influences, and the fraudulent, influenced by some clown or tricky lifedemon-like spirits often take on great flaming names, prophesying and prom- me awake until twelve o'clock at night. ising much, yet doing little unless to deceive.

It gave me great pleasure to meet Walter Howell at Manchester, and again at Sheffield. He has been for several years the regular speaker at Birmingham Society, and it has greatly prospered under his ministrations. Mr. Lucas, a solid, clear-headed and ethical hinker, is the main financial support of this society. The lectures of Mr. Howeli in San Francisco and other parts of our country a number of years ago will be remembered only as having was good to be there. His hospitable een clear in expression and rich in philosophy. Mrs. Howell is a native of scenery, the shrubbery and flowers, his country. Come home, my chil- many of them from oriental lands, were dren!

Q.-How does the Spiritualism this country?

lived altogether in his new form.

Watching while both forms were in existence the dreamer saw, or thought as I did, with the anti-vaccination club. he saw that while living in two forms might be progress it was not happiness, for each was cumbered and confused by the other. So he perceived that societies, when Ego was released by the dropping. The Pa to pieces of the old form he presently encountered more "critical points." But at each step it was always a question and liberalists of these far-away counof Mass, for the more Mass the greater tries for the receptions given me, and the power.

by this last accumulation of Mass elec- within two or three years. tricity and light and heat seemed to their nature, while new forces, for which he had no name, were manifesting around him. And with these new forces burst out new life, taking new form for the indwelling Ego. The dreamer was here obliged to cry 'enough," for he could bear no more. But at every step, as he looked back, he saw it had been always a result of Mass growing larger and larger, for even the humble unit had contained within itself vast potentialities and powers that only needed association with its fellows to enable him to become manifest and active.

The dreamer confesses to himself The dreamer confesses to himself that he can conceive of no limit—no "critical point"—beyond which lies exhausted power, for every unit is itself Summer." By Lilian Whiting. No

impossibility, and even theologically unecessary, for the great UNKNOWA-BLE is absolutely complete. His every manifestation is through Mass, where-by intelligence can alone exhibit its mighty power. And this is the Tale of the Cosmic Multiplication Table.

CHARLES DAWBARN. San Leandro, Cal.

A .- Though comparisons are considered "odious," I venture to say that it ranges along a higher vibration. It has

ties are more substantial and permanent. Old hives do not send out new swarms so often. Frequently with us in our cities if a man gets a psychic spasm, or a woman feels a chill down her spine, they leave the older society and start up a new one. This affords a field for leadership. Hades is doubtless crammed with would-be leaders. If such cannot occupy the highest seats in the synagogue, and so rule, they will often seek to ruin. Though this may be "speaking out loud in meeting, must use my "gift" in this direction in

order to have it increased a hundredfold. The orthodox world is not thinking or talking so much just now about the phenomena of Spiritualism. These are quite generally admitted by the intelligent to be true; but they are watching and waiting to see what effect this professed angel-converse and these spiritmessages have had and are having upon the lives of Spiritualists. They nevtheir fruits shall ye know them." Really, are we any more conscientious. more benevolent, more truthful, more temperate, more charitable, more

prompt to pay our honest debts, more forgiving, more trusting, more fraternal in spirit, and more sweet and tender in social life than our orthodox neighbor? Unon the whole. I think perhaps we are. but possibly I am too prejudiced in favor of Spiritualism to be a competent judge.

Q.—I see that a writer in the Banner of Light charges you with "hedging," or modifying your views upon obsession.

A .- "Hedging" is not one of my ac Morse, uneducated in the schools, was complishments. Every sentence in that then just developing into trance medi- book upon the "Demonism of the Ages umship. He is now a noted writer, lec- or Spirit Obsessions" that came from turer and editor. During the winter I my brain and pen, I strenuously stand delivered the first course of Sunday by, and the unjust effort made in cerevening lectures upon Spiritualism ever tain quarters to hold me responsible given in that country. There was no for what others wrote for the book, is organized society of Spiritualists then as unmanly and unwomanly as it is unspiritual.

I am just in receipt of the Harbinger

of Light from Australia, and I see by this issue that the able editor, W. H. Terry, takes precisely the same view of the fact of obsessions by undeveloped or evil spirits, that is taken by nineteen-twentieths of Spiritualists who have given this subject thought and a thorough investigation. These are some of his verbatim words: "The spirits who hover about the earth plane are not the elite of the spirit world, but those seeking to participate in the sensuous pleasures of their earth-lives by associations with those of like disposition; and when they have, through the acquiescence of the sensitive, obtained control, they are often difficult to get rid of. "Commercial spirits," or those on the lower planes, may be clever and faithful to their mediums, so much so hat when the conditions are unfavoraole to produce legitimate phenomena these spirits will co-operate and help

substitute bogus ones."

And here is a hint from an old-time editorial Spiritualist, that when brought out more fully before Spiritualists may induce them to understand that there may be bogus spirits and fraudulent-inducing spirits as well as fraudulent mediums. This class of spirits were very wisely named by Anárew Jackson Davis-"Diakka."

While in Boston a very cordial reception was tendered me at the residence of Mrs. Soule, message-bearer for the Banner of Light, under the aus pices of Mr. Irving F. Symonds and Mr. J. J. Morse. Among those present were the poet, Rev. Wm. Brunton, Dr. G. Lester Lane and other prominent Spiritualists. Miss Morse sang charm ingly. Mr. Morse's address was a model. The culinary refreshments culinary refreshments were most inviting.
I also had the pleasure of personally

meeting the illustrious seer, A. J. Davis M. D., while in the city, in company

Q.-"What of Wales?"

A.—In Merthyr Tydvil, Wales, I came in contact with some of the Welch revivalists, and stopping for the night from one of their chapels, their singing, praying, screaming, and agonizing kep The favorite motto of Emma Hardings Britten, was, "God understands." God may have understood these Welch prayers and they may have gratified Him, but they were a pest and a tor-

On Sunday I lectured twice to a Welch society of Spiritualists. They sang in Welch.

While over the water I visited that

distinguished scientist and naturalist, Alfred R. Wallace. While in his library, I felt every precious moment that it home, including his good wife, the all entrancingly beautiful. Dr. Wal-lace's firm stand for Spiritualism, and England compare with movement in his moral bravery in the diffusion of it, have endeared him to millions upon millions of English-speaking and Latin people. Upon the whole, though my labors were extremely arduous, I richly enjoyed this visit to England, meeting with the anti-vivisection club, and lecturing before the Psycho-Therapeutic Society as well as one of the Vegetarian

The Psycho-Therapeutic Journal published my address in full.
Heartily thanking the Spiritualists the personal kindnesses received, I left It was now the dreamer noticed that with the promise of returning again

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hausted power, for every unit is itself but a manifestation of infinity.

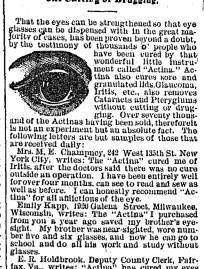
When the dreamer woke he had learned the lesson that Creation is an impossibility, and even theologically united the lesson that Creation is an impossibility, and even theologically united the lesson that Creation is an impossibility, and even theologically united the lesson that Creation is an impossibility, and even theologically united the lesson that Creation is an impossibility, and even theologically united the lesson that Creation is an impossibility and even theologically united the lesson that Creation is an impossibility. bining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual fruth. A

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

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

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

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

THIS GENERAL SURVEY DEPART-AND WORK OF SPEAKERS AND ME-DIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

On the Fourth of July, the Illinois Ladies Sunflower Club will hold a basket picnic on the grounds of the Minnetween 2 and 4 p. m. Bring your lunch. Coffee, lemonade and ice cream served. Come and have a good time. Commitpresident, 2 E. 47th street; Mrs. Ella Bloom, corresponding secretary, 892 S. Turner avenue; Mrs. Frances Koehler,

Rev. R. Heber Newton says: "Religious faith is finding its true foundations in the recognition of man as a spiritual being, a being who has had dominion over nature given to him as the child of a vaster spiritual being, the lord of all life. The one belief absolutely essential to ethics—immortality—is coming within the ken of a scientific demonstration. This is the potency and promise of psychic research."

What is science but the revelation of a new world different from the visile one? When we see light and colors, they tell us of an invisible ether with particles vibrating with almost incalculable rapidity; when we hear faint vibrations of matter.

Lily Dale Camp, New York, from July engaged with the First Spiritualist 14 to the close of the season's work Church of Pittsburg, Pa.; during Febru-First street, N. E., Washington, D. C., First Spiritual Church of Baltimore,

Henry Melder writes: "Another year has passed, and I have been permitted to read the dear Progressive Thinker and I hope I shall be able to do so the rest of my days. I am now 75 years of age, and what progress the paper has made since I first became a member of its many readers. You are doing a great work in driving out the fakes. You ought to have one million subscrib-

Light, of London, speaks of the work of Dr. Peebles while in England: "Dr. Peebles had a series of crowded and enthusiastic meetings during his trip At Manchester, Glasgow, Sheffield and Leeds he was warmiv welcomed and listened to with sympathetic appreciation. The Sheffield Datly Independent, May 18th, gave a good report of his address at the Attercliffe Vestry Hall on the 17th inst., from which the following extract will be of interest to readers of Light, 'Spiritinterest to readers of Light. 'Spirit-ualism,' he said, 'demonstrated the fact of a future conscious life. It says the of a future conscious life. It gave the people knowledge for faith; it brushed sway the mourner's tears; it taught mankind to live righteous, godly, and spiritual lives here on earth, and prepared them for the heavenly life to brought against the ancient manifestations recorded in the bible. There was nothing so uplifting to the human soul, said Dr. Peebles, as the great truth that ministering angels were alhigher and holier lives."

the Indians. Camp broke about nine darkest Africa, which if they don't get o'clock, and everybody renaired to their Remember the picnic of the next." Rising Sun Mission, on July 1, at the same grove. All are welcome."

ranks of Spiritualism, is now in California. He will lecture at the campmeeting near Los Angeles.

Take due notice that Items for this page in order to insure insertion must or statements he may make. The editor ; contain the full name and address of the writer. Otherwise they may be cast into the waste basket.

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

Isabella Powderly writes: "The Englewood Spiritual Union will close its meetings the last Sunday in June. Do not forget the picuic to be held at Jackson Park, north of the German Building, July 4. Everybody cordially invited. We heartily thank those who have attended the meeting, and hope to see the interest renewed in Septem-

J. W. Buchanan of Dallas, Texas, thinks that section of the state a most excellent locality for a good, honest test medium to labor in. D. G. Hill writes: "At the Golden

Rule Spiritualist Society's meetings on Sundey, June 18, the atternoon was given to short talks by Jas E. Coe and Mrs. Nora E. Hill, with messages from the latter, and for the evening the speaker, Dr. J. H. Randall, was at his very best and delivered a masterly lecture on Spiritualism. He was followed by Dr. MacFarland with short talk that was much enjoyed, with messages by Mrs. Kittle Gifford. Our choir, with music and songs assisted in making the services most enjoyable. Our speaker for Sunday evening, July 2, will be Mrs. Nora E. Hill. This date will be the be first of our series of summer meetings, with open door; all welcome. The entertainment given by this society on Saturday evening, June 17, was most satisfactory in every way. This society will hold a grove meeting and basket picnic in John A. Robb's grove, Lyons, Ill., on the bank of river near the junction of Ogden avenue and Joliet street MENT IS ONLY INTENDED TO car lines, the terminal of Ogden avenue CHRONICLE THE ENGAGEMENTS line, on Sunday, July 9, 1905. Come outing. Admission to grove 10 cents."

The feeblest form of religious emotion is that "good" feeling which certain supersensitive natures, among women, fcel in a cathedral. "Subdued light, and magnificent architecture, and devotional music appeal to their feelings in some transient fashion; but they return to ordinary worldliness as they step out into the air. The 'cases' of the revivalist differ from tonka Cottage, at Lake Bluff, Ill. A these in the greater force of the originumber of Chicago's most prominent nal motion, and in the extent to which mediums will give spirit messages be- it is maintained by surrounding circumstances and restrained from imme-diate escape in action. The subjects of it do not step out into the air; and the tee: Mrs. Isa Cross, president, 540 E. force which has been excited obtains 55th street; Mrs. O. B. Wilson, viceno immediate channel of operation, but is restrained until it produces an explosion."-Truth Seeker.

H. E. Pomeroy writes: "Jesus said: freasurer, 222 Irving avenue; Mrs. 'My words are spirit and they are life.' Belle Curtis, financial secretary, 615 I am a Spiritualist, and Jesus of Naza-'My words are spirit and they are life.' reth is the medium through whom I receive the greatest spiritual light. For me, He has brought life and immortality to life. I regard the better element among Spiritualists as the best exponents of His gospei that we have in the world to-day. I am sorry that Spiritualists (some of them) have imitated other sects and established a theological school and priesthood. I regard priestcraft, kingcraft and moneycraft as belonging to a very low order of Spiritualism, indeed, as antagonistic in a measure to sincere spirituality." Oscar A. Edgerly's engagements as

lows: The last two Sundays of June at Hampden, Maine; July and August at Grand Ledge, Mich.; September still or loud sounds, sharp or grave, they tell open; in October will visit Minneapolis, vibrations of matter. tion; November and December are still Mrs. May A. Price expects to be at open for engagement, January, 1906, is there. She will be glad to arrange for ary he will serve the First Association work with other societies during the of Spiritualists of Washington, D. C.; fall and winter. Address her at 423 March and April are engaged by the or at Lily Dale, during the season of Md.; the first two Sunday of May he is engaged with the Spiritualist society of Worcester, Mass.; first Sunday of June he is engaged with the society of Providence, R. I. Mr. Edgerly will be pleased to hear from societies which have open dates in September, October, November and December, 1905, and in the last part of May and June, 1906. Permanent address, 42 Smith street,

E. Fries writes from Galveston, Tex .: Our much beloved lecturer and teacher, John W. Ring, who has been with us continually for nearly nine years, will leave us next Monday, June 19, for a short vacation; he will be a month at theLos Angeles Park Camp-meeting; from there he will go through Colorado and lecture at different places, and then go to the Clinton camp and lecture there. We hope that the change of at-mosphere, change of scenery and change faces will have a beneficial effect on his health so that he will come back so recuperated that he can take Mr. Ring very keenly, but their love and good thoughts will follow him wherever he goes until he returns to them and his old home."

J. L. Cameron writes from Salt Lake come. Every objection brought against City, Utah: "After looking over the modern spiritual manifestations might greatest of spiritual papers, The Progressive Thinker, which arrived at my home to-day, I feel strongly impressed to say a word or two about those great books, Rending the Vail and Beyond the Vail, both of which I ordered from you ways about impressing and inspiring, recently, and which I have carefully and seeking to induce men to lead read. Many people at the present time, higher and holler lives." on this question-don't know which way W. F. Schumacher writes: "The West to jump. If those books are true, and I Side German Spiritualist Society held can't see for the life of me how any its annual picnic at Reissig's Grove in candid reasoning being after reading Riverside, June 18. A very elaborate them can come to any other conclusion, programme had been provided, Sister then materialization is a demonstrated Gartelman, Sister M. Schumacher and ract. We have W. W. Aber, and may Brother Koeller, M. D., being the speak- the angels bless and protect him, the ers. Wm. Lynn, with many other me instrument through which those great diums, gave communications. Circles books were given to the world. Here, were held on the grounds. While 500 then, we have one at least who is honor more in attendance were treated to est, and I would say to every one who a feast of spiritual food the physical is interested in the great questions of body was not forgotten. When the natural wants of man were satisfied, we In conclusion, Brother Francis, never were ready for the glories of the camp give up the fight on the frauds. I don't fire, which was celebrated in honor of call them mediums; their place is in

Under the heading "Interviews With the Dead," the Edinburgh Evening Dis-J. W. Ring, a prominent leader in the patch, Scotland, devoted nearly a cpl. lieve. The Doctor then followed, and canks of Spiritualism, is now in Call-umn to a report of what is call a well-d asked for those who were sick to come lecture," delivered by Mr. John Lobb, in forward. He then made extemporane Queen's Hall, Edinburgh, the previous cus diagnosis, never falling in one in-

in this sphere, they certainly will in the

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

use a pen or typewriter.

When writing for this paper

evening. In the course of his address Mr. Lobb affirmed that some four hundred and thirty "dead" people had manifested their presence to him, including his old and revered friend, the Rev. Charles Spurgeon, also Cecil Rhodes and Den Leno. The Dispatch says: 'Mr. Lobb impressed on his audience the fact that these people were no dead. They want you to know that they are alive and keenly interested in your affairs. They are living in the enjoyment of all their rowers, refined and in-There was hope for all, for 'on the other side' there were my riads of good spirits waiting to give light and point out errors. When he saw Lord Shaltsbury he saw 'the marks on his face.' It was a 'sad looking face,' but he was glad to see the speaker. His mother said to him: John, I am glad you have stopped preaching hell-fire.' Mr. Lobb explained that he used to preach some terrible sermons on that subject. He replied: 'Yes, Mother, you used to promise me it for breakfast, dinner and sup-(Laughter.) He was glad she she had come, and she said she had not seen the hell-fire she used to tell about. With Dr. Talmage he discussed a sermon the doctor had preached, and said he wanted to ask him about 'that blessed sermon' against Spiritualism. The doctor confessed that if he were on earth now he would not preach it. Since he became a Spiritualist, Mr. Lobb continued, he knew the bible, 'that blessed old book' better than ever before; it was full of Spiritualism. In conclusion, Mr. Lobb expressed the deep conviction that there was a 'blessed immortality in store.'"

Dr. Beverly writes, speaking favor-Mrs. Dixon, who has developed a new phase. She turns her back to the audience and gives each one a short reading from the sound of their voice. Her laughter, the child medium, gives remarkable tests. Visiting mediums are present every Sunday and every visitor is promised a test. Every Sunday, pub-lic services from 3 to 10 p. m., at Arlington Hall, 31st street and Indiana avenne. Dr. Beverly's address is 44 East

W. J. Elmo writes: "The Spiritual Alliance Church at 2514 Vincennes avenue, corner Cottage Grove avenue and 35th street, will not close this summer. Meetings will be held at 3 and 8 p. m. every Sunday; short lectures, tests and messages by Mrs. May Elmo: Mediums are invited to assist in the afternoon service. Mrs. Lora Holton has charge of music and choir. Our choir consists of fifteen girls and boys from 12 to 15 years old, and receive vocal lessons each week at the expense of the society. They are highly praised by the audi-This society will hold its last social of the season, Saturday evening July 8. All welcome." W. D. Livingstone writes from To-

ronto, Canada: "We have at present serving our society, Mrs. J. A. Murtha, whom we consider to be one of the foremost, if not the very best, test mediums on the continent of America. There is no fake, no make-up with her. Her tests are houest and hit home every time. There is no half work about her. In fact, of all the many psychics who have served our society, we have had on very, very rare occasions her equal, but never her superior. She draws overflowing houses, and converts nightly scores of investigators and curiosity seekers. We do not state this to puff her, but as her just due, for 'honor to whom honor is due.' When writing this, it was not our intention to give ner address, to avoid the appearance of this letter being an 'ad,' but we will give it in justice to her and societies, which, like ourselves, desire to engage fully attested first-class psyask sister societies to give us the names and addresses of such psychics, whom they can as honestly endorse, as we do Mrs. J. A. Murtha, 24 Ann street, Toronto, Canada.'

.Maurgerite Mac writes: "On Thursday, June 23, at 3019 Vernon avenue, the residence of Mrs. Jeffery, her regular monthly social will take place. good time is expected for all psychics and palmists being present to give spir it messages and readings. We expect a large crowd on that evening, as Violet, her little Indian, is making an extra effort to let everyone have a good time and she always makes the coffee so we always have a good cup of coffee with other good things."

The religious atmosphere being full of the spirit of revival, the London Hospital takes occasion to allude to a few plain duties of medical practitioners, to speak a word of warning in due sea son, and to point out the evil tendencies of emotional excitement, to whatever causes it may be attributable, or by whatever name it may be called. The 'religion' described by the apostle, 'to risit the fatherless and widows in their affliction, and to keep himself unspotted from the world, is of a type distinctly superior to that which is said to be 'got' at camp meetings and revivals."

Owing to a misunderstanding, we have one week open on our summer program, namely August 6 to 11 inclusive. Correspondence solicited with first-class speaker and descriptive medium; also would like to list one or two good phenomena mediums. Address H. R. LaGrange, secretary, Island Lake phenomena mediums. Address Camp Association, Brighton, Mich.

Mrs. Laura Smith Ellsworth is open for engagements as a platform speaker, She would like engagements in the middle western states. Societies desiring her services may address her at 1825 Curtis street, Denver, Colo. She is said to be an excellent test medium.

Frances A. Sheldon, pastor of the First Spiritual Society of Spokane, Wash., writes: "I have returned from my visit to Colorado where I went on account of my health, last April. I am again at work, and while not as strong as formerly yet with the help of the an gel world. I am fast regaining my usual We have decided to establish a table of literature believing that to be a stepping stone to a library. We would like to correspond with anyone who will be willing to allow us a commission for selling their books. Any donations will be thankfully received. Address me at Hotel Symons, or A. B. Leonard, 1820 Buckeye avenue, Spo-

Correspondent writes: "St. George's Hall, 3337 State street, is just now a place of great interest, conducted by L H. Freedman, M. D., the well-known Australian healer. He spoke on Ethical Spiritualism, and sang two very beautiful songs, "The Choir Invisible," and 'Just Send an Angel Down.' Miss Zazelle gave many messages, and all were well received. Mr. Ellis then gave a demonstration of independent tele graphic messages. People must com to the hall to see this in order to be

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, July 2, 1905, 8, E. 58; "Our Na tion's Bitthday Anniversary. alli - die 1

Gem of Thought:--This glorious day we celebrate, This fourth day of July; For freedom and her vast estate, Our growing needs supply.

Unfurl her standard to the air, The red, the white? the blue, The strong, the pure! the true, so fair, With strength our lives imbue. For information concerning The Pro

gressive Lyceum, vauthorized lesson sheet of the National Spiritualists Asso-

clation, address John W. Ring, Spirit-ualist Temple, Galveston, Texas.

Mrs. Ella J. Bloom writes: "On the Fourth of July, the Illinois Ladies Sunflower Club, auxiliary to the I. S. S. A., will hold a basket picuic on the grounds of the Minnetonka Cottage, at Lake Bluff, Ill., beautifully located on the lake shore. A number of Chicago's most prominent mediums will be pres-A good time is assured to come and get acquainted, and have the good time of your life. Tickets for the round trip 75 cents. Morning trains at 8:25 and 10:30. A committee with tickets will be at the depot at the 10:30 train Chicago & Northwestern railroad Wells street depot. Tickets can be had at the office of The Progressive Thinker;

on the North Side from Mrs. Belle Curtis, 615 Otto street; South Side, Mrs. Dr. Cross, 560 East 55th street. A handsome hand-painted chocolate set pot and six cups and saucers, donated occasion. Chances on the same can be had of any member of the club, for 10 cents. Bring your lunch, Sandwiches, coffee, ice cream and lemonade for sale by the ladies."

stant. Come and bring the sick with you Sunday evenings. Good music.'

Prof. Lockwood is now located at Hotel Victoria, Buffalo, N. Y. There are many regrets expressed that he will not be at Lily Dale this year. In the past he has been one of its principal attractions. He has been engaged to lecture two months in Buffalo next year.

Letters will reach G. F. Perkins at Dimond, Alameda Co., Cal.

The New Era (Ore.) Camp-meeting.

To the Editor: -We are having every indication of one of the grandest camp meetings on the New Era camp grounds during the month of July ever held by the association. Many letters are coming to me daily from speakers mediums and seekers for truth, as well as old and tried Spiritualists, asking about the meeting and its prospects and they invariably finish with the declaration, "I am coming.".

Certainly we have lovely grounds, good accommodations, splendid talent, lofty trees, pure water—everything that is needed to make a camp meeting what it should be, will, he found on the grounds, and surely the people will be

there in great numbers.

Come everybody. We want you with us while the camp is in session, and will see to it that when the meeting is over you will say, "I'm glad I went to the Spiritualists camp-meeting at New Era, Oregon.'

The report comes to me that I would sister state of California. This statemont never was made by me, and I will as president of the Association extend to workers, and people of California ev-ery courtesy I possibly can. We can ofter no financial aid, having used up in securing our talent all the funds we had in sight, but the latch-string is out to all, with a hearty invitation to come and see us and enjoy the spiritual feast we are preparing for one and all during our coming camp-meeting.

fancy work, and those who wish to send chics, and in return for this service, we in their donation may address them to me at New Era, Clackamas county, Oregon, as wife and I will go to the grounds next week to arrange hotel, clean up the grounds and be ready for the people when the camp-meeting begins on the 8th day of July. Campmeeting takes in Sunday July 30. Ev-New Era Ore. REV. G. C. LOVE, President.

FROM THE ORIENT.

The Japanese Spirit as Vividiy Portrayed by Y. Okakura,

We have already more than once referred to the real and practical nature of the Japanese belief in the survival of the dead. How strongly this belief animates the Japanese people is well shown by a book recently published by Messrs. Constable, entitled "The Japanese Spirit," by Y. Okakura, whose brother K. Okakura, has written a similarly, enlightening book upon "The Ideals of the East." In spite of the prevalence and spread of Buddhism in Japan, the old Shinto religion still furnishes the groundwork of the national psychology, of the innate character andbeliefs of the people. In "The Japanese Spirit" we are told that:

"When the father of a Japanese family begins a journey of any length, the raised part of his room will be made sacred to his memory during his temcorary absence; his family will gather in front of it and think of him, express ing their devotion and love in words and gifts in kind * * And if he dies on the field the mental attitude of the poor bereaved towards the never returning does not show any substantial differ ence. The temporarily departed will now be regarded as the forever depart ed, but not as lost or passed away. His essential self is everopresent, only not visible. Daily offerings and salutations continue in exactly the same way as when he was absent for a time. Even in the mind of the modern Japanese, with-its extremely agnostic tendencies there is still one corner sacred to this convince an ordinary European of the non-existence of a personal God. When t gets dusk every bind knows whither to wing its way home. Even so with us all when the night of Death spreads its dark folds over our mortal mind."

This last simile is very beautiful, and characteristically Japanese. But where the Japanese are ahead of us is in their cult of the absent living as well as of the present deady. They seem to regard the absent one as being psychically in connection with his home and friends, and who shall say that this is not so? Indeed, persons absent from home have been known, during sleep, to attend seances held in their homes, and to carry out promises thou given; an instance of this appears in Light for Novembe 1, 1902, p. 526, and we would commend the cult of the absent living to the attention of home circles and sensitives.

-Light, London, Eng. "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, 480 pages, Price \$1.

WHO PARE DO MORET & An Impromptu Note From Mrs. Virginie Barrett.

I am pleased to inform the friends that, with the permission of the City Board, I have been permitted to use a small part of Howard Park, public, for Sunday meetings at 3 p. m. In this way I am able to reach the

public and be sure of an audience this

hot weather. So far I have distributed nearly 100 spiritual dodgers, and a great many copies of our spiritual journals. This work is important, and will result in much good. We should all feel, as Spiritualists, that we have gained a victory in being allowed this privilege from our city officials. I feel that it is time we let down the fences that surround us, and meet success in the same nanner other churches do. Let every city and town continue the

good work and interest in the oven parks, if they can do so with respect and dignity. I have named this meeting "The Flag Service," and indicated the place by a

flag.
Who will follow me in this new move? No canvas over our heads but the blue sky. Every Sunday brings new faces. These meetings consist of singing, poems and Bible history, reading. invocation and discourse on our philosophy, and a collection from those around us

Now, friends, let us have more "Flag Services." I am ready to lead, and open such meetings on reasonable

Not being able to donate to the "Me diums' Fund," I make this offer: I will send free a copy of my song, "The Katydid," words in French and Eng lish, to those who will inform me of their donation to the N. S. A. Mediums fund, or send it to me, together with two 1-cent stamps.

If dear friends, each tear that flows while I write, were gold, our darling workers would not want. While my heart goes out to every one

on the new list of pensionsers, yet be-cause of having seen and heard one-Lyman C. Howe-and Sister Belle Bush (whose beautiful poems I have often read to my audience, who responded in a wave of sympathy). Can I not be permitted (for the sake of these and others) to mail a song to every one who ,reads this? "Katydid" will sing to you in thanks for that act

Do not forget to put your hands in your pockets for a dime! No! shall I ay dollar, instead? My little song is free as the angels' breath. Who wants

This not weather, dear friends, these old soldiers need ice and comfort, and who can eat ice cream and know that these are in want? Do not lose this chance of doing good.

One more request of the friends who love truth. I have placed in the city library of South Bend, Ind., two books, Encyclopedia of Death," and "A Wanderer in the Spirit Lands"; one, "Religion of Man," by Hudson Tuttle, in the public library of Indianapolis, Ind. Now I can place a few more books here. and elsewhere, and if anyone desires to aid in this work, send me the books, and I will denate it in your name. Who will donate a yearly subscription to the Libray, of one or more of our spiritual journals. This city library is ready to accept one of these publications, though this is one of the very pretty, but church-ricden cities of Indiana. Come, do something! Please address me at ignore speakers and mediums from our No 333 W. Colfaxe avenue, South Bend, Ind. VIRGINIE BARRETT.

UNITY CAMP.

Meeting Held in the interest of Organization.

The committee appointed at the union meeting held in Lynn, May 5, for the purpose of discussing plans for the etter organization of the spiritual societies of Massachusetts, requested the different societies to send delegates to a meeting to be held at Unity camp, Sunday, June 8, a request which was very generally complied with. The meeting was held directly after the conclusion of the noon service, and a goodly number of delegates reported The meeting was opened by Dr. Caird. chairman of the committee, who briefly stated the object of the meeting, after which remarks and suggestions were made by nearly all of the delegates, the sentiment being strongly in favor of some movement tending to bring the societies of this state into a better

working union than at the present time. On motion of Mr. Hall, seconded by Mr. Ham, a committee of Dr. Alex. Caird, chairman), Mr. Ham of Lowell, Mr. Fuller of Newburyport, Mr. Hastings of Brockton and Mr. Hall of Brighton, was selected to discuss plans during the summer months, and be prenared to place such plans before the so cieties for action in October, when they shall come together again for the winter's work. Among the delegates present were Mr. Hall of Haverhill, Mr. Wright, Salem; Mr. Hastings, Brock-ton; Mr. Fuller Newburyport; Mrs. Bennet, Stoneham; Mrs. Cambridge; Mr. Brown, Waltham: Mr. Hilton, Malden; Mrs. Scott, Cambridge; Mr. Taft. Salem: Mr. Jones. Lowell: Mr. Hall, Brighton, and Dr. Caird of Lynn.

BEFORE IT IS TOO LATE.

If you have a gray-haired mother in the old home far away, Sit down and write the letter You put off day by day. Don't wait until her tired steps Reach heaven's pearly gate-But show her that you think of her

Before it is too late. If you've a tender message, Or a loving word to say, Don't wait till you forget it But whisper it to-day. Who knows what bitter memories May haunt you if you wait? So make your loved ones happy Before it is too late.

We live but in the present, The future is unknown-To-morrow is a mystery, To-day is all our own The chance that fortune lends to us May vanish while you wait,

So spend your life's rich treasure

Before it is too late. The tender words unspoken, The letter never sent, The long-forgotten messages, The wealth of love unspent. For these some hearts are breaking

For these some loved ones wait-

So show them that you care for then

Before it is too late. Truth Seeker. "The Infidelity of Ecclesiasticism A Menace to American Civilization."
By Prof. W. M. Lockwood, lecturer
upon physical, physiological and psychic science. Demonstrator of the mo-

lecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. "Continuity of Life a Cosmic Truth."

A Remarkable Medium in California. To the Editor; -I have thought broper to send proper to send you three letters re-ceived from Prof. Wm. Denton through

the mediumship of Chas. Frederickson, a young man, whom Mr. Denton is de veloping for a scientific phase of thought. They throw considerable light on the problem of life. Mr. Denton tells me through the medium 'that he eads The Progressive Thinker, and was greatly interested in the debate in the Open Court on Obsession. He had half prepared an article himself but did not complete it in time. The medium has a beautiful picture of himself with Denton, Franklin and Faraday as an aureole around his head, taken by Wylie, the photographic medium of Los Angeles. I think great things may be expected of Mr. Frederickson, as Frankin proposes to give to the world through him, a science of meteorology. He is able to foretell rain in exact emount a week beforehand. He also is a good telepathist, receiving messages from his friends three hundred miles away.

I wish to remark also that Mr. Denton told me that the highest mentality that has ever come from the spirit world has come through Richmond, beginning at the early age or twelve, but that a medium will come who will be along the line of spirituality what Mrs. Richmond has been along the line of mentality. He also told me that wireless telegraphy would soon be an accepted fact, by having one medium at the end as a receiver. This band of spirits propose to do a great many things in science through this medium. AMBROSE YOUNG.
Bakersfield, Cal.

AN INFAMOUS LIE!

Told by the Catholics in Reference to Our Martyred President, Abraham Lincoln. -

The following story about Lincoln appeared in an account of the Lincoln celebration by the pupils of the Immaculate Conception School of Germantown, printed in the Catholic Standard and Times of Philadelphia, and reprinted in the Boston Pilot:

Father Moore made mention of a fact not generally known, namely, that Lincoln was a Catholic, but owing no doubt to the scarcity of priests in Illinois, where Lincoln lived, and to his environ ments, he drifted away from the faith of his fathers. Father Moore stated that Father St.

Cyr, an old pioneer priest of Illinois, and who afterward died at the convent of the Sisters of Saint Joseph in Carondelet, St. Louis, Mo., told Fathers James McGlil, C. M., of Germantown, and Thomas J. Smith, C. M., of Perry ville, Mo., who paid Father St. Cyr a visit for the express purpose of finding out something about Lincoln, that Lin coln was a Catholic Father St. Cyr said that he often cel-

ebrated mass in Abraham Lincoln's father's house, and that young Abraham Lincoln, who was a boy then of some ten or thirteen years ofage, frequently served his mass.-The Christian Register.

To the Editor:-The above article on Lincoln and Catholicism," I clipped from the Christian Register. Why is such a DASTARDLY LIE allowed to pass through the press without comment? It has on good authority been proved time and again that our beloved Abraham Lincoln was a Spirit-

During Mr. Lincoln's term of office seances were often held for his especial benefit at the Mansion. The masterly work (now out of print). "Was Abraham Lincoln a Spiritualist?" proves exactly how he stood as to "re-J. OSBORNE LUNT. New York.

PASSED TO SPIRIT LIFE.

Oblinaries to the extent of ten lines ly will be inserted free. All in excess of ten lines will be charged at the rate words constitute one line.]

My dear companion was released from earthly bondage at our home in Haverhill, Mass., June 2. She was a good wife and mother. She made home happy. The change called death held no terrors for her. Flowers brought by loving hands more than covered her grave, showing she had many friends to miss her in this life. Her maiden name was Charlotte A. Russ. Her age GEO. F. LEIGHTON.

Henry Rockefeller Blakeman was born in the state of New York, and passed away June 2, 1905, aged 71 The funeral services were conducted by Mrs. Emily D. King.

Mr. Charles Raymond was born in the state of New York, and passed away Feb. 10, 1905, aged 55 years. The funeral services were conducted by Mrs Emily D. King.

Passed to spirit life from his home near Morenci, Mich., June 15, 1905, John T. Colegrove. aged 85 years. He leaves a wife, two sons, Otis D., of Medina, and Benjamin M., of Morenci; also four grandsons, and one granddaughter, and seven great grand chil-cren. The family are all believers in Spiritualism while he and his wife have been Spiritualists ever since it started in 1848. The family are universally respected by all who live in that part of the state, and the funeral was largely attended. Rev. Fred D. Dunakin of Cecil, Ohio, conducted the

services from the home near Morenci. Passed to the better life, from Foot ville. Ohio, on June 2. Marlow Trall, aged 83. Brother Trail was well known es an earnest Spiritualist and kind neighbor. His happy faith inspired him in his last illness and made death a welcome guest. He leaves a faithful wife and daughter to call him from his spirit home. Services conducted by O.

Fidelia Andrus, a good and true wo-man, 82 years of age, passed to the higher life from Geneva, Ohlo, on June 15. Mrs. Andrus was well and favorwill be missed by a host of friends who will remember her as a woman of true worth and noble impulses. She leaves a daughter whose watchful and tender care over her during her long illness, can only be equaled by angel ministrations. Services were conducted by O P. Kellogg. MRS. O. P. K.

Mrs. Sally Delano, widow of the late

the

Oscar Delano, whose home is near Ox-

ford, Mich., passed to spirit life. June 7 The funeral occurred at the family resi dence on the following Friday, writer officiating. They were among the early Spiritualists, and their three children are firm in the faith. and relatives bore the casket to its final resting place. The lives of the Delano brothers, with their families, have left By Prof. W. M. Lockwood. The work of a lasting monument to Spiritualism, a strong logical thinker, on a deeply where they have been and are known. Important subject. Tries, close 31.

MRS. A. E. SHEETS.

ASTHMA CURED. The African KoLA

July 1, 1905.

The African Kola
PLANTIS Nature's Poslitive Cure for HAYFEVER and ASTHMA.
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Europe and America as an unfailing specific.
Er. W. H. Kelly, 31748th Bt., Newport News, Va., writes
Jan. 23d, was a holpies invalid and was cured of HayFever and Asthma for ton years and could get
had Hay Fover and Asthma for ton years and could get
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horries A. Philicard by Himalya.
Experiment the Bone of the Stangelith of Abiliene, França, writes April 16th, 1908, I never
fose an opportunity to recommend Himalya as it cured
me of Hay-fever and Asthma and have nover had any
return of the disease.
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proving Himalya a truly wonderful remedy. As
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Longley's latest book of songs comprises the cream of all his former books and many new ones, and can be had in decorated covers for 60 cents; plain, 40 cents. 20th Gentury Guide

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agement 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 hear-ing compels the answers to be made in most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitrecated. Correspondents often weary

NOTICE.—No attention will be given HUDSON TUTTLE.

Mrs. C. F. Carlson: Q. Is it possible for an unscrupulous medium to draw the strength from the members of a cir-cle, thereby gaining development himself, at the expense of the others? If STURGIS JUNE MEETING OF 1905. so, how can it be prevented?

This correspondent explains her question: "A number of persons, including myself, sat in a circle with a medium for over a year, none of the members developed an iota of medium-Often they felt weary and exhausted at the close of the seances. As the medium disclosed the cause, the members formed circles in their own writer of this report). At its dedicationes, and some half-dozen, in a little tion to freedom of speech, 48 years ago time developed phases of mediumship." a resolution was adopted that that) It is a law of control that the influer event should be commemorated events. ence of the circle is given to the medum' and really they become the negative to the positive medium. Whether the medium is "unscrupulous" or not, does not change this result. If the medlum is dependent on this assistance, it will be employed. The breaking up of such a circle, and organizing others is the only corrective measure. Do not get the "suggestion" fastened in your mind that low or evil spirits are determined to trouble you. You can have converse with such departed triends as back over 44 years of the 48, and has you desire. No other "medium" has the roll of speake the power to dispossess you of this that house; they extend all the lower order. Your innermost soul will

instance where a medium boasted that and that he did do this many times to prove his power and for annoyance. Those who have investigated these phefor one antagonistic person to prevent mediumship. The presence of such a person would be like that of a lump of

is by no means confined to skepticism. of the World" is a "Free Church" only Unbelief has very slight influence of itself. This explains why many earnest seekers receive no response to their writer is not a member of the society, prayers and endeavors for spirit com- and the above may come with better munion, while those by whom it is less taste from him than if he were. sought, and of less meaning, receive extraordinary evidence.

Perhaps sometime those delicate concitions of receptivity and impartation may be so well understood that they ber by signing the roll, and resign may be so wer understood that the state of the significance of them imparts a shadow of mystery and the spirit intelligences appear to have only slightly more knowledge.

Judge Richards: Q. What is the cause of cyclones and tornadoes, and great and sudden changes of temperature experienced recently in the west: What reliability is there in the weather predictions of Rev. Hicks?

affect the weather that of the sun is incomparably the greatest. This is accomplished by the changes of temperature over great areas, and by the change in electric and magnetic conditions which are heralded by appearances of disturbances on the solar surface, and responsive movement of the magnetic needle. It is impossible to predict these changes with great knowledge, even for a day. The weather ber of offices for private members to bureau, with the instantaneous knowl-fill, and "what the Lord has done for edge of the weather conditions over the vast area from Atlantic to Pacific, from Gulf to Alaska, is able by the course and velocity of a storm-center, to foretell its coming. Yet it often fails, for the cents, and the dollars will take care there are conditions involved which are of themselves," is a useful hint outside

Observations made accurately on the influence of the planets, have proved that it is too slight to be taken into account, and that of the moon, which The meeting was opened by the president of the Harmonial Society, who after a few remarks, called on Dr. J. M. Peebles, who, as heat has in raising the temperature of the earth. The moon for the present month is a typical "dry moon" and of course is the same for all the world. Why, then is Moiron to be measured.

The meeting was opened by the president of the Harmonial Society, who after a few remarks, called on Dr. J. M. Peebles, who, as also spoke; he and many others related experiences.

At the control of the moon, was also spoke; he and many others related experiences. from its nearness should be greater Why, then, is Maine and New England suffering from a drought, and the western states deluged with water? It is futile to argue, however, with believers in the moon, for the superstition re mains impregnable to all the facts which may be brought against it. And from spiritual communications, it appears that these remain to bias the mind, in the next sphere. From such we have "learned" disquisitions on the influence of the planets, and the horri-ble effects of their aphelion and perihelion and conjunction.

Perhaps the most typical charlatan is the man who sets up as a weather prophet. It is a subject in which all are interested, and hence attention is are interested, and nence attention is gained. Newspapers advertise free. At the Sunday afternoon session, after the invocation, Mrs. Jones sang a

his almanae, or "predictions," and grows fat on the spoils gathered from his dupes.

Hicks, who writes "Rev." before his name, never makes a verifiable prediction. He never says what a given day in a given locality will produce. "About a certain time there will be storms, again there is a "hot" or "cold wave." Where? Somewhere in this vast country, and there is sure to be. There will e hot days in July and cold in Febru

Then like all fakirs, Hicks has a jar gon of science. It means nothing, but it takes the attention of the masses, who are impressed with his "scientific"

ingo. If Hicks would dare predict what the weather on the Fourth of July will be from numerous Catholic authors in New York, or Seattle, he has a good guessing chance, of say one to two, to be correct, but he dare not make the ted, and the style becomes thereby assertive, which of all things is to be depstorm, hurricane or dry weather condi-The supply of matter is always planets, is entirely a pretense, made to several weeks ahead of the space given, delude people out of their money. What and hence there is unavoidable delay. Is more, such predictions as he makes, Eyery one has to wait his time and as unreliable as dyspeptic dreams, are place, and all are treated with equal positively harmful to those who give them credence. In all the years he has been before the public, he has not made anonymous letters. Full name and ad- a single prediction of a local weather dress must be given, or the letters will condition, which came true. The amaznot be read. If the request be made, the name will not be published. The correspondence of this department has worded that they may be applied to any become excessively large, especially let- locality, is only equaled by the credulters of inquiry requesting private and ity of the people who accept them. swers, and while I freely give what The time will come when the magnetic ever information I am able, the ordicurrents of the earth, new only conjectnary courtesy of correspondents is excurrent, will be understood, and the more important influence of those of the sun. Then the greatest assistance in predicting the weather of to-morrow will be an instrument which will indicate the magnetic condition of the sun.

An Unbroken Chain of Forty-eight Links-Let Us Respect the Old Home for Its Strange Eventful History.

The brick building on Chicago street, Sturgis, Mich., is known abroad as the First Spiritual Church of the World (a name given to it 25 years ago by the ery year following in the month of June, and for 48 years that resolution has been respected without a missing link. When the idea got abroad that there was a free platform in Sturgls, it was supposed to be gratuitous to every rag-tag and bobtail who wished to exploit himself, and Mr. Jonathan G. Wait, the then president of the Harmonial So-ciety, had a hard job on his hands for

the first ten years, to correct that idea.
The writer of this report can look heard a great variety of speakers in treasure and substitute others of a from the orthodox priest down to the rank materialist, and from the modest be revealed by the communications you and eloquent woman to her who, had the remained at a washtub, might have This correspondent further gives an been respected, but who was despised upon a platform. He can remember he could prevent any manifestation of how on one occasion at a Freethinker spirit power, by the force of his will, meeting when the house was full), the and that he did do this many times to great church bible was removed from its place on the desk and put down on the lower floor, where the dust from the nomena well know that it is possible feet of the people might accumulate one antagonistic person to prevent upon it. He got up from his seat, in least manifestation. It may be full view of the audience, took up the done even unconsciously, for there is a book, dusted its covers with his handcondition of mind, negative to positive kerchief, and put it back in its place When spoken of this, his reply was:
"Millions of respectable people honor ice among the coal in a grate, or an ex-tinguisher over a lamp. that book, and I shall never sit calmly by and see them insulted." The Har-This condition may accompany an monial Society approved of such sentiearnest desire to receive evidence, and ments and the First Spiritual Church

> Strictly speaking, it is not correct to call the church and society Spiritualistic. The by-laws of the society declare that any one may become a mem-

to those who are too polite to offend

those who differ from them. The

ions what they may. The onus of rendering this annual convention a success, rested, of course upon the president, T. Collar; the secretary, C. Cressler, and the committee of women (the name "woman" is much more noble than that of lady). We think they made a mistake, however, A. Probably of all influences which when they shut off the usual conference meeting from the printed program, as the opportunity to relate experiences has always been a nice and interesting feature of these meetings. The individual members of a society should be made to feel that they had a personal interest in the proceedings, and a duty to perform in rendering the meetings a success. Orthodox churches well understand this, and create quite a num-ber of offices for private members to them." is an important and useful inquiry at the Methodist class meetings. The long experience of social clubs ought not to be ignored. "Take care of

> f fluance. Saturday, June 17.—Although not on branches and flowers constituted the printed program, the people from whole of existence. the printed program, the people from shroad held a conference meeting, and many curious recitals of psychic experi-

derstorm broke over the city on the nour appointed for the meeting, and continued for a couple of hours, which kept many away and interfered greatly with the exercises; nevertheless the meeting was a success. A solemn invocation was uttered by Dr. Peebles, followed by a solo by Miss French, nicely rendered. Then an address by Dr. J

M. Walton, of Jackson, winding up with solo by Dr. Warren. Sunday morning.—Invocation by Dr. finer than we ever dreamed. The spir-Peebles, then came a solo at the organ itual age is upon us now.—Angela Mor-Sunday morning.-Invocation by Dr. by Dr. Warren, sang with earnestness by a voice of great compass, and the effort was exceedingly loud and far-reach ing. Then followed an excellent address by Dr. George B. Warne of Chi-

"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.

solo; the address was by Dr. J. M. Walton, and a solo was sung by Miss Zula

Grubbiser. Sunday evening, the address was by Dr. George B. Warne, vice-president of the National Spiritualists Association. His subject was "The Spirit and Spirit Body." He drew a picture of a visitor coming from another world where there was no death, and the visit of such a one to our graveyard. He, the visitor reads the history of the Christian church and the character it gave of God. reads the sermons and books of Chris-

tian fathers who taught that an eternal hell awaited a majority of his children; that the Jesuita considered it a virtue o lie and deceive and plot to benefit the cause of God. Dr. Warne quoted described the horrors of hell and the character of the personal devil. He spoke of cruel tortures inflicted on those who dared to think for themselves, and of the burning of men at the stake for the giory of God. Dr. Warne with waiting for the appearance of the first their questions and write letters of in- he is able by his knowledge of the fession of faith, and he eulogized those also referred to the Presbyterian con-Fresbyterian ministers who were instrumental in obliterating from the creed the faithful confession that fants were to suffer the tortures of the damned to all eternity.

A solo was sung, followed by remarks by Dr. Peebles. After the benediction the 48th anniversary meeting closed.

As one who has seen much at home of spirit manifestations, I may be permitted to express an opinion thereon: 1. I believe spirit return a fact in na ture belonging to the world at large not to a sect or party.

2. It does not prove immortality-it only proves that life continues after the body's death; immortality cannot be proven: we may suppose or expec or hope for immortality, but we cannot know.

3. It is not a religion; it cannot be made to be so; as well might we make a religion of gravity or the telegraph; it comes like rain on the just and the unjust. 4. Men, women and children possess

the same character there as here and will try to continue the methods and manners of the past life. "Birds of a feather flock together" there, "like attracts like," and the peo

ple live in communities. 6. I consider that prayer and bene diction are out of place at a Spiritualist meeting.

Finally, I remark that the horrors referred to, of hell and persecution, though they may have had their place in a barbarous ago in keeping savages in check and frightening the "dangerous classes" into right doing, have no place in a civilized country and no in-telligent Presbyterian or independent thinking Camero dorse such teaching. THOS HARDING. thinking Catholic would, at this day en-

Sturgis, Mich.

SPIRITUAL AGE IS UPON US.

The World is Experiencing a Reaction From the Thought of Materiality.

"What is it to be spiritual? So much s said nowadays about the reaction of the world from materialism and the growing interest of people in things spiritual. What is your idea of spirituality? Is it not impossible to be truly spiritual while we are inhabiting physi-INQUIRER. cal bodies?

If there is any one idea concerning which the human understanding seems to go astray it is the question of what

constitutes spirituality.

The spiritual life has so long been considered as synonymous with a cloistered, pallid existence, remote from man beings find it difficult to adjust their minds to its real significance, as

pointed out by modern thinkers.

Spirituality in its true sense is directly opposed to any condition of mind or life that is not thoroughly alive, vigorous and radiant. To be spiritually minded is not to ignore the body or the physical universe, but to really them as expressions of spirit; to be con-scious of the divine energy pushing through them; to live in the thought of your own connection with this divine

It means simply to remove your conciousness from your body to your spirit while you are still living in your body. When you do this you do not rob existence of its natural joys and interests; but you thrill them with a new

meaning.

To think of yourself as a soul, a spirt, does not take away the happiness of living, but intensifies it. To know yourself as vitally connected with an nexhaustible source of life and love end intelligence is to discover what existence really is.

Spirituality is not something vague

and colorless and remote. It is a condition that is tangible, positive and glowing. It is a condition you may enter at any time by letting your thought down below the surface into the depths where you have your real being.

You have been keeping your thought above ground, as it were, where the Falls every Sunday evening, except in physical part of you shows itself as the summer vacation, and thus a good does a plant on the carth's surface. Now realize that you have roots and fibers extending deep into the spiritual, into the source of life, and that you draw your sustenance from it even as a plant draws nourishment from the earth. When you have once grasped this concept of yourself, you will wonder how you ever tolerated the little surface life that thought its leaves and law.

To be spiritually minded is to realize this extension of yourself into the spiritual; it is to be conscious now, while yet in the body, of immortality. Bodies have nothing to do with it.

You need not wait until you drop your body to lead a life of perfect spiritual-You can live such a life now. Not to be spiritual is to miss the

highest, keenest, sweetest flavor of life. To be spiritual is to be alive in the most glowing, vital sense. It is to know. that you have never been separated from your source and that you never Yes, indeed, the world is experiencing

a reaction from the thought of materiality that has held it so long. People are coming to see that life reaches out far beyond the limited ideas the race has ield, that existence is deeper, higher, gan, in Chicago Daily Journal

TO WOMEN WHO DREAD MOTHERHOOD

nformation How They May Cive Birth to Happy, Healthy Children Absolutely Without Pain-Sent Free,

No woman need any longer freed the pains of child-birth, or remain childless. Dr. J. H. Dyo has devoted his life to relieving the serrows of women. He has proved that all pains at children may be entirely bankshed, and he will gladly left, you how it may be done absolutely free of church send your name and address to Dr. J. H. Dyo. 1st Lowis Blook, Buffalo, N. Y., and he will send you postpaid, his wonderful book which tells how to give birth to happy, healthy children, absolutely without pain; also, how to cure sterilly.

NOTES AND INCIDENTS.

1. 2. -With Expressive Thoughts on the

Needs of Spiritualism. My first two Sundays in Buffalo, June 4 and 11, were dark, cold and wet. But considering the unfavorable weather, the chilling gloom and rath, our audi-ences were surprisingly good. Brother Atcheson presided pleasantly, and the little organist (I cannot), recall her name) charmed the choir as they sang,

and the audience, as they listened. Prof. Lockwood's scientific lectures were much appreciated by those who heard them. Whatever one may think of his radical utteratices son religion and the church, his selentific discourses are what all societies and camps need. But I hear that he is not on the pro-gram for Lily Dale this season! This is the more surprising because he has been so enthusiastically approved by a large portion of the people for the past three years, and his and Mr. Wright's 'class lectures" have been regarded by a large majority of all who heard them as the most interesting and instructive of anything the camp has presented to its patrons.

We often hear the question "What is the cause of the apparent apathy among Spiritualists, and the lack of support for public lectures?" In my opinion there are several causes, prominent among which is the catering to the sensational and superficial novelty seekers, the consequent low grade of intellect that leads and follows, and for this reason the withdrawal of thousands of the best minds, who find better intellectual entertainment at the liberal churches, and even in the pro-foundly orthodox bodies, than the mafority of spiritual societies provide for them. Such scientific lectures as Prof. Lockwood and a few others give, do not graw the mch, but they raise the standard of our meetings, and give the thinking public better estimates of Spiritualism and its advocates. True, there are many who cannot appreciate or fully understand his expressions; but when will they learn, if they have only baby talk to inspire their thinking?

The supreme need of Spiritualism is more science and less dogmatism, more demonstration and less metaphysical moonsnine, more religion and less theology, more moral enthusiasm and less sectarianism, more sincerity and less boastful ambition. more spiritual life and less scheming, more facts and less frauds, more mediumship and less monkeying, more truth and less trash, more love and less jealousy, more ra-tional thinking and less brain-muddling eincarnation; and finally more Spiritualism all the time, and a vigorous application of its principles to the prob-lems of life and the petterment of nu-

man society.

On Sunday, June 18, a rarely beautiful baby was presented at the platform to be christened. This event is regarded by many Spiritualists as a step backward; since Spiritualists do not recognize any such necessity, nor any "eaving grace" in any church ctremonials. Nevertheless if a mother desires it as a symbol of spiritual guardianship, it can do no harm, and may carry with it a psychic influence that will be satisand therefore helpful,

Christening is said to be of pagan or igin. But that does not affect its influence as applied to modern life. It is held by able men who have studied deeply, that the human rack is derived from our animal ancestry. Are we any the less superior because we have ascended from the animal kingdom? Is a lily less beautiful because its roots are fed from mud and slime? Is astronomy less reliable because its origin was in mythology?" Is clemstry less a science because it was founded in alchemy?

in alchemy? I am far from advocating any comdogmatism. But because church people to starve. If they weep, I will not refuse my tears the expression of emo-tion that enriches my life. If they A not preven of a similar expression of the sunshine of the heart. If they perform loving charities, it shall not hinder me from blessing the sorrowing with my love; and if they perform a Christening with some absurd concepts of the dealings of God with men, it need not carry blight to a baby that is dedicated to the larger life of a more beautiful ideal.

It is always a pleasure to me to recognize the efforts of all sincere and worthy mediums and public advocates. Mrs. A. Atcheson, of 274 North Division street, Buffalo, has held regular meetings in her parlors each Monday evening, with occasional variations, for five or six years, giving personal readings, present. The fact that her meetings are patronized with full houses, often many more than can gain admission, and this interest keeps up from year to year, is pretty good evidence of merit. Then, too, for about three years past she has spoken regularly at Niagara work is kept alive and growing by her

On the 14th of June nature seemed to make an extra effort to adorn herself with sunny smiles, and floral charms, to greet the nuptial appointments of Martin Byrom and Jennie T. Darch of Buffalo, who by the ceremonial rite were made husband and wife according to

Both are mediums and have long lived in the light of Spiritualism, and been helpers to the cause. - Mr. Byrom has been generous towards mediums, spending his money freely with them—more to help the medium than for the messages he received. Apparently this is a union of souls, with a fair outlook for a happy pilgrimage together with love and mutual helpfulness to make life sweet and distributes happiness along the journey, blessing as they are blessed. The writer said the words that gave their union then legal sanc-tion, and love did the restan

I had the pleasure and profit of a visit with Tillie Reynolds, who is the state missionary for the Empire State. She is active, lively, sparkling and social, and makes many friends. V Mrs. J. H. R. Matteson, the noted me-

dium and clairvoyant" doctor, of 248 North Division street; is bigs as ever, and does more work it venture to as-sume, than any other woman—or man —in Buffalo. She gives an average of sixty clairvoyant examinations dally. This is always in an profound trance. When normal she Riflows nothing of what she has said or done while entranced. After her day's work with her patients is done she works at a variety of things from four to ten hours often extending the hours to midnight and 1 or 2 a. m. She makes unique vases of original pattern and ornamental variety, varying in size from one to four feet high, and arranged to hold flowers, or umbrellas, or any thing desired, and the ornamentation her own design, and no one looking at "Talmagean inapities, incongruities, People guess on their value from \$25 to Inconstancies and Blass rates are the results of them would guess how they are made

MRS. AMANDA COFFMAN.

for Method of Giving Tests While Entranced.

Blank cards or paper with pencils were placed on a table near the door for those who wished to help themselves. Just before services menced, our ushers went through the audience, passing cards, etc., to all those unsupplied and explaining the thereby giving every one in the audience an equal show to investigate. After the lecture, Mrs. Coffman would announce the nature of the seance hour and ask that someone in the audience (a skeptic preferred) furnish materials for, and adjust the blinds which consisted of a pair of kid gloves folded and placed in the sockets of the eyes and then bound on with whatever was furnished by the audience, after which all were invited to examine the blind-fold to make sure of its thoroughness. She was then entranced and not un-

telligence) requested, did the ushers gather the questions and place them written side down, in a pile on the table before her. The questions were addressed to someone in spirit life (sometimes Mrs. Coffman's guides) and signed with a name, initial or mark by which the writer could recognize it. "Singing Arrow" first described and gave full names of the spirit or spirits who came to answer the question, gave the mes sage or messages as the spirit directed and signature verbatim as handed by the writer. In many cases where only

an initial or mark appeared as a signe ture, this was first given and then the full name of the writer given in addltion. Singing Arrow then asked the written the question he had answered, which he did by holding both hands for a few seconds, about six inches above the pile and then without further ado picking out the right paper from wher ever it happened. The paper was then tic and previously invited to the platform for the purpose) to re-read aloud for the satisfaction of the audience.

In a few cases, presumably on acccunt of the various styles of writing, the one who re-read the questions was unable to make out an occasional word Whenever this happened, and without row again gave the question as it was. after which the writer invariably at tested to its correctness.
In the two months' time Mrs. Colf

man was with us giving these tests ev ery Sunday night and answering hundreds of questions, not one mistake was made and all work done with the Temple fully alight.

F. G. Neelin, present collector of customs at Seaforth, Ontario, and once a director of Lily Dale camp, was only one of the well-known Spiritualists be sides a number of prominent men of our own city, who are noted for their skepticism, who watched Mrs. Coffman in her work, to ultimately agree this was as we have before stated "the one phase that must answer the question, if a man die, shall he live again?

EUGENIE ROUBIE. Watertown, N. Y.

DEALING IN CHARMS.

One Who Repented of the Great Wrong He Had Done.

For the sake of money Judas be trayed Jesus; for the sake of money Simon the sorcerer wanted to buy the gifts of the holy ghost; for the sake of money ghouls rob graves and corpses promise with error, or any surrender of and for the sake of money some will the noble philosophy of life and the all-traffic in "charms" and unblushingly embracing principles of Spiritualism, to trifle with the most sacred feelings in the shams and superstitions of church the tenderest spot of the human being, and vet will lift their brazen face in eat, I do not think it necessary for us | shameless audacity and defiance to the onsweeping avenging angel of retribu-

A certain Doctor, well known when tly confessed to the selling of so-called 'cabalistic charms" (sometimes termed love-powders, consisting of a thimbleful of corn starch; of the hocus-pocus mys tery type). While controlling our medium he implored us in most touching appeals to sound a note of warning for ful doom. He said he had suffered for his evil acts ever since his passing out or his mortal body-the most agonizing ordeal from remorse and anguish of his tormenting conscience, and he had no hope of ever being able to make resti-

others he had robbed in that way. Mediums and lecturers, here is chance for you to prove on what side of the fence you stand! By denouncing from the platform and pulpit such shameless traffic, angels will decorate you with the badge of honesty, visible to all whom your voice may reach, and thus you will not alone lift the cloud of suspicion which a few have cast over the many, but you will at once establish your identity of character and rep utation for truth and veracity, some thing which is worth having. anyone he in possession of incriminat ing information, please forward same to me for investigation.

G. A. WOLTER, 182 N. May street, Chicago, Ill.

seum to visit. All of her remedies are prepared from the vegetable kingdom and now, for the first time in her won derful history, she has placed them or the market as proprietary remedies, so that the millions can get them, if they wish: but she still continues to diag nose and prescribe for a throng of patients who visit her rooms daily.

Next Sunday, June 26, closes my pres

nt engagement in Buffalo, for June 1905. I have engaged to serve them again in June, 1906. I have also engaged to speak in Pittsburg, Pa., in November, 1905. I have but one camp engagement this

year. Lake Brady, Sunday, August 6 Mrs. Howe made a visit in Buffalo remarkable event for her. We arrived in Fredonia Monday, June 19, just as he stunning news went out that the National Bank had been closed. This is sure to make many radical changes, and probably will bankrupt many of our

Nothing is secure in this world. All is secure in the next. Most of my bank accounts are across the line where they are secure. But I am in no hurry to present my checks. They will all keep. Yours for Spiritualism, LYMAN C. HOWE.

170 Liberty street, Fredonia, N. Y.

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teresting book. Price 25 cents. Cultivation of Personal Magnetism. By LeRoy Berrier. Price, 50c. Data of Ethics. By Herbert Spencer. Price 50 cents. Death Defeated, or the Psychic Secret of How to Keep Young. By

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CALIFORNIA NOTES.

Through the N. S. A. Missionary, E. W. Sprague.

While at San Diego, Cal., recently, we made two trips out of town, visiting Mt. Loma Theosophical home, and also the town of Tijuana (pronounced Te-awana), Old Mexico.

At Tijuana the Plaza de Toras where the bull fights take place, was pointed out to us; also the ruins of an ancient Catholic mission.

We visited the art stores where many beautiful and useful articles, some of them real works of art, were for sale. We saw the native Mexican in his home which is some cases was a house made of mud; they are called "adobe houses." Some modern dwellings were to be seen here and there. After what we saw in this brief visit to this Mexican town, we concluded that the country was about one hundred years behind our own United States of America.

On our return we visited National City and the great Sweetwater Dam. dam is a wonderful piece of engineering and was built to hold the water that falls during the winter and spring, to be used for irrigating purposes in

Having read the notices in the daily press and in the illustrated circulars distributed to tourists and sight-seers informing them of what is to be seen and how to see it, and finding among the many attractions mentioned the Mt. Loma Theosophical Home and School, we decided to visit it. Following the directions in the circular we secured tickets which were to take us to the grounds, boarded the naptha launch with a dozen others and crossed the hav. We were met at the landing by men with omnibuses who took our party to the entrance to the ground, about a mile distant, where a number of others were added to our party.

We saw three or four "guards" in uniforms (yellow duck suits), one of whom informed us that the admission to the grounds was 10 cents. We paid our admission and were permitted to enter

We found a "guide" waiting for us near the main building who escorted us along the road and pointed to the "Home." the conservatory of music, the home of Mr. Spaulding, who, he said, was the financial backing of the insti-tion; the private home of Madam Tingley, and a few little cottages where, he said, little children were cared for He also told us of a proposed "Grecian theater" that is to be built, and pointed cut the site. We were permitted to look up that way, but were refused permission to go any nearer.

The "guide" then turned and pointed, not reluctantly, but with evident pride, to the great Pacific ocean and we were allowed to feast our eyes on its won derful beauty. Dear reader, we shall always be thankful to this Theosophical society for letting us see all for the small sum of 10 cents each, and all, too from this beautiful point of view, the

middle of the road.

A lady asked the "guide" how many children were in the "Home." He said: "I do not know; there may be several hundred." We ventured the question: How large a tract of land belongs to this home?" He said he could not tell, but thought there were some thousands

We asked for literature giving information regarding the school; the "guide" gave us no information that would help us to get it if such literature

is in existence. We were told of the cost of the main building, of the wealth of the principal donor and supporter of the school, but our "guide" gave evasive answers to some of the questions of members of cur party and volunteered but little information of importance.

Our party of earnest men and women information regarding this much talked of "Modern School"(?) had to leave the premises without having seen the inside of a single building or meeting a single person other than "guide." and without learning any definite fact about the workings of this institution.

Our experience shows that this institution is truly "Esoteric" according to Webster's definition of the term, which is as follows: "Esoteric, Designed for and understood by the specially initiated alone; not communicated or not intelligible to the general body of followers; private; interior; acroatic."

posed to exoteric or public." This kind of treatment was enough to cause the members of our party to de-clare with DeQuincy: "Enough if every age produce two or three critics of this esoteric class with here and there a reader to understand them."

The ten cents admission fee for walking in the roads for half a mile or less and looking at a couple of buildings from the outside that are not very remarkable for anything in particular, we thought was a good investment.

If it gave us no knowledge of what was transpiring within those walls, it enlightened us upon how Mt. Loma 'Theosophists treat honest inquirers regarding this new school of "reform" (?)

We were taken back to the dock in the omnibuses to wait the coming of mor and enjoyed the five-mile return trip across the bay very much, though we are still wondering what this esoteric philosophy amounts to anyway. E. W. SPRAGUE.

KANSAS SPIRITUALISTS.

Mrs. Bryan and Mrs. Jaquet in the Field.

I kindly ask for permission and space in the columns of your very worthy and most welcome paper, to announce to the many readers of the same, the grand work that is being done here in our new field of labor.
On the 9th, 10th, 11th and 12th of this

month we held a mass meeting, and with the able and worthy assistance of Dr. Geo. B. Warne, Mrs. Isa Kayner, Virginia Bryan, and my guides, we have not only organized, but get our state charter next Wednesday, the 21st inst., and then we intend having state ordina ing four applicants for ordination. And we have now enrolled on our books twenty-four members. Now is not this doing well for four days' work? Just think of the rapid strides the spiritual world is making. After next Sunday, will start out to canvass the surrounding large and small towns for membership to our new state organization, and or ganize local societies with the understanding of and to aid societies that all affiliate with the N. S. A. and which all

seem willing to do.
Dr. Warne held the people spellbound with his well executed remarks in regard to the workers in the vast fields of our philosophy, and was greatly ap-plauded for his firmness and standing for truth only in all phases of medium-

ship.
Isa Kayner gave some very remarkable tests, as did Mrs. Virginia Bryan, and also Pottawattamies, and all guides have won the hearts of the Kansas people. We had in attendance at our mass-meeting delegates from seven towns in Kansas, and all seemed well little work. Price 30 cents.

THE CHESTERFIELD (IND.) CAMP. The Full Programme of This Favorite Place of Resort.

Saturday, July 15. Opening Day— Services at 2 p. m. by speakers present. First Sunday, July 16-9 a. m., lyce um/Mrs. Anna L. Gillespie; 10 a. m., lecture, Mrs. Gillespie; 2 p. m., lecture, B. F. Austin, subject, "The Bible and Spiritualism"; 4 p. m., tests, Maggi

Monday, July 17-9 a. m., lyceum Mrs. Anna L. Gillespie; 10 a. m., conference: 2 p. m.

Tucsday, July 18—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Does Spiritualism Stand For?" Wednesday, July 19-9 a. m., lyceum 10 a. m., conference; 2 p. m., lecture Anna Throndsen, followed by tests. Thursday, July 20—9 a. m., lyceum 10 a. m., conference; 2 p. m., lecture, B

F. Austin, "What Must I Do to Be Friday, July 21-9 a. m., lyceum; 10

a. m., conference; 2 p. m., lecture, B. F Austin, "What Is Man?" Saturday, July 22—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E.

W. Sprague; tests, Frank T. Ripley, Second Sunday July 23-9 a. m., ly ceum; 10 a.m., lecture, B. F. Austin "The Common Origin of Religion"; 2 p. m., lecture, E. W. Sprague; 4 p. m. tests. Maggie Walte.

Monday, July 24—9 a. m., lyceum Anna L. Gillespie; 10 a. m., —; 2 p

Tuesday, July 25-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague; tests, Mrs. E. W. Sprague Wednesday, July 26—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, E. W. Sprague,

Thursday, July 27-9 a. m., lyceum 10 a. m., conference; 2 p. m., lecture Anna L. Gillespie, followed by tests. Saturday, July 29—9 a. m., lyceum 10 a. m., conference; 2 p. m., lecture, E W. Thompson, "Architypes of Chris

tianity. Third Sunday, July 30—9 a. m., lyceum; 10 a. m., lecture, Lyceum Day, conducted by Anna L. Gillespie; 2 p. m., lecture, Marian Carpenter; 3 p. m. tests, Maggie Waite.

Monday, July 31-9 a. m., lyceum; 10 m., —; 2 p. m., ——; Tuesday, August 1—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests. Wednesday, August 2-9 a. m., lyce um: 10 a . m., conference: 2 p. m., lec ture, Anna L. Gillespie; tests, Frank T. Ripley.

Thursday, August 3-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture Anna Throndsen, followed by tests. Friday, August 4-9 a. m., lyceum 10 a. m., conference; 2 p. m., lecture, T

Saturday, August 5—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Marian Carpenter, followed by tests. Fourth Sunday, August 6—9 a. m., ly ceum; 10 a. m., Memorial Exercise and ecture. Marian Carpenter; 2 p. m., lecture, Lizzie Harlow; 4 p. m., tests, Mag-

Monday, August 7-9 a. m., --; 2 p. m., Lizzie Harlow. Tuesday, August 8—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow.

Wednesday, August 9-9 a. m., lyce um; 10 a. m., lecture, E. Thompson, "Thomas Paine"; 2 p. m., lecture, Wil-lard J. Hull. Luther Memorial Day.

Thursday, August 10—9 a. m., lyce-um; 10 a. m., conference; 2 p. m., lecure, Lizzie Harlow. Friday, August 11—9 a. m., lyceum; Dr. Beverly, president, No. 44 East 31st 10 a. m., conference; 2 p. m., lecture, street. Anna Throndsen.

Saturday, August 12—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Lizzie Harlow; 8 p. m., Dr. Littlefield's lecture and stereopticon views.

Fifth Sunday, August 13—9 a. m., lyceum; 10 a. m., lecture, Lizzie Harlow; 2 p. m., lecture, Dr. A. B. Spinney, "The Science of Spiritualism;" 4 p. m., tests, Maggie Waite.

day, Augu

Tuesday, August 15—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, A. B. Spinney; tests by Frank T. Ripley. Wednesday, August 16-9 a. m., ceum; 10 a. m., conference; 2 p. m., lecture. T. W. Smith; tests by Anna

Thursday, August 17-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lec-A. B. Spinney. Friday, August 18-9 a. m., lyceum;

10 a. m., conference; 2 p. m., lecture, Anna L. Gillespie. Saturday, August 19-9 a. m., lyceum: 10 a. m., conference; 2 p. m., lec-

ture, A. B. Spinney. Sixth Sunday, August 20—9 a. m., lyceum; 10 a. m., lecture, A. B. Spinney. Subject, "The True Idea of Spiritualism Truly Lived, the Salvation of the World"; 2 p. m., lecture Anna L. Gillespie: 4 p. m., tests, Maggie Waite.

Monday, August 21-9 a. m., lyceum; 16 a. m., conference; 2 p. m., —. Tuesday, August 22—9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles. Subject, "Travels in Her Magic, Her Yogis and Her Social Life."

Wednesday, August 23-9 a. m., lyceum; 10 a. m., conference; 2 p. m., lecture, W. V. Nicum, "Cosmic Conscious-Thursday, August 24-9 a. m., lyce-

um; 10 a. m., conference; 2 p. m., lecture, Dr. J. M. Peebles, "Travels in Egypt and Palestine." Friday, August 25—9 a. m., lyceum: 10 a. m., conference; 2 p. m., lecture, W. V. Nicum, "The Spiritual Leading."

Saturday, August 26-9 a. m., lyceum; 10 a. m., conference: 2 p. m., lecture, Dr. J. M. Peebles, "A Pilgrim Four Times Around the World in Search of

Seventh Sunday, August 27-9 a. lyceum; 10 a. m., lecture, Dr. J. M. Peebles. Subject, "Progress the Law of Life"; 2 p. m., lecture, W. V. Nicum, "Man is Not Man as Yet"; 4 p. m., tests, Anna Throndsen.

pleased with the glorious outlook for the new organization.

Last night, in spite of a dreadful thunder, lightning and rain storm, we

had a fine house and a very appreciative one. Mrs. Bryan and myself gave short talks and messages, as did also our worthy president, Mr. Cyrus Cornwe, Mrs. Bryan and Jaquet, send

greetings to all friends and societies that we have been allied with in our home city, Chicago. L. J. JAQUET. Topeka, Kans.

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Spiritualist Meetings. HELP...

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

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, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennaw, test medium. Central Spiritual Church holds serv-ces each Sunday afternoon at 2:30, at Fasking's hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold ervices in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Confer ence at 3 p. m. Lecture at 7:45. Messages at each service. Midweek meet ing Thursday 3 p. m. Mrs. Jeffery Bur-

land, pastor.
The Englewood Spiritual Union is now located at McDermott's Hall, 6603 South Halsted street. Meetings every Sunday evening at 7:30. Ladies' Auxiliary every Thursday afternoon at 2:30. Chicago Spiritual Alliance Church, in Vincennes Hall, 35th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh S. Fraser. All wel-

come. Services at 3 and 8 p. m.
Spiritual Church of All Souls, in Hope Hall, No. 220 Western avenue, between Jackson and Van Buren, Sunday evenings at 7:30, conducted by Mrs. R

Squire.
The Kenwood Spiritual Church will hold services every Sunday at 8 and 8 p. m., at Kenwood Hall, Nos. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. Grace E. Aitken, pas-tor and test medium. Come and bring your friends.

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

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. Spiritual Science Society meets every Sunday from 2 to 10 p. m., at Arlington Hall, N. W. corner of 31st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 15 cents. Mrs. Dixon and her daughter. the child wonder, will always be in at-tendance. Others will assist. These meetings will be continued all summer

A Spiritualist Temple has been opened by Mrs. Schwann, at 523 Bel-mont avenue. Services held every Sunand Thursday evening at o'clock. Tests and music at every ser

The Spiritualistic Church of the Students of Nature will hold Sunday even-ing services at 1565 Milwaukee avenue, corner Western avenue. Mrs. M. Schumacher, pastor.

The Universal Occult Society meets every Sunday at America Hall, 77 East 31st street, at 3 and 8 p. m. R. Gilray, pastor. Evangelist F. M. Stoller will preside at all meetings during the absence of Brother Gilray.

Lake View Spiritual Union holds Sunday afternoon meetings at 3 p. m., at Wells Hall, No. 1629 North street, corner Fletcher, conducted by Dr. and Mrs. Carl A. Wickland. All cordially invited. Residence 616 Wells

Meetings every Sunday at 10:45 a.m. at hall 210, Masonic Temple, under the auspices of Walter Devoe, the well-known lecturer. Miss Cora M. Nafe,

The Rising Sun Spiritualist Mission holds regular services every Sunday at and 8 p. m., at the People's Institute, Van Buren and Leavitt streets. The

Rising Sun Lyceum meets at 2 p. m. The German-English Society Bund der Wahrheit No. 18, holds pervices every Sunday evening at 7:30 in Brandt's Hall, 152 E. North avenue, between Halsted and Clybourn; and every Wednesday evening at 8 o'clock sharp, at the National, formerly Garfield Turn er Hall. Mr. Frank Joseph, medium.

Church of the Soul Communion holds meetings every Wednesday evening at oclock and Sundays at 8 p. m 207 Lincoln avenue, between Garfield and Webster avenues. Lecture, messages and tests. R. S. Ray, pastor. The Christian Occult Church, United

Brotherhood Hall, 3245 State street. Every Sunday evening at 7:30. Test messages given by good mediums. Good speakers in attendance.

The Golden Rule Spiritualist Society will hold meetings every Sunday at 3 and 8 p. m., at O'Donnell College Bldg., South Paulina street, between Washing ton Boulevard and Park avenue. All cordially invited.

Temple Light and Truth, 370 Wabansia avenue, near Robey North avenue. Sunday-school 10:30 a. m. Lectures and spirit messages given at 3 and 8 p. m., by Mrs. T. Loll, pastor, every Sunday, in German and English. 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 tal-ent available will be secured for all meetings. To spread the truth is the object of this society. Address all communications to Miss Eva L. Stewart, corresponding secretary, 543 H 55th street. Entrance to hall, 319 E 55th

The Chicago Spiritualists' League holds its meetings the first Tuesday evening of each month, at Kimball Hall, 243 Wabash avenue. Dr. Geo. B Warne, president; O. E. Kropp, 5481 Kimbark avenue, secretary. The League wishes every Spiritualist society of the city to send in the names of tion, with notes and explanations, of ety of the city to send in the names of narrations and illustrations of spirit experiences, spoken, written and made by ular phase of mediumship. Address all full-form materializations; setting up a communications to the secretary.

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[Advertisement.] LETTER FROM NEW YORK.

Dr. Savage's Inspirational Discourse on Mary A. Livermore-The Friction Among the New York Christian Sci-

entists, Etc. One of the greatest discourses that Dr. Savage has delivered for some time, was the one last Sunday on Mary A. Livermore and Modern Womanhood. It was a beautiful June Sunday morning and the church was crowded to the doors, in fact, it is very hard to get a seat in this church unless you go very

early, the same as it was in former years at Henry Ward Beecher's church, n Brooklyn. Dr. Savage paid tribute after tribute

to Mrs. Livermore, and he called her 'the greatest speaker of them all" among women preachers and said he was proud to say he had given over his He also said that Mrs. Livermore was a thorough believer in Spiritualism. He said that she had experiences which convinced her that we are surrounded by a crowd of invisible witnesses of all our struggles, who are sad when we fall, and who are glad when we win a victory, and she believed that now and then a face broke through the mist, and again a hand was outstretched to help, or a voice was heard giving courage

and cheer. He added that Harriet Beecher Stowe was also a great believer in Spiritual ism, although her biographers carefully covered the fact; and that Joseph Jefferson had vigorously declared to him (in his study some months before he passed away) his belief in the other life, which was so real to him that he repeatedly expressed his willingness to go, if he had not been needed here. Dr. Savage also paid a glowing tribute to Mrs. Livermore's works on the battlefield during the Rebellion; in fact he said she was a modern Florence

Nightingale. I myself had the great pleasure, about ten years back, of hearing Mary A. Livermore, on Decoration Day, to the members of the G. A. R., which packed the hall, and I will never forget the reception she received from those veter ans. It was nearly ten minutes before she was allowed to speak, and as she related some of her experiences upon he battle fields among the wounded, not a dry eye could be seen among

One incident I remember that she related on that occasion was, one day as she was passing abong the wounded and dead on the battle field, a young soldier who was very seriously wounded, asked her to write a letter at his dictation to his wife, and at a short distance away a wounded drummer boy wished a letter written to his mother. so the young man told Mrs. Livermore to write the boy's letter first, because was to his mother. Mrs Livermore did as requested, and when she had completed the drummer boy's letter to his mother, she turned to the young man, but he required no letter now, for he had passed into the unseen.

Mary A. Livermore was a wonderful woman, and I feel proud to know I was personally acquainted with her; and it will be many a day, if ever, that we shall look upon her like again.

Dr. Charles G. Pease, a member of the Fifst Church of Christ Scientist (known as Mrs. Stetson's church), has resigned, and renounces the belief as "a fabric of deceit, falsehood and dishonesty." He descants upon abuses called healing, and brings up battery after battery against the ramparts of the system established by Mary Baker

G. Eddy. This action may be traced into a serious disagreement which the Doctor had a year ago with the authorities of the First Church. He led a band of members who were opposed to what they considered the undue influence of Mrs. Stetson, the former first reader. Some of the disaffected ones resigned. The following is a copy of the letter the clerk of the church: "Dangerous, wicked, cruel, unchris-

tian teaching, acts and methods prevail within the Christian Science organization. These have the appearance of being fostered by the highest authorities in the organization, in that with full knowledge these conditions have the support and consent of silence. And. Whereas, I find that these acts and methods are the legitimate outcome of the fundamental teachings presented in Science and Health therefore, because of the conditions and the teaching which admit of the conditions ask that my name be stricken from the membership of the Church. I am in the service of God and men."

This only shows that a prominent member occasionally has his eyes opened to common sense. Dr. Savage in a recent sermon on 'God," spoke as follows: "There is no longer any dead matter, all is thrilling with the one life. We

no longer ask, 'Where is God?' any more than I ask, 'In what part of my "I am all in all, at the point of my pen when I write, in my hand when I stretch it out to help. As I am all in all parts of my body, so is God all and in all the universe. "Never was God so near to us before.

for natural forces are only His present working, and natural laws are only, so to speak, His habits, unchangeable only because He is all-wise. What higher form of being may exist we do not know. God then is in the mightiest and most distant star, and equally He is in the grain of dust the wind whirls through its tiny orbit in the streets. He is in the blade of grass, and He is in the love and pity of the human breast. And, more than all these He incloses them all in His infinite arms. He is so near that we lose him, as a little child. lost in some corner of St. Peter's might be asking for the cathedral, or as a bird. borne on swift winds might be seeking

after the air." New York. J. OSBORNE LUNT.

"Mediumship and Its Development. and How to Mesmerize to Assist Development." By W. H. Bach. Especially useful to learners who seek to know and utilize the laws of mediumship and development, and avoid errors. Price, cloth, 50 cents; paper, 25 cents. "How to Train Children and Pa-

rents." Mrs. Elizabeth Towne takes the position that in many cases it is the parents that need the training more than the children, and advises parents to look to themselves. Twenty-five cents could not be better spent than buying this little book. Anyone that has the care of children should read it. Price 25 cents. "The Molecular Hypothesis of Na-

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LIST OF CAMP-MEETINGS.

Send in Your Dates and Name of Second retary at Once.

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

MT. PLEASANT PARK, CLINTON, IA, The twenty-third annual camp-meeting at Mt. Pleasant Park, opens July 30 and closes August 27. Programs and information given to all who write to Mrs. M. B. Anderson, secretary, Clarks. ville, Mo.

ONSET CAMP.

Onset camp commences its twentyninth annual meeting, July 23, and closes August 27. For full programs address the secretary, Onset, Mass. CHESTERFIELD, CAMP.

Begins July 15 and ends August 274 Mrs. Lydia Jessup, secretary, Anderson,

SUNAPEE LAKE CAMP, N. H. Sunapee Lake Spiritualist Campcommences July 30 and closes August 27. Address Thomas Burnee, Sutton, N. H., or the secretary, Lorenza Wor-then, Hillsboro Br., N. H. VICKSBURG, CAMP.

Vickshurg camp, Mich., opens July 30 and closes August 20. For full particulars address Mrs. Jeannette Fraser /icksburg, Mich.
NEW ERA CAMP-MEETING.

The New Era camp-meeting begins July 9, and continues over four Sundays. Address Rev. G. C. Love, president, 354 College street, Portland, Oregon.

EDGEWOOD CAMP, WASH. Commences July 30 and ends August 20. For full particulars address Geo. E. Knowlden, Tacoma, Wash. CENTRAL OHIO CAMP.

This camp opens Sunday, June 4, and closes Sunday, June 25, at Bueleh Park, eight miles southwest of Columbus. For particulars, address the secretary, 55 McDowell street, Columbus, GRAND LEDGE CAMP, MICH.

The Grand Ledge Spiritualist Campmeeting opens July 21, 1905, and closes Aug. 21, 1905, with Mr. Oscar A. Edy gerly as presiding chairman. For full information address J. W. Ewing or Wa R. Divine of Grand Ledge, Mich. LOS ANGELES, CAL., CAMP.

The Liberal, Educational and Spiritualist Camp-meeting will open at Min-eral Park, June 25, and close July 25. THE ASHLEY, OHIO, CAMP. This camp opens August 6 and closes

August 27. For further particulars address Will Randolph, secretary, Ashley OCEAN GROVE CAMP. This camp is located at Harwich, Mass., and opens July 9, and closes July 23.

WINFIELD (KANSAS) CAMP.

The Winfield Camp Association will hold its twelfth annual camp-meeting, commencing July 15, and ending July 25. Address Mrs. Maud K. Gates, 807, North Manning street, Winfield, Kans. for programs. UNITY CAMP, MASS.

Opens on Sunday, June 4, and con-tinues every Sunday until the last of LOS ANGELES CAMP, CAL. To be held at Mineral Park, commencing June 25 and ending July 25.

Mrs. Nettle Howell is in charge. VERONA PARK CAMP.

The Verona Park camp-meeting, Me., will open Aug. 13 and close Aug. 27. A. F. Smith, president, Bangor Me.; F. W. Smith, secretary, Rockland, Me. MANTUA CAMP, OHIO. This camp located at Mantua Station, 9, and continue to August 27. For further particulars, ad-

dress F. H. Sherwood, Secretary, Mantua Station, Ohio. CAMP PROGRESS. Camp Progress, Moreland Park Grove, Upper Swampscott, Mass., opens Sunday, June 4, 1905. LAKE BRADY, OHIO.

The fourteenth annual session of this camp will be held during the months of July and August. For full particulars address A. G. Keck, Akron, Ohio. FOREST HOME CAMP, MICH. Forest Home Spiritualist camp-meet-

ing begins July 30, and closes Aug. 20. For full particulars address the secretary, Mrs. Ruth Eastman, P. O. Box 69.

Mancelona, Mich. ISLAND LAKE CAMP. Island Lake Camp, Mich., opens Sunday, July 23, extending until August 28. For programs of information write or call on the secretary, H. R. LaGrange, 185 E. Montcalm street, Detroit, Mich.

NIANTIC CAMP, CONN.

The Connecticut Spiritualist Camp-

meeting Association, at Niantic Camp

Ground, Niantic, Conn; season of 1905, commencing June 12 and continuing until September 11. For full particulars address George Hatch, South Windham, Conn. WONEWOC CAMP-MEETING.

The Western Wisconsin Camp Association holds its annual camp meeting in Unity Park, Wonewoc, Wis. Aug. 5 to 27 inclusive. For particulars and programs write M. M. Blish, secretary, Wonewoc, Wis. HARMONY GROVE CAMP.

Harmony Grove Camp-meeting Association

ciation will hold its annual camp, Aug.

to 20. This camp is located three and

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