





## Court of Inquiry.

TO DO GOOD & BE GOOD  
THE RELIGION OF  
HUMANITY.

## The Court of Inquiry.

For a number of weeks we have convened the Court of Inquiry in these columns, and not only have we found each session of special interest to our readers, but there has been shown a great advance in the trend of feeling and inquiry regarding the phenomena of Spiritualism and more especially the phase known as materialization. We have found the key-note to be "Truth, Pure and Simple." Truth, be it ever so small, and only Truth. This is no "fraud hunt," but a calm, serious consideration of a vital question, and Spiritualism must profit by it.

## Crisis Pending in the Ranks of Spiritualism.

## Mr. Boving's Brief Reply to Judge Dunn.

To the Editor:—Judge Dunn, I see, and I believe the public are of the same opinion, as I have failed to see one written but nonsensical article full of "hot air" but no argument except the one and only one presented by him in his first letter: Was Winans conscious of his own design and manufacture? This is the point on which hinges Dunn's entire argument, and this point has been discussed pro and con, by many of our most worthy Spiritualists, and I am sorry the Judge could not have advanced some new thoughts for discussion in this second epistle, as this subject has been devoured and thoroughly digested to the satisfaction of all, I believe, except possibly the Judge himself. Winans is the only individual who will ever positively know the correct answer to this query, as his own statements on the subject do not seem to satisfy this champion of the cause.

I repeat what I have previously stated that Winans acknowledged to Eastman, Hallman and myself, when asked how often he had made use of the paraphernalia previous to the night at my house, his answer was, "About a dozen times." "What better," do you read and re-read what I write on the subject, and then if you are not satisfied, put it down in your book that you never will be.

Mr. Dunn thinks it strange that my claim of Winans having confessed to Eastman, Hallman and myself the use of the paraphernalia, that Dr. Eastman did not mention the fact in his subject did not mention the fact in his subject.

For Mr. Dunn's enlightenment I will state that the confession took place about a week after the article signed by Eastman and myself was written, also that the week following the publication of my letter mentioning this confession, appeared a letter from Dr. Hallman testifying to the truth of the statements made by me. It seems that Judge Dunn requires a statement to be repeated and rehashed many times before he is satisfied, just as the only argument advanced in his first article is again advanced and is his only argument in his second. He wishes this subject gone over and more time and space devoted to it. I note, Judge, you had better strike a new note or quit the race, for you have been defeated on all points.

Yours for truth,  
JOEL RICHARDSON.  
Hayesville, Iowa, June 30, 1905.

## A HINT TO HANG AN ACTION ON. FIVE HUNDRED DOLLARS OFFERED

I'm not a Quaker—and thanks for that—  
For I've found this thing is a fact:  
There are some affairs you'll be stopping at.

That can't be managed by tact.  
There are certain creatures—we call them men—  
That trouble this world below,  
You'll forgive them seven times seventy.

Then  
You'll have to convince with a blow.  
I have never believed in a constant row.

Or a pesky, aggressive chip,  
But if one stepped over the limit now,  
I'd probably hit 'im a clip  
(In a brotherly way) for I've found that plan.

Can make a man of a clown,  
And it's easy enough to forgive a man  
When you're up and knocked him down.

Yes, fighting is wrong, as a general rule,  
But there's good sound logic in this too,  
One swift hard blow to an utter fool  
Persuades him more than a kiss.

And if Old "Clotie's" claws you'd slip,  
Remember to face him right,  
Or the evil got never a man on the hip.

If that man stood up to fight!  
—One of the Worms That Turned.

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Santa Ana, Cal.

## A Mysterious Occult Occurrence

One that Has Not as yet Been Solved, and Which Seems to Illustrate the Exercise of Some Occult Power Outside of the Material Plane of Existence. A Narrative that Reads Like Witchcraft Stories of Ancient Times.

Ab Fender and Miss Millie Goings will be married at Whitesburg, Ky., next Wednesday.

Following that "it" (as set forth in the Chicago Tribune) is a strange, weird story, and a mystery which has puzzled Whitesburg and most of the hill people of Letcher county for the last fifteen months.

Somewhat, or some organization, or the supernatural people declare, some evil spirit does not want Millie Goings to marry Ab Fender and is striving by means of the queerest plan ever conceived to keep them apart. Five times in the last fifteen months the young couple has planned to be married, five times the date has been set, five times the guests have assembled, and five times, on the eve of the wedding, once within ten minutes before the ceremony was to have begun, Ab Fender has suddenly disappeared. Each time, after two days, he has returned to Whitesburg, a little disheveled, a great deal angry, and wild for revenge. Each one of the five times he has been seized upon by an unknown person or persons, and carried away into the Blue Ridge mountains, to the east of Whitesburg, along the Virginia border. Yet not once has Fender had even a glimpse of his assailant or assailants, nor has he heard a voice speak. Most of the time he has been only half-conscious, and each time but one he has come to his full senses in some out of the way gorge or in some deserted cabin and found himself alone.

Puzzled to Know Cause of Kidnaping.

The strange part of it all is that, in the country of feudists and bitter enmities and sudden quarrel, Ab Fender is not known to have even one enemy, his genial nature and his sunny disposition, his willingness to help his neighbors and generosity, as well as his good looks, having made him friends in all parts of the county and with all factions. But stranger than that is the fact that, except Ab, Millie Goings has no suitor, no acknowledged lover, although she has admirers by the score. She is one of the prettiest girls in all Letcher county, and her beauty has been admired by callers flocked to the home of Arthur Goings, her father, three miles across the valley from Whitesburg, when she came into full bloom of womanhood, but none of them ever had a chance, as Ab Fender was recognized as her favorite.

Ab, jolly, kindly, handsome, is one of the "best fixed" young men in all the Blue Ridge region, and his timber lands—since he got an opening to the railways across the mountains in Virginia—have made him a wealthy man—for that district.

Apparently everyone was pleased, and certainly every one in the district rushed to offer congratulations, when, last July, it was announced that Ab and Millie Goings would be married. The date of the wedding was set for Feb. 15—on a Wednesday, because Millie's mother had been married on Feb. 15—also a Wednesday—and Millie planned to be married in the same saffron silk gown and old lace veil that her mother and her mother's mother, back in Petersburg, Va., had worn when they were married.

First of His Queer Experiences.

All the plans for the wedding were laid. Ab traveled over the mountains to Manchester to buy his wedding ring, and it was planned that they would take a wedding trip to Richmond, Va., on the day of the wedding. It was to be an evening wedding, and the young couple was to spend the night at Goings' home and start the next morning over the mountains on horseback to Glamorgan, Va., to catch the train. Ab and Millie were together during the morning—but the women were busy and told him not to wait for them. He kissed Millie tenderly and declared he would take himself out to the way until supper time. Then he rode into Whitesburg, treated the crowd of men who gathered to congratulate him, and went up to his sawmill. He returned to his home in Whitesburg before 5 o'clock, ate supper, with Vance Mulliken, who has been his best man, and went up stairs to attend himself for the wedding, which was to take place at 8 o'clock.

At 7 o'clock Vance, who was dressed and waiting, got uneasy, fearing they would be late after a three-mile drive to the scene of the festivities, and, going to Ab's room, knocked at the door. There was no response and he pushed the door open and entered. Not a trace of the bridegroom was to be found. The alarm was hastily raised. A score of persons were let into the secret of the disappearance. A messenger was dispatched to the Goings homestead to notify the bride of the disappearance of Ab.

Millie was petrified. Her family and her friends thought Ab had deliberately run away to avoid marrying her, but her faith in her lover remained firm, although she was frantic with fear that harm had befallen him.

Disappeared While He Was Dressing. The friends of the missing man scoured the country for some trace of him. An examination of his room showed that he had almost finished dressing and was ready to put on his coat and waistcoat when he stopped. Vance Mulliken vowed that Ab could not have left the room or the house without his knowing it, as he was waiting in a room at the bottom of the stairs. An investigation in the garden showed footprints, as if someone had jumped from the low porch on which Ab's room faced.

The entire community was ready to upbraid (or worse) the recreant lover, and there were a dozen young men ready to comfort Millie, but she would not listen to them. She declared something had happened to Ab and that he would return and explain.

Two days later, at dark, Ab reappeared. His wedding finery was sadly soiled and torn and he was suffering from great excitement and intense feeling. He rushed straight to Millie's house, but her family refused to permit him to see her.

His story was a strange one. "I was just finishing dressing," he said, "when suddenly I thought I heard a noise on the roof of the porch. I stepped to the window and looked out. I saw nothing and leaned out further to look into the yard. Then it seemed as if I was being strangled and I lost consciousness. I was in a deserted negro cabin on the banks of Oven Fork."

The mystery of the disappearance and reappearance of Ab was the wonder of the district. Millie's angry relatives tried to keep them apart, but she

saw him and was convinced of the truth of his story. Together they discussed the strange case and decided that some unknown enemy had plotted the kidnaping, hoping that his disappearance would cause Millie to throw him over.

Lured by His Sweetheart's Voice.

The wedding date was next set for April 4. Ab purchased another wedding outfit, and in the busy preparations for the ceremony, they almost forgot the kidnaping, although Millie begged Ab to be careful, fearing that some injury might be done him. He promised. Again they planned an evening wedding and again Vance Mulliken was chosen as best man. This time Vance was in the room with Ab until he was arrested, and together and on horseback they started to ride to the Goings home, where the minister and guests were waiting.

Two miles out of Whitesburg they stopped to give their horses a drink in a distillery run, which flowed down through the woods. They had been riding slowly, and both were armed. Dust had fallen and the shadows were getting deeper in the woods. Suddenly from up the gorge came a wild scream: "Help, O, Ab, help!"

"My God, it's Millie's voice," said Ab, grabbing his revolver, leaping from his horse, and starting toward the spot, running through the shallow water, "Come on, Vance, they're stealing her," he called back.

Vance was after him in a minute. They went crashing forward up the creek, following the sound of the screams.

Suddenly Vance ceased to hear any sounds. The noise of Ab tearing through the underbrush along the creek and the sound of his hoofs were the only sounds he heard. He was alone. With wild fear, Vance ran forward. In vain he searched and called for Ab. There was no sound. After fifteen minutes' frantic hunt he retreated to the road and galloped rapidly to the Goings household and raised the alarm. All the guests set out to find Ab and rescue him. Not a trace was to be found. His footprints ended suddenly in a piece of soft ground along the creek.

Superstitious Blame Evil Spirits.

All that night and the next day the guests and neighbors searched, but there was no clue. The superstitious whites and the ignorant blacks began to think that evil spirits were conspiring to prevent the wedding.

Friday night Ab, almost crazed by anger, chagrin and shame at the notoriety he had brought upon the girl he loved, reappeared. His clothing was torn, his flesh cut and bruised, his hands scarred and he showed evidence of fierce resistance.

This time the family of Miss Goings was shocked. The marriage should be broken off. "That's just what they want," declared Millie. "If I refuse to wed Ab it will be just what they want. I love him and am going to marry him in spite of them, whoever they may be."

Ab's experiences were worse than his first. "I went tearing along under the bushes," he said, "my revolver in my hand, and I was looking for the man who had taken me to go under the lower branches of a tree. Instantly I was caught by a rope or something and jerked into the air. The rope was partly around my neck, and I fought as hard as I could. I was dragged up into the tree, out of breath and choked. I remember hearing Vance running around on the ground, yelling and shouting, but I was too weak to do anything. I was hanging by the rope and I could not get down. I heard no one speak nor did I feel any hands on me. When I recovered this morning I was on the banks of Lents creek, twelve miles down."

A family conference was held and everybody concerned discussed the matter. There was not a breath of suspicion fastened upon the bride and groom. The affair was a puzzle. There was a hint that Vance Mulliken might be interested, as he had once asked Millie to marry him and been refused, but both Ab and Millie declined to consider that supposition. It was even hinted that one of the bridesmaids might have inspired the attacks through love for Ab—but Ab blushingly denied that such a thing was possible.

Secret Ceremony Is Interrupted.

Nevertheless, it was decided that the young couple should be married in secret on the next Wednesday morning. No one except Ab's mother, Millie's immediate family, and the minister was to be present. It was planned that the wedding should be a quiet affair, and that no one would suspect such a thing. The minister was to call at the house during the morning. As was to go to his sawmill, cross Copperas mountain, and come to the Goings homestead by the mountain path, arriving at the house at 11 o'clock, and the marriage was to be solemnized before noon. To further deprecate any suspicion, the minister was to wear ordinary working clothes and change his outer garments after arriving at the bride's home.

The program was carried out exactly. Ab went to the room to change his clothes—and disappeared again. He was simply gone, and there was not a trace left of him. Friday morning he reappeared again, sick, suffering from hunger and exposure. He said that, while dressing he simply fell asleep. He remembered smelling some pungent odor just before he lost consciousness. He had waked up, on the other side of Old Horny mountain, on the Virginia side, the morning after he disappeared, and had been over a day getting back to Whitesburg.

The only responsible was that he had been ignorantly carried out upon the porch, and thence over the "leanto" kitchen to the back of the house and up the mountain side. That this could have been accomplished without attracting the attention of somebody in the house full of guests seemed impossible.

Refused to Yield to Enemy.

The third disappearance and third postponement of the wedding caused a great sensation among the ignorant people, both whites and blacks, who declared evil spirits were banding together against the young couple. Ab was so affected that he refused to yield to the would-be renouncers. Millie, fearing he would bring some calamity down upon her, but the girl bravely refused to listen and declared they must fight their enemies together.

It was planned then to delay the wedding until fall and watch and wait for the enemy to appear. Nothing happened, and the young people began to think that the enemy had forgotten them. On Sept. 1, without saying a word to anyone, the two decided they would ride into Whitesburg, go to the

## ANOTHER STRANGE CASE.

## The Spirits and Money.

I was reading to-day in The Progressive Thinker the article from Mrs. Reynolds of Payallup, Wash., giving an account of going to a Mr. Kintons' and while there the spirits taking a \$10 gold piece and hiding it under the carpet, to prove their power of return. I think some of my experience in that direction will make good reading. I have a ranch at Alpine, some thirty miles from San Diego. I have my office and rooms in San Diego as a magnetic healer. Mrs. B. and my wife, has been sorely afflicted for some time. She felt she ought to go to the ranch for a season, leaving me at San Diego. About the first of April she sent for me (she is a strong psychic also), was feeling much worse, so I went. I had in my purse \$30 in bills—\$20 and \$10. I changed my clothes for a rough suit to work in. For three days I never thought of my money which I left in my pants in the wardrobe, till I wished to use it. Then I found it gone—nowhere to be found. We laid the occurrence to some spirit's mischief, as such tricks through my wife's mediumship, had been done before.

A few days afterward I went back to San Diego, as I found I had to break up house there, and go to the ranch to care for her. So I went, and on my way, I sold some goods and take others home with me. There was at the ranch a wash stand, a match for our bed-room set at San Diego; so she sent it down to me. While I was washing and cleaning up the set, I pulled out one of the lower drawers of the washstand, and I saw a newspaper behind them. I took it out, and there dropped therefrom the \$20 and \$10 bills. A day or so after I was showing a friend who had called in to see me, how I had found my money. He said, "What's that in the lower drawer?" I looked and there was a \$5 gold piece lying right in the center of the drawer. Now I have not had a gold piece for months in my possession. The stand was brought down in a farm wagon lying on its back, so the gold piece was not likely to stay in the drawer very long.

This shows what power over matter the spirits have, when the proper magnetic elements are in their favor.

Alpine, Cal. DR. H. M. BAILLY.

minister's house, and have the ceremony performed. They reached the minister's house safely and asked him to marry them at once. He declared two witnesses were necessary. He offered to go for them. The young people remained together in the parlor waiting for their return.

When the minister returned with the two witnesses he found Millie alone, sleeping, evidently under the influence of some powerful anaesthetic. Ab had disappeared. Millie did not know when or how. Two days later he returned again.

"I was sitting talking to Millie," he said, "and suddenly I caught a whiff of ether. I noticed the last time I smelled ether. I turned and saw a shadow and saw a shadow fall on the porch. I started to step to the window and look out. I remember seeing the next thing I knew I was up by Baxter's mill, in the mountains."

Everybody concerned realized finally that they were dealing with some powerful enemy. They decided that the only way was to guard both the bride and groom carefully, surround them at all times with friends, and keep guard on them.

Accompanied by Armed Guard.

The date of the wedding was set for Christmas night. Again Millie got out her veil and her grandmother's saffron silk, and again Ab garbed himself in the splendor of a groom.

The company assembled Christmas afternoon, the men drinking the health of the bride and groom several times. Every time Ab moved one or two of his friends accompanied him. Every man in the party was armed.

At 7:30 the bride and groom were ready. Mrs. Clint Rowe, who had been helping dress the bride, called down the stairway: "Oh, Ab, come up and see how pretty she looks."

With a bound Ab started up the stairway. Now, at the landing where the stairway turns, is a large window, flanked by the floor of the landing. Ab turned this corner and stopped seeing his bride standing, beautiful in the saffron silk and the great mother of the head of the stairs. An instant later there was a shriek from the bride.

"Ab's fallen out of the window," she screamed.

The women stood motionless. The men below were slow to catch the alarm, but when they did they grasped their revolvers, sprang out the door, and ran around the house, searching a minute had elapsed from the time that Ab fell out of the window, certainly not more than two minutes, but he had disappeared utterly. Dick Goings, a brother of the bride, and Sam White declared they heard the sound of horses' hoofs beating on the clay road, but whether they did or not, no one knows.

We discovered the secret of the matter and that is the industrial problem. America stands today the leading nation of the world, the stars and stripes the most beautiful flag that floats, the emblem of liberty. You claim to be a Christian nation, you claim to be Spiritualists, you boast of your educational institutions, of your million dollar libraries, and yet every city in your land to-day, we find equal ignorance, and degradation, hungry stomachs, uncared brats, and we ask, who is responsible for these conditions? There is hardly a strike in your land today, but another follows, the trial and execution of one criminal is hardly at an end before another murderer occupies his cell. You will continue to enlarge your navy and reach out for territorial aggrandizement until the industrial problem is adjusted and justice and equal rights prevail. But when we fully realize that 'all men are created equal, and we live that brotherhood taught by the Nazarene of old, the slums shall disappear, school-houses shall take the places of prisons, and the poor shall be cared for, and women and men not deformed, and all humanity will then fully realize the true meaning of the words, "Peace on earth, good will to men."

M. LIZZIE BEALS.

Corresponding Secretary.

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## THE CHURCH OF THE FUTURE.

Abstract of Lecture by Miss Elizabeth Harlow, Before the Worcester Association of Spiritualists.

Man has speculated in the past, and there are many speculations today as to what will be the church of the future. My friends, let us suggest a foundation tonight for the church of the future. The churches in the past have been built for man, let the church of the future be built for man. God needs no church, for he has the boundless universe as his temple, the wonderful symphony of stars and planets, as pipe organ and choir, and all that has been revealed through countless ages as revelations.

When we seek to define this overruling Power, this Divine Principle of this Universe, we seek to define something that is incomprehensible. And yet there are many individuals in this world today who claim to know all about God, what he has been doing through countless ages, and how he will operate in the future.

The Principle of Life, this Law of the Universe which has existed through all time, and will continue to exist through all Eternity, how can we define it? The quarrels and dissensions which occur in the churches, and the division among Spiritualists at the present time, are all brought about as soon as we seek to define, confine, or limit this Principle of Life.

How much blood has been shed, tempers lost, the friendship of years broken, by a discussion of the God question. John Calvin could stand in the arrogance and dignity of his supposed superiority of culture and position, and calmly witness the burning of Servetus at the stake, simply because Servetus claimed "Christ was the living son of God," and Calvin proclaimed, "Christ was the son of the living God."

And when in 1848, Modern Spiritualism was born, in answer to the question which came rolling down through the ages, "If man die, shall he live again?" all who claimed to talk with angels were denounced as witches, and yet the truth lives on.

Let us then build the church of the future for man to use as he may desire; let us wish to go there to pray, he may do so. If he wishes to come together and discuss the ethical and spiritual problems of the hour, it shall be his privilege, and with the God of Lyman Abbott, the demonstration of Immortality through Spiritualism, and the Brotherhood of Socialism lived, we are laying the foundation of the church of the future, and the religion of the future, for humanity.

When we consider the birth of Lyman Abbott, and his subsequent education and environment; his social prestige and position, after reaching the age of seventy years, to evolve a moral backbone large enough to say to the world, "I no longer believe in a personal God, but a Principle of the Universe," in our opinion he stands out as a sacred life in our midst today.

Thomas Paine ascended the pulpit, and ascending gave to humanity what he had received. When asked, "Where do you find God?" he answered, "I see God in the mountain, the river, the trees and flowers, and in the face of my brother man." And again, "Where do you see the wisdom of God?" he replied, "In the wisdom of our Father in Heaven, and 'Where do you see the mercy and munificence?' again the answer, 'He maketh the sun to shine and the rain to fall alike upon the just and the unjust.' And yet the world today, has not grown to a concept of the God defined by Thomas Paine, after one hundred and twenty years.

Thomas Paine and all other noble souls who have lived and labored for humanity lived alone, deprived of all that was near and dear, persecuted, maligned, he lived his life alone, and passed into spirit life alone, and yet the results of his labors are here, and he who so loved his brother man will continue to labor for the good of humanity. The year that Modern Spiritualism was born also marks the birth of the woman's Suffrage movement. The gentlemen of the day denounced it on all sides, declaring "when woman enters public life she will be unsexed, the sacred gift of motherhood will be trampled in the dust," but the great feminine element of humanity was awakened and such women as Susan B. Anthony, Julia Ward Howe, Elizabeth Stanton, Mary A. Livermore and hosts of others, were not daunted by the denunciation from the pulpit, but resolved to continue their work and await the result. And the female element, which is the mother of all life, has entered every avenue in public life today, and the result is, we have the best mothers, wives, and sweethearts standing out on all co-equal.

We now stand on the threshold of a new world, from an intellectual or spiritual standpoint, all are co-equal.

And now, my friends, we have laid the foundation for the church of the future, the religion of the future, and when that time shall come the brotherhood that exists in spirit life shall be lived here on the earth. But there is still one more problem to be adjusted, and that is the industrial problem. America stands today the leading nation of the world, the stars and stripes the most beautiful flag that floats, the emblem of liberty. You claim to be a Christian nation, you claim to be Spiritualists, you boast of your educational institutions, of your million dollar libraries, and yet every city in your land to-day, we find equal ignorance, and degradation, hungry stomachs, uncared brats, and we ask, who is responsible for these conditions? There is hardly a strike in your land today, but another follows, the trial and execution of one criminal is hardly at an end before another murderer occupies his cell. You will continue to enlarge your navy and reach out for territorial aggrandizement until the industrial problem is adjusted and justice and equal rights prevail. But when we fully realize that 'all men are created equal, and we live that brotherhood taught by the Nazarene of old, the slums shall disappear, school-houses shall take the places of prisons, and the poor shall be cared for, and women and men not deformed, and all humanity will then fully realize the true meaning of the words, "Peace on earth, good will to men."

M. LIZZIE BEALS.

Corresponding Secretary.

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"The Influence of the Zodiac Upon Human Life



# A Trenchant Analysis.

Spiritualism as an Organic Movement Carefully Analyzed, Its Errors Pointed out, and Methods Given Whereby It Can Advance to a Higher plane of Spirituality and Usefulness.

(Continued from No. 815.)

The location of the hall is important. It should be easy of access, so that strangers can find it without trouble; well lighted and ventilated, and presenting an attractive appearance. There should be cheerful surroundings, and new attendants should be made to feel that they are welcome and that their presence is desirable. It is important that there be harmonious and elevating spiritual influences pervading the place, so that the lecturers and mediums may be enabled to do their best. Where the hall is used at times for other purposes not suitable, but for sordid and earthly and diametrically opposed to spiritual things, these subtle, miasmatic emanations are sure to linger and exert an undesirable influence over any spiritual meeting which may be held therein, and while only a few sensitives may be conscious of its existence, it affects the whole audience harmfully, rendering them discontented and unappreciative of the truths presented. Verily, it is no wonder some societies fail.

The meetings should be advertised as much as possible, so that people who are not directly connected with the society may be made to realize that it is active and progressive, that good talent is provided, that they are welcome, for the neglect of this results in small attendance and weak societies. Advertising is necessary for the acquisition of new members, without which the society will sooner or later pass into decay and pass out of existence.

If by any possibility the society can pay expenses without charging admission fee at the door this should, if practiced, be abolished without delay. For while it requires money to support a meeting, those who do not have it should not be made to contribute to it. They may pay a minimum of money into the coffers of the society their absence is more desirable than their presence.

Spiritualism and its benign influence should be free, and the society which places a ten-cent barrier at the door denies admission to those who stand most in need of its comforting and cheering message. A Spiritualist society should be a place where the truths it may teach and the good it may do, not for the purpose of seeing how much money it can put into its treasury. The society which would bar out the poverty-stricken unfortunate by making obligatory the payment of a definite admission fee is lax in its duty and not putting in practice as it should the beneficent teachings of Spiritualism.

There is scarcely another denomination that would resort to this practice, and I fall to see the reason it should be the rule among Spiritualists. The helpful influence of Spiritualism is priceless, therefore let it be spread abroad without price, for as well as other churches are supported by voluntary contributions to Spiritualist meetings are liberal enough so that they will pay their way without compulsion. Generally a collection will be found sufficient to defray all expenses. If not, then a subscription list should be passed around, and if its purpose is explained there should be no trouble in interesting able Spiritualists to make up the deficit. Then socials and other entertainments could also be held and would do much toward creating an interest in the work and providing additional funds. Even though the abolition of the compulsory fee entail hardship at first, the society that persistently endeavors to have free meetings will in the end become more prosperous than the one that clings to the pay-money-or-stay system; for in the free meeting the size of the audience will gradually increase until in the course of years the larger attendance, all giving according to their means, will provide a larger collection than if a certain sum was demanded of each, thus checking the accretion of new members and keeping the audience down to a minimum in size.

The very fact that there are several Spiritualist societies throughout the country which do not charge an admission fee, and yet have good talent, and are prosperous, proves that the practice is unnecessary.

It must not be expected that any immediate benefit will be derived from having free admission and introducing other reforms. It has taken years for the compulsory charge and other sins of omission and commission to exert their baneful influence as evidenced by the pitifully small audiences sometimes found at our meetings, and it will take years of patient effort to bring diminished audiences and weakened societies up again to their proper size and influence.

I am somewhat surprised that any medium worthy of the name will attempt to hold seances at hours that conflict with the services of the local societies. The medium who holds and the Spiritualists who attend a private circle during the same hours that the society is accustomed to have must be extremely selfish and have but little regard for organized Spiritualism. In those places where there are societies it should be made the rule to neither hold nor attend circles on Sunday. The public meetings need all the support it is possible to give; and it does not look right to neglect them entirely unnecessarily.

I could not consider this article complete were I to omit reference to the good work that can be accomplished by means of the often despised and seldom appreciated conference meetings. Properly managed, it becomes one of the most entertaining and instructive of meetings; and is of great value as a means whereby each individual can give expression to his views. The discussions that ensue are often more thought-provoking than a lengthy lecture from one point of view would be; in the conference you hear both sides of the question presented and must use your reason to determine which is right; when a lecture is given, many do not stop to question the correctness of the speaker's position, and erroneous ideas are thus inculcated.

A spiritual conference meeting generally makes clear the truth and exposes the error. It is a sound argument indeed in which a dozen or more critical minds can pick no flaws. The conference also teaches us to be tolerant of each other's views; and the persons who cannot listen and understand while his sentiments are being analyzed and criticized and opinions expounded contrary to his own has no place in a conference meeting—nor, for that matter, anywhere else in Spiritualism.

In Grand Rapids there is held each Sunday afternoon a conference meeting under the efficient management of our good friends and co-workers, George and Emma Gibbs whose earnest efforts

along this line have done much to show to me that the conference meeting can accomplish a great amount of good, that it is not of secondary importance and that it should receive attention commensurate with that accorded the more popular message and lecture work. I do not exaggerate when I say that at this little meeting, in the course of an afternoon I have heard more sound philosophy, more true Spiritualism and more convincing eloquence, than is found in many of the lectures delivered by speakers who are among the best. The work is widely heralded. The nucleus of a good society has here been built with conferences as the principal attraction.

In many small towns, and fair sized cities, too, there are no Spiritualist services being held, merely because there are only a few active Spiritualists in the place, and they are unable to employ and support a medium or speaker. Here, then, the conference becomes doubly important; in fact it becomes absolutely indispensable; the largest and most prosperous societies have had small beginnings; and through and by means of the conference, wherever there are a dozen or even a less number who are interested in the philosophy of Spiritualism, there may be awakened an increasing interest in the work, until eventually a society would exist, strong enough, and prosperous enough, to engage good speakers and properly support them.

Where satisfactory speakers cannot be engaged it is far better to hold a conference with the hope of disposing of the meetings or make the irreparable blunder of engaging an inefficient speaker.

The conference meeting is as essential as the home circle. It results in bringing new workers into the field, as it offers a chance for development, just as the home circle stimulates the development of the individual.

Good management is most important in the conference; harmony must be kept; the widest possible range of discussion must be allowed; no favoritism must be shown; those who show a tendency to become abusive must be restrained; and those who are reticent must be encouraged to express their opinions. In the meeting I have mentioned it is customary to limit the talks to ten minutes each. It has also been found desirable to introduce another rule whereby each person is supposed to wait until called on before expressing his thoughts. This holds in check the impetuous, loquacious person who performs "shoot off his mouth" merely to show he is more eloquent and faster to his feet, quicker than his more unobtrusive neighbor. The meetings thus move along smoothly; there is no hesitation; and all have an equal chance.

Another practice in force which might be copied by other societies with profit is that of selecting a subject for discussion and announcing it a week or more in advance. This leaves those who are interested a chance to become informed and get their arguments into presentable shape. Where there is no subject, or where it is not given out in advance, it is necessary to talk at random and in an unstudied manner, with the result that the discussions are not so profoundly thoughtful, so entertaining and instructive, as would otherwise be the case. The audience should be requested to name any subjects they would like to hear discussed; and where two or more subjects are presented a vote of the audience should determine which is to be first given consideration. It is also customary to allow the one who gives the topic to make a closing statement.

One thing more I wish to consider before closing. There is a habit quite general among societies of not holding any meetings during the summer months. That is, for six months a great effort is made to get people into the habit of attending the meetings; then the meetings are closed for six months so that they may again get into the habit of remaining away. Then comes a wall that "people don't take any interest in the meetings." There is some talk that the camp-meetings make warm-weather Spiritualists. Perhaps they do; but this intermittent method of holding local meetings is creating a lot of cold-weather Spiritualists who are not numerous and more reprehensible than the former class.

I am well aware that for various reasons it is difficult to have large audiences at all seasons of the year. On a hot summer's day only those who are deeply interested need be expected to attend; there is no truer test of whether or not anyone is a Spiritualist in more than name than the willingness to patiently endure the discomfort of stuffy, inadequately ventilated hall (such as is altogether too often used for unprogressive Spiritual societies), for the purpose of listening to the truths of Spiritualism. When a proper hall is provided this difficulty is much lessened.

In spite of the impediments in the way we must not have a meeting every month in the year. It keeps alive an interest in the work. If it is found inconvenient to have a meeting every week then hold a service every alternate one, or else once a month. If during part of the year a speaker can't be supported, hold a conference instead.

Never make the mistake of employing a speaker simply because the size of the audience will not permit the securing of a first-class one. Harmful as it is to cease holding meetings during part of the year, it is far better than to hold a service with an apology for a speaker on the rostrum.

Every thinking Spiritualist believes the day will sometime come when Spiritualism will have a universal acceptance. Then, necessarily, the Spiritualist society must supplant the churches of other denominations. As we strive now to master the details of organization and make a creditable showing we should keep this well in mind, so that when we gain the position and power possessed by some of the other churches we may not repeat the mistakes they are making, of seeking splendor more than usefulness, of being conservative instead of progressive, of being intolerant instead of broad-minded, of prizeing most highly allegiance to doctrines rather than practice of teachings.

A faint conception of what the Spiritualist society of the future is to be is given in the article by "A Minister's Wife," in the December Cosmopolitan, under the title, "Some Churches and Their Problems."

"In the church of to-morrow will be found centered the various forms of the social life of the community. Club rooms and halls for various purposes will no longer be required. In a social gathering of from twenty to a thousand people, the duplication of

churches and other buildings for public use, where the money must in each case come from about the same men, is in every case a drain upon the private resources that should be spent in providing extra comforts and even luxuries for the individual families. The member of the coming church will know no distinction between his church life and his ordinary pursuits. Whatever he now does, with a clear conscience, outside the church, he will then take into the church building. It will be the most cheerful, attractive place in town, always open, and the center of every kind of helpful influence.

"Men, women and children will find their varied social and intellectual, as well as moral wants not only provided for, but catered to. In short, the church will be what it ought to be, the hearthstone of the composite life of the community."

"This church of to-morrow will have no creed, save the simple one of service to humanity."

"Its pulpits will have become a platform, and preachers will be more of a procession of ideas in the brain, a powerful reason for the noble, taste of the average audience of to-day is found in the motive which brings them to church. Our fathers came to worship; the preacher was an incident. We of to-day come to be intellectually stimulated. Our homes are filled with the best literature; we are constantly in touch with the thought of the world's best minds; and, on Sunday, we find ourselves dissatisfied with something less."

"And with mediumship the same thing is true. The home circle has educated Spiritualists and investigators to be exacting; most good tests are given in the home circle, there are more mediums, and better and more efficient ones than working privately by means of the home circle than there are on the public platform; and the Spiritualist society that wishes to retain its good name and the active support of thinking Spiritualists must take this condition of affairs into consideration, and when mediumistic work is given, great care should be exercised that only honest mediums and well developed are allowed on the rostrum. Every time a society engages an unreliable medium it means the alienation of people from the society, and even from Spiritualism as well. Though the management of the society does a certain medium genuine and satisfactory, yet if there are sundry murmurs and rumors of phenomena of doubtful authenticity taking place there, the society is well to take the side of safety, and hire only those about whom there can be no uncertainty and whose records are free from suspicion and accusation."

"But, unfortunately, men of genius are rare; there would never be enough of them in any one generation to fill all the pulpits, even if the churches were able to pay them the amount of money which equal ability could command in other lines of work. And so the matter will be solved by having a local superintendent, who with his assistant will look after the detail work of the organization. But the platform work will be done by specialists, very much as is done in some of our universities to-day, these men being engaged for single addresses long in advance, and making a tour of the leading churches of the country." The fact that this is the commendation of the method so common among Spiritualists of having itinerant workers instead of settled speakers. "The Sundays when, for financial or other reasons these men cannot be secured, will find upon the platform the leading citizens of the town, who will discuss questions of public interest. And in the future, as would otherwise be the case, when the people will be lifted and inspiration which is so vital an element in living."

"The church offering will also be relegated to oblivion. The modern church will no more think of collecting funds to pay its bills during a public service than a well-bred host would think of permitting his grocer and caterer to present their bills at his banquet-table. In the future, say the radicals, the church will be a place of the desert." In the meetings will be supported by subscription, as they should."

When one compares the average Spiritualist society, as it is, with the ideal society, as it ought to be, the outlook is not very bright and cheering. In fact, the gulf seems almost too great to span. The Spiritualist society of to-morrow will have a field of labor as broad as that of the churches. The Spiritualist society of to-morrow is a tremendously narrow, sectarian, far more sectarian than we realize; the philosophy of Spiritualism is expounded, but seldom is it placed in practice to the extent it ought to be; the great humanitarian and educational moves the world over are seldom given active support by our societies, and still more rarely do they find their way into the hearts of the Spiritualists. This is not as it should be. As Spiritualists we need to awaken, to exercise more zeal; we should extend the field of operation of our societies, and make Spiritualism more useful than ornamentation. If ever it is to assume its proper position as a religion that brings heaven to earth, gives hope and life to the millions, and redeems the unfortunate, the unrighteous, and the undeveloped, a way to justice, to righteousness, and to more perfect life.

It is not enough that we preach our philosophy; as an organization we must apply its principles. The Spiritualist society will not drift into its proper place; it will take united and persistent effort to place it there. Our pathway is not unobstructed; we must compete with the churches, thousands and thousands of unconverted Spiritualists throughout the country are attending these churches; and they would not do so without good reasons. The liberal churches must excel in some particulars wherein the average Spiritualist society is deficient. It is our duty to remedy these defects. Among other things, at these churches good sermons are often preached that contain much of the philosophy of Spiritualism. The meeting places are light and clean and attractive. Above all, Spiritualists are made welcome, are not discriminated against; their support is appreciated. Then, too, there is generally better organization than is usually found among Spiritualist societies. Certain it is that Spiritualists would not desert the Spiritualist meeting unless their needs were better catered to elsewhere.

The lesson scarcely needs enforcing. We must become more diligent; make our meetings more attractive; organize more thoroughly. We must excel in every point where the other churches now surpass us—or else remain in the rear of the procession. If we want to make the liberal churches the leading church of the future, we must strive to have it perfect in every detail, supplying the needs of the present that it may grow and prosper, considering the necessities of the future that it may fulfill its obligations to posterity and stand in no danger of being supplanted by other organizations.

GEORGE B. FERRIS.  
Grand Rapids, Mich.

## THE AVERAGE THEORY OF DREAMS.

No person ever gets through twenty-four hours of life without having a number of dreams, or, at least, a number of hallucinations. They are so common, and so natural, that we take them for granted. We see, hear, smell, and taste things in our dreams which have no reality, but which appear, to the mind of the dreamer, to be real.

There is no such thing as dreamless sleep. During the whole continuance of the sleep, the mind is occupied with a certain kind of thinking, which works round hallucinations. Every one has some dreams which he thinks he remembers clearly, and which he can recount in a fashion when awakened. Usually the dream eddies will be extremely free. Often when awakened a person will assert that he has not been dreaming. Nevertheless, after a lapse of time, he may remember that he had been dreaming and may be able to remember what he dreamed. If a person resolves every time he is awakened to ask himself immediately whether he has been dreaming, he will generally be aware that he has just passed out of a dream.

If there is no dreamless sleep, then it seems to follow that the brain is unconsciously at work either in dream thinking or in thinking that goes on when we are awake. Both kinds of thinking differ much in different individuals.

The continuity of the thinking part of the dream work appears to prevent that refreshment to the mind which we commonly regard as obtained through sleep. But refreshment may come without stoppage of work. Change may be sufficient. In some parts of the work of the brain it is certain there is no stoppage. Its work, for example, of carrying on respiration and the circulation of the blood never ceases. The thinking part of the brain, we may be regarded in a sense as involuntary, though it can be modified and directed by the will, it is nevertheless independent of the will, to the extent at least that at no time can we choose whether we shall think or cease from thinking, and like other parts of the work of the brain, it will go on without stoppage while the life lasts.

When we are awake and without that control which we are asleep. The point is that thinking is essential to the continuance of life. It need not be the kind of thinking that comes from the direction of the will, but thinking of some sort must go on if life is to continue. We cannot think unless we are alive, and we cannot be alive without thinking.

Beyond question thinking goes on in some parts of sleep, and in those parts consciousness is as certainly not lost. Consciousness is coexistent with all mental operations and it must exist in dream thinking—both in that which is remembered and that which is forgotten. In the thinking that goes on in sleep there is an absence of the sense of weariness. It seems to be left free to sport and, through the free, unrestrained play, as well as through the will's rest from work, refreshment seems to come to what we call thinking. Dreaming is mental recreation.

It is alleged that during sleep valuable legal opinions have been written, difficult mathematical problems solved, and poetry and music composed. All such things I believe to be false. The stories of the wonderful hallucinations of sleep walkers on roofs of houses and narrow ledges may be accepted as desires to manufacture the marvelous.

There is another character of sleep thinking that is of interest, and that is the lack of moral sense in sleep. It would shock us to know that the important things that are done in sleep with unblushing effrontery by the most proper people. If the moral sense is not wholly suppressed in sleep it is only partially active. If the moral faculty were not in abeyance while we dream, then I should have difficulty in holding that dream thinking is a state of mental disorder, because in all forms of mental disorder the moral faculty participates in the disorder.

We almost never feel astonishment or surprise in our dreams. We commit wicked and immoral deeds, but we are neither troubled nor surprised.

The study of dreams appears to lead to the following opinions:

That there is no such thing as dreamless sleep.

That thinking is involuntary—to the extent, at least, that we cannot cease to think under any order of the will.

That thinking has various characteristics, these being mainly due to the amount of control and direction exercised over it by the will.

That there are many degrees of sleep and wakefulness, and as many degrees of effort and consciousness in dream thinking. That the character of the thinking in delirium, and constitutes a state of mental disorder which is not a state of disease.

That thinking, when awake, is always to some extent under control of the will.

That there are many degrees of sleep and wakefulness, and as many degrees of effort and consciousness in dream thinking. That the character of the thinking in delirium, and constitutes a state of mental disorder which is not a state of disease.

That thinking, like breathing or the beating of the heart, does not cause a sense of weariness, though all three, of course, have a wearing effect on all the organs concerned.

That the will's inhibiting and directing work brings fatigue and a demand for rest.

That the will finds its rest and refreshment in sleep.

That the frequent occurrence of a state of disordered mind—occurring in sleep does not do us harm, but, on the contrary, does us good.—Sir Arthur Mitchell, in Chicago Tribune.

## SPIRIT HELP.

A Marvelous Occurrence in Connection With a Bird Cage.

I have a little bird; its cage is suspended by a corner wire. One day, looking at the wire, I saw it getting old, and when I fed the bird, I thought I must get another wire. The next day I was surprised to notice the wire shorter, and the same tied, and a piece of broken wire lying on top of the cage. If the wire had broken in the night, the cage would have fallen, so I thank the spirit for breaking the wire and tying the cage up again. I was sitting at the cage on top. We have no servants, and my husband hardly ever notices the bird at all, so I know the spirit did the work.

MRS. FRANK GRAFTON.  
Tampa, Fla.

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# Review of Passing Events.

There is a whole on exhibition in Baltimore and the Baltimore Sun takes occasion to preach a sermon to those who disbelieve the story of Jonah and the whale. That story has furnished a bone of contention, and been taken seriously or humorously according to the mentality of the receiver. Understood as a solar myth, a folk-story, it is a pleasing portion of the child literature of the world. As a divinely inspired writing, it is an amusing story from the delightfully ingenious manner with which it narrates impossible occurrences.

It appears that some visitors to the whale have expressed the old criticism that the whale's throat was too small to swallow a man, and therefore the Bible is not true. The objection is shallow, for the Bible does not say a whale swallowed Jonah, but "great fish." It is entirely gratuitous to say it was a whale.

The writer of the Sun editorial is deeply incensed at the attempt to explain this miracle. He says it would be no more difficult for God to enlarge the throat of a whale than to "create all things." He says, "I am an atheist."

"The Bible, without doubt, trumphantly attacks of Voltaire and Hume, having done that those who believe in it and love it have nothing to fear from the small fry critics who cannot see how an Almighty power could prepare a fish to work his will. Upon the Bible as a sure foundation, rest every hospital, every church, every institution of charity in the land."

When the editor of a great daily writes in such a strain, we call it a blot on the intelligence of his city and age. He has been asleep ten times as long as Rip Van Winkle, and has not awakened. That all hospitals and institutions of charity are founded by the church on the Bible, is constantly reported, yet is quite untrue. These institutions are, as they should be, with few exceptions, maintained by the government.

There is no question that an infinite God could enlarge a whale's throat, to allow a man to pass, and sustain that man three days in the fish's maw. He could furnish a whale's stomach into a Pullman sleeper, with a buffet and all modern improvements. The query is, Did he do so?

Such a feat is popular in Baltimore, as they should be, with few exceptions, maintained by the government. There is no question that an infinite God could enlarge a whale's throat, to allow a man to pass, and sustain that man three days in the fish's maw. He could furnish a whale's stomach into a Pullman sleeper, with a buffet and all modern improvements. The query is, Did he do so?

On the contrary they would see the supreme activity and power of Law, which never swerves or deviates a hair's breadth for all the prayers and intercessions of man, or the interference of gods.

On the other hand we have a whale, said to be in a sea which whales never enter, and God specially stretching its throat that it may swallow Jonah, be the name of the Lord, has offended the Supreme Ruler of the Universe!

In the density of his ignorance this editor opposes Spiritualism. It would be premised that he would. Ignorance always opposes it.

"What Say the Scriptures About Spiritualism?"

A marvelous work would have been accomplished had there been established a spiritual publishing house, for the distribution of its literature, putting forth the efforts that characterize the "Watch Tower Bible and Tract Society." Especial effort of this society has been made against Spiritualism. Numerous tracts and pamphlets have been published and "sown broadcast." The distribution has been so wide as to reach the most remote parts of the globe. These attacks have been from Bible grounds, severe, unscrupulous, dishonest and intensely bigoted.

The latest, bearing the title above, is a stronger and enlarged edition. Copies have been sent me from California, Washington, and Maine, showing that the book has been widely sown, and the harm it will do by its misrepresentation and falsehoods cannot be measured. It is difficult to meet such attacks. Those who read these screeds do not see the spiritual papers, and remain in ignorance that any reply has been made. The only way is by the same means—the sending out of literature showing what Spiritualism really is. If some Spiritualist should be moved to apply even a small fund in this direction, an immeasurable good would be accomplished.

## For Higher Education.

That latest gift of ten million dollars of Rockefeller for higher education, means a great deal to the smaller colleges which have been living at a dying rate. We confess that we fall to grasp the meaning of "higher education."

The meaning of "higher education" is not that which stuffs the head with Greek idioms, or with the odd crumbs of scientific facts; that makes boat crews, football hoolies, or athletes. Rather is it a full and complete development of character into ideal womanly and manly excellence. It is an education in which thinking, kindness, thoughtfulness for others, self-sacrifice, helpfulness, but helpfulness for those requiring aid. The highest education is a development of the spirit, and makes the curriculum of the schools secondary to its purpose.

We do not suppose the authorities will agree at the money as "tainted." It may have been wrung from the sinews of toil, or represent concrete tears of want, but it will bring good value if rightly employed.

There is, however, always something to be thankful for. We may be greatly thankful in this case that the Standard millionaire is a Protestant. We would be exceedingly glad if he were a Liberal or a Spiritualist, but as he is not, we rejoice that he is a Protestant and not a Catholic. If he were the latter, and had taken the aid to give as a missionary, he would give an irresistible set to the popular current in that direction.

The possibility of such an occurrence is appalling. A vital blow might be thus struck at the freedom of this nation.

Priestly Advice.

A letter comes from a preacher, one Ogilvie, full of warning and advice. Such a letter could be expected of an orthodox minister, especially a fledgling. This preacher attempts to disprove Spiritualism by the Bible. He brings forward the stock matter of the "Woman of Endor" frightened because Samuel appeared, or because as soon as she entered the clairvoyant state, she recognized Saul, whom she knew had been persecuting to the death

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Editor-at-Large for the National Spiritualist Association.

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

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 "Visions," a booklet of choice spiritual poems. One contributing two dollars to the fund will also receive one copy of "Leaves of Truth," a cloth-bound book of instructive spiritual matter.

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

Mosheim, the learned German, in his Ecclesiastical History, whose scholarly work betrays his honesty on every page, thus wrote:

"The rites and institutions, by which the Greeks, Romans, and other nations had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God. Hence it happened that in these times THE RELIGION OF THE GREEKS AND ROMANS DIFFERED VERY LITTLE IN ITS EXTERNAL APPEARANCE FROM THAT OF THE CHRISTIANS. They both had a most pompous and splendid ritual. Gorgeous robes, mitres, tiaras, wax tapers, crostiers (staffs surmounted by a cross), processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry, were equally to be seen in the heathen temples and the Christian churches."

Chambers, in his Encyclopedia, started a fact which all know who are familiar with the great author's productions. He says: "The Ecclesiastical History of Mosheim: 'Is a work of great learning, fullness and accuracy.' Educated however in the church, and a professor in a theological college, as was Mosheim, possibly he did not suspect what thousands of learned men now know, that the Christian church, instead of stealing the ritual, ceremonies and institutions of paganism and engrafting them on Christianity, the latter was only reconstructed paganism. The scholarship of the last 50 to 75 years has revealed with certainty that which for centuries had been suspected and hinted at, and even proclaimed by leading churchmen. But such persons were soon silenced by imprisonment, torture, or the stake and fagot."

In conversation with a bigoted churchman a while ago, in which this revamping of paganism and construction of Christianity was under discussion, he said: "There are persons as learned as you who do not accept your ideas on that subject. There was Gladstone, who you will concede was a great scholar, who died an earnest Christian."

"True," we replied, "but the attention of the scholar you refer to and Gladstone was not directed to this subject. Mr. Gladstone was a politician. His thoughts and thought were turned to great national issues, and he had no time to investigate in the direction others equally honest and truthful have traveled. So soon as learned men in the church become acquainted with the facts, you pronounce them heretics, and set out to destroy their influence. You cannot burn them any longer, but you expel them from your church, and brand them with being renegades from the faith. But in spite of all your efforts the numbers who have investigated are increasing at a marvelous rate, and your church literature, when carefully examined supplies proof that cannot be controverted that your church beginning was in paganism."

The truth is, churches built on the ignorance of the ages cannot survive the light of modern intelligence, provided they still cling to their old-time narrow conceptions of a future life.

One of the strangest phases of the severe storm in Richmond, Va., is the fact that the three buildings that were struck by lightning were all churches. In addition to this, a Sunday-school picnic party at Westhampton Park, was almost frightened to death by the thunder and lightning. The houses of the wicked were let alone.

"Success, and How to Win It." A lecture and course of twenty-four sessions by Dr. B. F. Austin, B. A. D. D. The titles of some of the lectures are as follows: Self Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25 cts. "The Jesuits." By Rev. B. F. Austin, A. M., B. D. An excellent pamphlet, Price 15 cents.

It has been a common complaint against Christendom for a century that rum, the vices of civilization, and the missionary accompanied each other in all attempts to civilize the heathen. The consequence has been the almost entire extinction of the peoples brought under the influence of the cross. Africa, for more than two centuries was made the hunting ground of the slave trader. Tribal wars were incited and the prisoners captured on either side were sold to the slave trader for a trifle, perhaps a jug of rum. These slaves thus captured were transported to the American colonies, to curse the new world. The pope at Rome, with authority from the Bible, legalized this traffic by an official bull, claiming to voice the will of God. The missionary with the Christian vices, was always an accompaniment of the slave trader.

The Spaniards found a better civilization in Peru and Central America than that they planted in its place. Las Casas, with how much truth we will not undertake to write, says 40,000,000 of natives were massacred in this process of Christianizing the natives of the countries they colonized.

Look at the Indian tribes of North America! The task of the missionary has been successful here. Possibly they have peopled heaven, but in doing so they have almost annihilated the Indian race.

The Sandwich Islands came under the influence of the missionary, and the people were on the highway to extinction when their government was usurped by the white man.

Japan welcomed the arts and sciences which followed in the wake of the missionary; but they rejected his religion, and we see them successfully combatting the aggressions of a professedly Christian nation.

But turn we with tears in our eyes to "Africa's Appeal to Christendom," which we find in the Century Magazine, only brief extracts of which we can give at this time. It comes from Prince Massauo, of the territory, on the western coast of Africa. The little kingdom lies about 300 miles along the coast from Gallinas to Cape Mount, and is about 200 miles wide. The missionary, the slave trader, the rum traffic, and the nameless Christian vices have been very active in that country. The prince complains that foreign powers claim to own the country, but he thinks the country belongs to them. He says:

"A worse feature of European occupation, worse than losing the land, is the destruction of the people through the introduction of western vices. These vices are as degrading as the virtues taught are, uplifting. These vices have been wholly introduced into Africa by European representatives. All who have traveled on our continent will bear me out in the assertion that there is a remarkable contrast morally between the natives of the coast, and those of the interior. This is owing simply to the fact that the people on the coast have been demoralized by the vices of civilization from European sources. As an instance, in none of the various native dialects with which I am acquainted, about eighteen in number, are there any words with which to curse or swear. When one hears a profane word it is always in English, German, or other foreign language. Polygamy is practiced as much by Europeans located among us as by natives. From actual calculation I find nearly one-half of all importations came in the form of liquor, of the very worst and most injurious kind. It is common to find a man who is poor and not able to get sufficient liquor on which to get drunk, rubbing a drop on his head or mustache that people may smell it and call him civilized. The poison is fast doing its deadly work. In a few years there will be none left to resist the oppressors. Our blood will be on their heads."

"We appeal, not to England, not to France, not to Germany, not to other empires and states, but to the consciences of the individual men forming such nations. We appeal, not for a gift or favor, but for our right. Even as the Americans appealed for their rights and obtained them by heroic measures so do we claim the right for freedom to worship God, and to worship him by sobriety, industry, good will, and all the Christian graces."

A people recognized as heathen appealing in the most pathetic terms to be saved from Christian vices! It is positively mournful to contemplate the condition occupied by them. First, their country is depopulated by Christian slave-hunters. Then they are robbed by these same people of their land which gave them support. This is followed by introducing vices among them, under the guise of saving their souls from hell, which brutalize them and fit them for the degraded condition they occupy. But the soul-saving process will go on until the present remnant of a once populous country is Christianized out of existence.

That legislator who makes laws and does not observe them himself we consider an improper representative in Congress, or in the state legislature, so we push him aside at the next election and select a more worthy person to make laws for us.

The Sovereign Ruler of the Universe, so very exalted, one would suppose, ought to be guilty of no infraction of the laws of his own making. We are told by churchmen he created all there is in the universe, and rested from his labors on the seventh day, and he required all mortality to rest on that day in consequence. Instead of continuing his rest on each seventh day thereafter, he does not cease his own labors, but continues to run the entire machinery of the world just as he did on his former working days. Not a planet is stopped in its course, but it rolls on just as glibly on Sunday as on any other day in the week. The sun sends forth its illuminating rays to all on that day. The thunders roll in the heavens, the lightnings flash, rain, snow or hail falls with no seeming respect for the law made for mortals. Beasts, birds and fowls do not heed the injunction. Vegetation takes no rest, but the leaves flutter in the wind, and the buds are just as liable to blossom on that day as the day after. But the good bible tells us for simply picking up sticks on the Sabbath the great God caused the man's death who offended. Maybe Moses lied when he said the Lord directed: "The man shall surely be put to death." See Numbers 15:32 to 36. We hope so. And maybe God had nothing to do with setting aside the Sabbath day for rest and worship. It looks more like a priestly device than the act of a God.

## John Hay Famous as a Poet.

John Hay, late Secretary of State, was a most remarkable man, not only as a diplomat but as a keen, logical, incisive poet. His reputation in that respect is world-wide. "Little Breeches" and "Jim Bludsoe" are immortal. They set people to thinking. They convey an important lesson. "A Woman's Love" will also be read with appreciation.

## LITTLE BREECHES.

I don't go much on religion,  
I never ain't had no show;  
But I've got a middlin' tight grip, sir,  
On the handfull o' things I know.  
I don't pan out on the prophets,  
And free-will and that sort of thing,  
But I believe in God and the angels,  
Ever sence one night last spring.

I come into town with some turnips,  
And my little Gabe come along—  
No 4-year-old in the country  
Could beat him for pretty and strong,  
Pearl and chipper and sassy,  
Always ready to swear and fight—  
And I'd laint him to chew terbacker,  
Jest to keep his milk teeth white.

The snow come down like a blanket  
As I passed by Taggart's store;  
I went in for a jug of molasses  
And left the team at the door.  
They scared at something and started—  
I heard one little squall,  
And hell-to-split over the prairie  
Went team, Little Breeches and all.

Hell-to-split over the prairie!  
I was almost froze with skeer;  
But we roused up some torches,  
And searched for 'em far and near.  
At last we struck hosses and wagon,  
Snowed under a soft white mound,  
Upset, dead beat—but of little Gabe  
No hide nor hair was found.

And here all-hope soured on me,  
Of my fellow-critters' aid—  
I jest flopped down on my marrow bones,  
Crotch deep in the snow, and prayed.  
By this the torches was played out,  
And me and Isrul Parr  
Went off for some wood to a sheepfold  
That he said was somewhar thar.

We found it at last, and a little shed  
Where they shut up the lambs at night.  
We looked in, and seen them huddled thar,  
So warm and sleepy and white.  
And thar sat Little Breeches and chirped  
As peart as ever you see,  
"I want a claw of terbacker,  
And that's what's the matter with me."  
How did he get thar? Angels.  
He could never have walked in that storm!  
They jest scooped down and toted him in  
To whar it was safe and warm.  
And I think that saving a little child,  
And bringing him to his own,  
Is a derned sight better business  
Than loafing around the throne.

## JIM BLUDSOE.

Wall, no! I can't tell whar he lives,  
Because he don't live, you see;  
Leastways, he's got out of the habit  
Of livin' like you and me,  
Whar have you been for the last three years,  
That you haven't heard folks tell?  
How Jimmy Bludsoe passed in his cheeks,  
The night of the "Prairie Belle"!

He warn't no saint—them engineers  
Is all pretty much alike—  
One wife in Natech-under-the-Hill,  
And another one here in Pike.  
A careless man in talk was Jim,  
And an awkward man in a row—  
But he never pinked, and he never lied—  
I reckon he never knowed how.

And this was all the religion he had—  
To treat his engine well;

## Women on School Boards.

Mayor Dunne of Chicago has appointed three women, Miss Jane Addams, Mrs. Emmons Blaine and Dr. Cornelia DeBey, to the Chicago school board. Commenting on this appointment the "Public" remarks:

"Mayor Dunne has extended the recognition which has heretofore been but grudgingly given to women in the government of the schools. We are preached at with wearisome iteration to convince us that the place for woman is the home; and we might easily agree to this if the preachers' conception of home were somewhat more comprehensive than the idea of wash tubs for poor women and afternoon teas for rich ones. But all this pious talk about home as woman's sphere is twaddle, if the school is not included in the home idea. Yet the appointment of women to the Chicago School Board has heretofore been regarded as in the nature of a certain masculine concession. Mayor Dunne exhibits a different spirit. He has recognized woman's true place in the home by considering the public school system as a department of the home, and conferring approximately half of his school board appointments upon women entirely capable of dealing with it."

## Grossly False.

I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the third and fourth generation."—Exodus 20: 5.

Jealous is defined as "Apprehensive or suspicious of being displaced or outdone by another, especially in the love of another; revengeful of fickle treatment or slighted love." That may have been Moses' concept of God, but who believes God himself admitted to Moses he possessed such a character? It is a gross misrepresentation of the character of the Divine being, and Bible or no Bible, it should be repudiated by every person of common intelligence as blasphemous. Why will churchmen, who profess to love God, persist in claiming Moses voiced his will? And why treat as "holy" a book that repeats and perpetuates such a vile libel against him we are taught to and justly adore?

"Child Culture, According to the Laws of Physiological Psychology and Mental Suggestion." By Newton N. Riddle. A most excellent work for all who have the culture of children at heart. Price 55 cents.

## MONOGAMIC MARRIAGE

As Viewed by Prof. W. M. Lockwood.

Mr. and Mrs. Frank Hamilton, of this city, entertained Friday afternoon and evening at the Bon Air hotel, Rock City, more than 250 guests being present to enjoy the reception, dinner and dancing.

Special cars conveyed many of the guests from Bradford, Pa., to the Rocks at 2 o'clock, and others went at a later hour. A notable and interesting feature of the afternoon program was a lecture by Professor W. M. Lockwood, of Chicago, on "Monogamic Marriage." It is keeping within safe bounds to say that the lecture was one of the strongest and most intensely interesting intellectual productions that has ever been presented in this section. Professor Lockwood treated the absorbing problem in sociology from a physiological and psychological standpoint and the subtlety of his thought, the keenness of his analysis, and the beauty of his language invested the subject with a peculiar charm. The speaker announced a new hope for the world through the establishing of the married relation upon a scientific basis. True marriage is founded upon intellectual love; but the speaker defined intellectual love as appreciation based upon true knowledge acquired through the agency of all the psychological perceptions of the soul. True marriage is a complete union, and such unions are monogamic. Rightly understood, love is not an affair of the fancy, but is born of knowledge and is eternal. Marriage is the unification of two natures, of which one is the complement and fulfillment of the other according to the law of selection.

The speaker did not expressly state that the affections are manifestations of the soul's reaction upon complete intellectual appreciation of the truth, but there was nothing in his remarks inconsistent with that inference.

The speaker, in the development of his theme, raised the marriage relation to a very high plane, and the lecture abounded in helpful thoughts and practical suggestions. It was admittedly a mere outline of a scientific system, but it made a profound impression upon the auditors.

After the lecture a fine course dinner was served in the spacious dining room, covers being laid for 298. Each course was preceded with a menu card and dance program and floral favor.

The affair from first to last was a brilliant social success. In point of attendance and amplitude of hospitality it was undoubtedly the most elaborate

Never be passed on the river;  
To mind the pilot's bell;  
And if ever the "Prairie Belle" took fire,  
A thousand times he swore  
He'd hold her nozzle agin the bank  
Till the last soul got ashore.

All boats has their day on the Mississipp'  
And her day came at last—  
The Movaster was a better boat,  
But the Belle, she wouldn't be passed,  
And so came a tearin' along that night,  
The oldest craft on the line,  
With a nigger squat on her safety valve,  
And her furnaces crammed, rosin and pine.

The fire bust out as she cleared the bar.  
And burst a hole in the night  
And quick as a flash she turned and made  
For that willer-bank on the right.  
Ther' was runnin' and cursin', but Jim yelled out  
Over all the infernal roar,  
"I'll hold her nozzle agin the bank  
Till the last galoot's ashore."

Thro' the hot black breath of the burnin' boat  
Jim Bludsoe's voice was heard,  
And they all had trust in his cussedness,  
And knowed he would keep his word,  
And sure's you're born, they all got off  
Afore the smokestacks fell.  
And Bludsoe's ghost went up alone  
In the smoke of the "Prairie Belle."

He warn't no saint—but at judgment  
I'd run my chances with Jim  
Longside of some pious gentlemen  
That wouldn't shook hands with him.  
He's seen his duty a dead sure thing,  
And went for it thar and then;  
And Christ ain't a-going to be too hard  
On a man that died for men.

## A WOMAN'S LOVE.

A sentinel angel, sitting high in glory,  
Heard this shrill wail ring out from purgatory:  
"Have mercy, mighty angel, hear my story!"

"I loved—and, blind with passionate love, I fell.  
Love brought me down to death, and death to hell;  
For God is just, and death for sin is well."

"I do not rage against His high decree,  
Nor for myself do ask that grace shall be;  
But for my love on earth, who mourns for me."

"Great Spirit! let me see my love again  
And comfort him one hour, and I were fain  
To pay a thousand years of fire and pain."

Then said the pitying angel, "Nay, repent  
That wild vow! Look, the dial-finger's bent  
Down to the last hour of thy punishment!"

But still she wailed, "I pray thee, let me go  
I cannot rise to peace and leave him so.  
Oh, let me soothe him in his bitter woe!"

The heaven gates ground sullenly ajar,  
And upward, joyous, like a rising star,  
She rose and vanished in the ether far.

But soon adown the dying sunset sailing,  
And like a wounded bird her pinions trailing,  
She fluttered back, with broken-hearted wailing.

She sobbed, "I found him by the summer sea  
Reclined, his head upon a maiden's knee—  
She curled his hair, and kissed him. Woe is me!"

She wept, "Now let my punishment begin!  
I have been fond and foolish. Let me in  
To expiate my sorrow and my sin."

The angel answered, "Nay, sad soul, go higher!  
To be deceived in your true heart's desire  
Was bitterer than a thousand years of fire!"

private reception ever given at Rock City, while the interpolation of the lecture by a distinguished scholar and orator was a happy innovation.

Mr. and Mrs. Hamilton proved themselves princely entertainers, and their personal attention to their guests left nothing to be desired.—Bradford (Pa.) Paper.

## Dr. E. D. Babbitt's Transition.

Dr. Edwin Dwight Babbitt passed to the higher life, June 27, in his 77th year of earth life. Some time ago he was struck by a trolley car, and was seriously injured, but it was thought not fatally. A dropsical condition set in and the end came.

Dr. Babbitt has been a busy and a very useful man, and humanity has lost the presence of a friend, but through the various scientific, occult and ethical works he has published, his name has been immortalized, and the grandeur of his teachings will be more highly appreciated as humanity unfolds to a full understanding of their depth and spiritual import.

He was an avowed Spiritualist, and as a sensitive was greatly aided in his lofty aims and useful undertakings by those "finer forces" upon which he founded a college.

## IMPORTANT WORK.

"Official Register of the National, State and Local Spiritualist Associations of the United States and Canada, With Lyceums, Camp-Meetings and Mediums."

The above is the title of a highly important illustrated work, gotten up with painstaking care, by Mrs. Laura G. Fixen, the efficient vice-president of the Illinois State Spiritualist Association, 1047 Carmen Avenue, Chicago. It contains 100 pages and will prove of great value to those who wish to get information in regard to the different societies located in various parts of the country. It is gotten up in a most beautifully artistic style, and reflects great credit on its compiler. This long needed work will improve the casual observer with the extensive following we have, and the dignity due to the grandest and most important philosophy now before the whole civilized world. It leads off with a magnificent photo-engraving of Mrs. Abby Louise Pettigrew, president of the "City of Light" Assembly, Lily Dale, N. Y., who is a prominent factor in the education process now going on in our ranks. This Official Register can be obtained by addressing this office. Price \$1.

## Psychic Circle

Every Friday Evening, From 9 to 10, Local Time—  
That is, by the time of the place in which you live—  
Dr. Alexander Caird and Wife, and Lynn Spiritualists Association Center,

## Morning Prayer, by Robt. L. Stevenson.

The day returns and brings us the petty annoyances of the morning. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep.

## Will You Join It?

Through the suggestions of the spirit guides of Dr. and Mrs. Alexander Caird, and in gratitude for the inestimable benefit these resourceful workers have been to the L. S. A. and a desire that others may be brought under the same helpful influences, this circle has been formed.

## Objects of Circle.

Soul study and the development of your psychic sense and of your highest and best natures. Please sit in silence as far as it is possible for at least twenty minutes within the specified hour. If unable to sit alone concentrate your mind and thoughts on the objects and work of the circle.

## Rules for Circle.

First—Send a loving and heartfelt greeting to all members of the circle.  
Second—Search your soul to learn if you have lived your very highest since the last circle. Have I been kind, patient and helpful to all with whom I have come in contact?  
Third—Ask your spirit friends and the circle guides to draw near and assist you in the development of your highest soul powers and your mediumistic gifts.  
Fourth—Send out a helpful thought to all speakers, mediums and workers; and to the press, that the divine plan may be more generally applied.

THE SUGGESTIONS AND DIRECTIONS FOR THIS CIRCLE CAME FROM WISE AND CLEAR-SIGHTED MINDS ON THE SPIRIT SIDE OF LIFE. THE GREAT POSSIBILITIES OF A CIRCLE, IN WHICH THOUSANDS OF PEOPLE AT THE SAME TIME, CONCENTRATE THEIR MINDS ON THE SAME OBJECTS, MUST BE OBVIOUS TO ALL.

If we believe in the potency of thought, we can but believe that such a thought as permeating the psychic lives of so many in different parts of the world must be productive of spiritual good.

The object of this movement is not for the advancement of the cause in any one place, or with any particular people, nor solely for the good of the members alone, but for the workers, the press, the spirit friends, and the up-building of the cause in general. We believe that much good will be accomplished; that those possessing the gift of mediumship will receive help and spiritual strength by placing themselves in the psychic wave engendered by this means. We hope every reader of this will send their name and those of their friends, no matter whether you are a Spiritualist or not, join us, add the power of your thought to ours and receive a blessing with us.

Please remember that this circle is absolutely free to everyone, and we are glad to welcome you as a member without conditions, but there are necessarily some expenses (as printing and answering the many letters of inquiry received) and if any one feels to contribute a small sum toward the same, it will be very welcome.

Brother Francis has kindly offered the use of the columns of The Progressive Thinker for the advancement of the object, and articles will appear from time to time concerning its progress. We hope all members that can so, will become subscribers to this grand publication, and so keep in touch with the work of the circle.

We also hope that all members will try and induce others to join; we wish to have 5,000 members before the close of the year.

You are cordially invited to join this circle.

All matter pertaining to the circle will be published in The Progressive Thinker.

Send your name and address and be enrolled on the circle book free of cost. The cost of a postal card will make you a life member.

Please pass this card to some friend; make it an endless chain. Send name to A. A. AVERILL.

42 Smith street, Lynn, Mass.

## Explanatory Letter From Dr. Alex. Caird.

To the Members of the Psychic Circle:—I would like to correct a misunderstanding in regard to the Psychic Circle. Many of our correspondents seem to think that no one can become a member unless they are a subscriber to The Progressive Thinker. We certainly wish that every member might (for their own good) receive the benefit to be derived from reading the grandest spiritual paper published, and so keep in touch with the spiritual happenings, and learn the views and opinions of the different writers on the large variety of subjects treated; but we realize that there are many who would like to be members of the circle who are not able to subscribe for the paper, much as they might like to. Such are just as welcome; there are no conditions. We wish Brother Francis could read some of the many letters we have received extolling his paper; he would certainly feel that his efforts for the world's betterment were appreciated.

A word as regards the difference in time. As our circle extends, not only all over our own country, but to Africa, India, Europe, Australia and New Zealand, one can readily see that if we

tried to sit at nine o'clock by one time, some part of our circle would be observing the rules every hour in the twenty-four. If we all sit at nine o'clock, local time, the thought wave will start at the Atlantic, extend across the continent and around the world.

If any member wishes the circle to concentrate their wishes on any subject of general interest, will they kindly send the request to The Progressive Thinker? We have no way to inform the large circle, but everybody reads The Progressive Thinker. We would also request the circle members to repeat the following prayer, by Robert L. Stevenson, upon arising in the morning. "The day returns and brings us the petty annoyances of the morning. Help us to play the man; help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day; bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."

ALEX. CAIRD, M. D.  
44 Commercial street, West Lynn, Mass.

I am a member of The Psychic Circle advertised in your paper and want to express my thankfulness that it has been started. I have already received much spiritual help from it. Long may it continue. CHARLES GOULD.  
Hampden, Me.

Will the members of The Psychic Circle kindly concentrate their minds on Mrs. J. B. Roberts, of Tacoma, that she may obtain some relief from the intense suffering that is her portion at the present time. Yours in the interest of humanity.  
CAPT. JONAS BALCOLM.  
Tacoma, Wash.

I am deeply interested in The Psychic Circle started by Dr. Caird, of Lynn. I would like to request the members of the Circle to concentrate their thoughts on the legal powers to not only reprieve Mrs. Rogers, of Vermont, but commute her punishment to a life sentence instead, for we do not believe her spirit is in a condition to be thrust into the spirit world.  
J. N. NASON.

## Michigan State Society of Spiritualists.

To the Editor:—In my report of the late Sturgis June meeting, I wrote a paragraph on a narrow strip of paper and pinned it to the report in the place where it ought to have appeared, but I presume it was lost when the pin was taken out. I feel it my duty to the state society to mention this and give the paragraph here. It was as follows:

"Dr. Julia M. Walton, missionary of the Michigan State Society, lectured; her subject was 'The Soul.' She quoted many ancient philosophers and sages to prove that the ancients knew, in all probability, as much about the soul as we do now. Her address was excellent; she gave tests at its conclusion which were accepted as correct by the persons for whom they were intended. The state society is congratulated on its missionary."

This paragraph has appeared in my home report to the Michigan Democrat. THOS. HARDING.  
Sturgis, Mich.

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

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Delivered through the Lips of Mrs. Cora L. V. Richmond, Chicago, Sunday,  
May 14, 1905.

In the time of chattel slavery the bodies and the consciences of the negroes were not theirs. Their religious exercises were private and secret. They held meetings and offerings of prayers, oftentimes, 'unknown to their masters. It was at one time an offense for the negroes to hold religious meetings because of course, being owned they had no souls to save. If, however, they persisted in having religion, they were told that to obey their masters constituted the essential part of the religion.

These are the great problems then. People talk about this thing being very dreadful, and that they should be careful of private ownership and of protecting the utilities of life. In the early days of this country, perhaps you remember, those of you who lived away in some backwoods and had to drive over the roads, that every mile or so you had to pay toll. The

Since capital cannot move a wheel, run an engine, build a railroad or do anything without the hand of labor and the man behind it, it is the human being we must consider and not the bank, not the syndicate, as a question of capital, but the human beings as portions of this great life and work. Now the value is to be determined within the next few years; whether humanity is greater than selfish interest; whether we have reached a point in the world's history when the teachings of Buddha Gautama and the teachings of Jesus of Nazareth can be applied to daily life. Whether the world has had enough of strivings and contentions and bloodshed for the mere maintenance of the name of physical power. Whether that which is mis-called "patriotism" that urges the Russian soldier to leave his family and home and to go out to battle for the purpose of extending the empire of Russia shall be called "patriotism?" Whether that which seeks to conquer all the weak nations in the world for the purpose of augmenting its territory shall be called "patriotism?" Whether that which enables a man, because of his genius and ability, who can win all the wealth in the world to the exclusion of those who are struggling along similar lines shall be called "legitimate business." Whether the Vikings that came sailing down from the north for gold shall be considered great and correct, irrespective of

Oh! when, heart-sick and weary and broken in spirit, the man of the world goes back to the old home, steady roof after all his strivings and all his millions, he is not able to purchase the smallest measure of the happiness which was his. He would give all if he could lay his head upon the bosom of mother nature among the daisies, under the waving branches of the trees and rest and sleep as when a child! So the restless nations of the earth that have scared the consciences and tortured the brains with the seeking for position and power will all one day go back to the bosom of the mother, and like the spoiled child will say: "Mother, I have sinned against thee, but I come back now to ask your blessing." And the great, Infinite Mother, the heart of love, and the great Infinite Father, the heart of wisdom, beckon the children of earth, when weary with all this wandering, when their hands and hearts and brains are tired of all this striving, to come back to this Infinite altar of love with their added experience and their sorrows, and understand that there is no sorrow in the world, no struggle for which there has not been a wise provision when the lesson is learned. The infinite Love is always there with its divine benefaction.

Above the Red and Green and the Blue and Gray,

100-2026-101

*Journal of Management Education* 30(6)p. 789-804







## QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

**NOTE.**—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to brevity. Those who have to be omitted, and the type becomes thereby assertive, which of all things is to be deplored. Correspondents often wait for the appearance of their questions and write letters of inquiry. The supply of material is always several weeks ahead of the demand, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

**NOTE.**—No attention will be given to anonymous letters. Full names and addresses must be given, or the letters will not be read. (The request is made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I can, the ordinary courtesy of correspondents is expected.)

HUDSON TUTTLE.

John T. Dow: Q. How are the people to gain their liberty? It combines, trusts and monopolies are to control courts, legislatures and every department of both local and general government, and make tariffs and prices to suit themselves, is there any way to head off the plutocracy?

A. We would not readily admit that the condition of the people is as deplorable as this question implies, yet if it were, they have the means of redemption in their own hands. They yearly vote these same men into place and power. If a voter casts his ballot in favor of those who oppress him, it is self-evident that he is ignorant or stupid. The remedy is as self-evident—he must be informed—educated.

Voting ignorance is the one great menace of popular government. If the voters remain uninformed until they vote away their rights, red-handed revolution, the avenging of wrongs by brutal force, is the culmination.

If the voters become informed and hence capable of comprehending the ways and means of gaining and maintaining their rights, there comes evolution. The efforts of the greatest reformers may appear of little avail at the time. The whole people, or at least a majority, must be drawn up to higher grounds.

This is a money age. The robber baron is represented by the captain of industry, and labor is stifled in the abundance of its own production. As money gives its possessor power and position, it has become master, and conscience has disappeared in the race of the money-mad.

Here is the opportunity, and necessity of the diffusion of the exalted precepts and teachings of the spiritual philosophy of life here and hereafter.

Thomas Paine is the requirement of the hour to write "The Rights of Man," from the present viewpoint.

True it is that the laborer receives more pay, may be better housed and clothed and fed, than at any time in the past. The new found power and machinery it drives to do the work of hundreds of millions of men, and the man who guide it receive small recompense compared with those who claim its ownership. To the millions, Carnegie has amassed, the men who mine and at the blazing furnaces, contribute, receive ten times more. It is not surprising that pricked by conscience he feels that he has what is not rightfully his, and exploits himself by gifts.

The people do not want charity—they demand justice and their rights—they belong to all and have given them to an exclusive few, and enable them to put the many under tribute are the laws of robbers.

The great benefactions of nature belong to all and have given them to an exclusive few, and enable them to put the many under tribute are the laws of robbers.

Every law of banking has been made for the bankers by the bankers, not for the interests of the people.

Every insurance company is organized to make money for the officers in control, and as much as possible out of the policy holders.

Every promoted scheme is for the interests of the promoters.

The root of the evil is in the money question, planned most cunningly by "financiers," which makes every laborer pay tribute to those who hold this power.

An educated people cannot be enslaved by being hoodwinked by the sophistries of "economic philosophers," retained by boards of trade. This education is being received more rapidly than the great political leaders dream of.

The feeling of permeating all classes, and in the strikes, the giant power blindly and desperately strives in vain effort. The most popular literature is tainted with the new ideas of human rights.

When men believe the fundamental principle that to all things belong the products of the labor, they will not be the dupes of demagogues, nor have to be persuaded to vote for their own rights.

AT NIGHT.

Sometimes when Dark has spread her robe of rest, And Silence guarded by The night bird, Sleep, would startle from her nest, Stirred by the baby's cry.

When night is deepest now, again and yet again, I lie with wide eyes wet, It was his little cry which waked me then; His silence wakes me yet.

—Edmund Vance Cook.

"The Majesty of Calmness, or Individual Problems and Possibilities." By Wm. George Jordan. Another valuable little work. Price 30 cents.

"How Shall I Become a Medium," Fully Answered

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

## CALIFORNIA NEWS.

Notes From Mineral Park Camp, Los Angeles.

This camp opened under the most auspicious signs on Sunday, June 25, with a very large and enthusiastic audience present at all sessions. The auditorium had been most tastefully decorated with flowers, potted plants, flags and bunting by the loving hands of those who are devoting their lives to Spiritualism, until it seemed a veritable bower of beauty set in the charming valley in which the camp is being held.

California scenery has been too often described by visitors to this coast, whose fertile pens have enriched the pages of American literature with reference to climate, trees, flowers, mountains, the clear blue of the sky, and the hospitality of the people, to require any attempt at description or embellishment on the part of the writer. All that can be said is that the wonderful and beautiful scenery associated with the word "California" are actualities, but they must be seen to be appreciated.

Mineral Park camp has a charming location, and all of the native elements of natural California beauty enter into and make up its surroundings. This camp is almost wholly the result of the indomitable energy and enterprise of one little woman, Mrs. Nettie Howell, whose executive and general business ability have won for her a most enviable reputation among the great financiers of the Pacific coast. In private conversation with business people who are not Spiritualists, it is most gratifying to hear them refer to her as one of the most substantial business women of America. Her word is her bond, and her name is gilt-edged in business circles.

Mrs. Howell is the motor power of the camp, hence it is sure of success. In fact, it is a success already, for only harmony and good will are to be found on the grounds and every person seems inspired with a wholesome desire to do something for Spiritualism by means of this camp. The attendance for the first week has been good, and the secular press has been unusually fair in its treatment of the meetings.

Mrs. Howell deserves great credit for the program she has provided, and for her most excellent arrangement of the talent she names in her official proclamation to the world. She has put in a number of special days, with attractions second to none in the United States.

Among these special days may be mentioned Women's Day, with Rev. Eliza Tupper Wilkes as the leading speaker, flanked and supported by the splendid army of Spiritualist speakers who will be present on that occasion. A departure of great merit is Audubon Day, or Animals' Day. Rev. S. Augustus Armstrong will be the leading speaker on this occasion, and a rich treat is in store for all who are so fortunate as to be present on that day. Where should the dumb creatures find friends if not at a Spiritualist camp-meeting?

Other days of equal attractiveness will be announced as time goes on, and are certain to bring out the reformers who are interested in the vital principles for which these days shall stand. These extra attractions in no wise interfere with the regular program—in fact they are a part of it, hence all Spiritualism with every needed and helpful reform.

Mrs. Howell sought to secure representation of speakers and mediums to present the religion of Spiritualism to the world, and substantiate it with demonstrated facts in the way of phenomena. As their names are given from week to week the readers of The Progressive Thinker will see that she has succeeded.

Camp opened promptly at ten o'clock Sunday morning, June 25, with John T. Little as chairman. A song service of great beauty and sweetness occupied the initial moments, following which Chairman Little introduced Hon. S. D. Dye, of Los Angeles, to deliver the address of welcome. Mr. Dye is president of the "Theosophical Society of Los Angeles," and is one of the trustees of the N. S. A. He knows what Spiritualism means to him, hence he spoke feelingly and eloquently of it, its work, and of the possibilities of the present camp. Mr. Dye spoke from manuscript, and it is hoped that he will kindly forward the same for publication later in the season.

Mrs. Adelaide K. Brooks, formerly of Chicago, then gave an inspirational solo of great beauty, which was most enthusiastically received.

A symposium of brief addresses followed, given by Harrison D. Barrett, President N. S. A.; John W. Ring, Nat. Supt. of Lyceums; Mrs. Ada S. Hornman and John L. Dryden. Each speaker was in a most optimistic and hopeful frame of mind, and succeeded in impressing a like spirit upon those who listened. It was an era of good feeling—an epoch of promise—an augury of success. Indeed, the scene and the unconscious, blended into a perfect oneness of soul that made every one glad he was present.

Mrs. R. S. Little closed the morning services with a most touching and exquisite improvisation. Everyone felt the presence of the angels, and audibly murmured at the close, "Lord, it is good to have you here." The poem itself was a gem, and its impress will long remain upon the minds of those who heard it.

Harrison D. Barrett, president of the N. S. A., was the speaker of the afternoon. He took a text, "What came upon me to be witness to see?" Then announced his subject to be, "What is Spiritualism?" He acknowledged that the subject was trite, and said that his method of treating it might also be trite, yet he felt as if it were best at the opening of the camp to reply to this question in a way that would show the audience attending a camp-meeting. Mr. Barrett's address was kindly received by his hearers.

A vocal solo by Mr. John T. Little, a poem by J. L. Dryden, and congregational singing closed the services of the afternoon.

Sunday night at 7:30 a large audience was found in the auditorium, waiting to enjoy the feast of good things announced on the program. Mr. and Mrs. Sullivan rendered an excellent vocal duet, following which John W. Ring gave a masterly lecture upon a position and subject that he most eloquently and effectively turned to practical account as he unfolded his theme. Mr. Ring is an orator of no small ability, and is one of the young men in Spiritualism who are already "here" ready for work. Spirit messages by Mrs. R. S. Cowell, one of

## California's reliable psychics, and an inspirational solo by Mrs. A. K. Brooks, closed the services.

Monday was rest day, yet a spiritual conference was held in the morning, at which the discussion turned upon the iniquitous license exacted by the city of Los Angeles, of all mediums who presume to practice their professions in the city limits. Special measures were taken to secure the payment of so much of the ordinance as applied to genuine mediums, and a committee was appointed to take the matter in charge. This committee was made up of earnest Spiritualists, and they have lost no time in preparing a case for the consideration of the city council at its next meeting. Some things may come out of this movement that will involve the Spiritualists of the nation in an earnest fight for their rights, ere the case is finally settled.

John L. Dryden of San Diego, was the speaker of the afternoon, and he gave a most earnest and eloquent address upon the subject of "The Problem of the Small Boy." It was a humanitarian cry and it touched the hearts of his hearers.

The evening exercises consisted of a message sent given by Mrs. R. S. Cowell of Oakland in Lyceum Temple, and a social dance in the pavilion.

Tuesday, June 26, the morning conference was held in the morning, the question under discussion being, "What can we do to make Spiritualism respectable?" All agreed that Spiritualists must respect themselves if they wish to have Spiritualism respected.

Harrison D. Barrett was the speaker of the afternoon, and he was followed by Mrs. R. S. Little in one of her most beautiful improvisations. Messages by Mrs. Cowell closed the services.

Mrs. R. S. Little was the speaker at the night service, 7:30 o'clock. Her subject was "The Influence of the Bestial Upon the Evolution of the Human Consciousness." It was handled in a most helpful, instructive and interesting manner, hence was enjoyed by all. Messages by Mrs. Bryan closed the exercises.

Wednesday's services were interesting from first to last. The morning conference was spirited and well attended, and the regular speakers listened to other voices than their own with keen enjoyment. The address of the afternoon was given by Mrs. C. M. Johnston of San Diego, who followed her lecture with messages. Mrs. Johnston was highly recommended to the management, and pleased those who were in sympathy with her thought.

The night service at 7:30 was conducted by Mr. John W. Ring. His subject was, "We Believe in Infinite Intelligence." The lecture must be heard to be appreciated. Wit, pathos, wisdom, eloquence and profound logic flowed freely from the lips of the inspired speaker, who seemed almost transfigured as he gave utterance to the splendid thoughts with which his whole address was filled. Scores of requests to have it published were heard on all sides. Mr. Ring cast a spell over his hearers from which we hope they will never free themselves.

Messages were given by Mrs. Cowell at the close of the lecture. They were clear-cut tests—no stock business in what she gave that night. The two worlds were one again that evening.

Thursday, June 26, Harrison D. Barrett was the speaker of the morning, and he was followed by a very large and enthusiastic audience.

W. T. Hutchins of Los Angeles, an Episcopalian clergyman, was the speaker of the afternoon. Mr. Hutchins pleased his hearers with his quaint humor and fed them with many solid chunks of meat. He has a deep knowledge of the Bible, and is a decidedly original in his rhetorical figures, and a perpetual surprise to his hearers.

The evening lecture was given by Prof. John W. McLean, whose quaint Scotch accent and strange metaphors amused and enthused his hearers throughout his address. He gave nuggets of truth to the people, but did not have time, perhaps, to fasten them into one connected chain of logical sequence. He made his hearers think, and after all is said and done, what more should a speaker do? He read with effect several of his own poems, and his lecture was most enthusiastically received.

The notorious W. W. Tatum, alias Fred Tatum, has attempted to palm this poem off as his own in several places where he has been at his nefarious work of humbugging the people. Spiritualists and sincere seekers of the truth should take due notice of that Prof. McLean wrote this poem—not Tatum, under one name or another. Mrs. C. M. Johnston closed the services with messages.

The exercises of Friday, June 30, were unusually interesting. An audience of about 100 persons was present, and the subject was "Is Spiritualism Worth While?" Her effort pleased everyone who heard it, and several who were not Spiritualists were heard to remark, "That woman stuck to her text. She gave us a word-homage to the people, and many word-homages fell at Mrs. Hornman's feet as she closed her excellent address."

Mrs. Maud Lord Drake gave one of her interesting sermons at the close of the services.

Mrs. R. S. Cowell's test seance in the evening was well patronized, and greatly enjoyed.

Saturday, July 1—a whole week of the camp is gone. Everyone regrets the passage of time, but feels as if the week had been full of spiritual blessings. To-day we had a good conference in the morning; in the afternoon a medium's meeting at which Mrs. Viasek and Mrs. Hutchinson gave messages.

At night, John W. Ring gave another of his eloquent and truly inspired lectures. It thrilled and filled the souls of all his hearers, and every one is sounding the praises of John "Archbishop of Texas," as Mr. Barrett facetiously calls him.

Bro. J. T. Little makes a most excellent chairman. His introductions are most happy, and he has a way of making every one feel at his ease and at home as soon as he enters the auditorium. He is truly our "soulful, songful, happy John."

Bro. S. D. Dye and wife are frequent visitors at the camp. They are always welcome, for they mean the camp shall be successful.

The strong, resolute, earnest face of Robert T. Hale is often seen among those who come to listen to the lectures. Mr. Hale's methods may seem strenuous for some Spiritualists, but his heart is right, and his soul sincere in his determined opposition to all forms of fraud and chicanery. His blows are hard and effective whenever he is forced to strike.

The hardest worker at the camp is the lady manager, Mrs. Nettie Howell. She has to attend to the minutest details in all business matters pertaining to the camp, besides having her hands full in making all speakers, mediums and visitors feel at home. How can she do so much hard work and hold up her end to a meeting to all, and yet not see here an example perhaps of spirit aid? More when there is more to write.

EVANGELIST.

## Temple Heights, Northfield, Me.

The annual session of the Temple Heights Spiritual Conference will convene on Saturday, August 13, and continue one week. The speakers will include Edgar W. Emerson of Manchester, N. H.; Mrs. Effie Webster Chapman of Cambridge, Vt.; and Mrs. Juliette Yeaw, of Leominster, Mass. Good music will be furnished, and there is sure to be a social pleasure in being here. One of the directors, and has been very seriously ill all the spring, is steadily recovering, and is now occupying her cottage for the summer. She is accompanied by her wife, Mrs. W. S. Hobbs of Belfast, who will remain with her this summer.

Mr. and Mrs. George Thompson and Master Paul are occupying the Pleasant View cottage and will care for many visitors to the grounds this season, as formerly. They have been here since early in April.

Mrs. J. P. Stearns of Lagrange has been spending several weeks at her cottage, and will return for the remainder of August.

Mr. and Mrs. Willard L. Lathrop of Boston, who spent the winter here and have made another visit of several weeks, have gone to Boston for an indefinite stay.

Mr. and Mrs. Collins McCarthy of Belfast and granddaughter, Miss Louise McCarry, who are at the Veterans' Home and will remain the summer. Mr. McCarthy has been very ill during the winter but is in good health now.

The Bagley and Hadley cottage has been repaired and painted this season and is now looking very neat. The cottage is now occupied by the family, and will be occupied by the two families this season.

It is expected that the music this year will be furnished by a quartette of voices and an effort will be made to introduce some new features in the week's program which will be interesting.

Mrs. Mary A. Boynton of Rockport, has opened her cottage, and has been domiciled here some weeks. She is accompanied by Miss Nellie Haskell and Mrs. William Corbell of Rockport, who will spend the summer with her.

Mr. and Mrs. Charles Black of Rockport, are occupying the cottage at Benson, which they have rented for the summer.

Mr. and Mrs. G. C. Lower of Detroit, will be among the visitors during the camp session at Temple Heights this year. They have sold their farm and this fall will go to California to make their home.

Mr. Will be pleased to know that Mrs. Juliette Yeaw will return to grace our platform this year. Mrs. Yeaw was one of the early workers at Temple Heights and she has many friends there yet.

Sickness in the home of the writer since our return from South in the spring has prevented earlier letters but more will follow.

ORRIN J. DICKEY.

## PARKLAND HEIGHTS, PA.

## The New Camp-meeting Grounds.

At this beautiful rural spot, on Sunday, July 9, Parkland Heights Spiritualists Home and Camp-meeting Association will open the camp season by holding morning and afternoon services at the Auditorium, with George W. Kates and wife as the speakers of the day. The two well-known workers in the cause gave such general satisfaction last year at the first day's services ever held in the interest of Spiritualism at Parkland Heights, they are wanted here again this season, and we are looking forward to a grand opening day. These services will be continued each Sunday until September.

Many improvements are being made to our camp grounds, to which four lots have recently been added, making in all ten now in the possession of this society. A commodious tent is to be placed in front of the auditorium, and a dining-room and kitchen are to be erected, and we are justified in being proud of the progress made since the organization of this baby society on the 30th of August, 1903, in spite of the many difficulties strewn along the way.

These have gradually been surmounted through the efforts of a few earnest workers, aided by the unseen forces which we know to be with us in this work of making of beautiful Parkland a great center of high spiritual thought; also to establish on these Heights a home and orphanage.

Just across the avenue, from our camp-ground a handsome new residence for William L. Park is in process of building.

Mrs. Mary J. Jennings has returned to Pioneer Cottage. Thomas M. Locke and wife are spending the summer at their handsome residence.

Thomas Rogers and family are now established in their pleasant home. Florence Oler and family are spending their second season on the Heights, at their commodious new home.

Henry Thomson and wife have again taken up their abode here, after spending the winter in the city.

The president, Richard F. Adams and wife, will be guests at Floral Heights on Saturday and Sunday of each week, and the treasurer, William R. McGinn and wife and the other directors will be here to aid all their power in making a success of this second season.

All the cottages vacated during the winter are now being filled, and the season is there will not be sufficient small ones to meet the demand, but rooms may be obtained at the hotel, and many are preparing to take boarders, so all may be accommodated.

ELIZABETH M. FISKE, Secretary, "Floral Heights," Parkland, Eden F. O., Pa.

## Hazlett Park Camp, Mich.

To the Spiritualists of Michigan and Friends Elsewhere: The twenty-third annual assembly of the Hazlett Park Camp Association opens August 5, 1905, with Dr. G. B. Warner of Chicago, as speaker for the opening week, and Mrs. R. S. Little for the second. The grounds speak for themselves.

A cordial invitation is extended to all Spiritualists and Universalists of different cults, to meet with us and enjoy with us the opportunities we have to offer. Few camps have so many documents to offer as Hazlett Park. Its beautiful lake, its extensive grounds and scenery, electric and railroad service to and from the state capital and the Michigan Agricultural College, with its many attractive surroundings, located on the electric line between Lansing and the camp grounds.

At the close of the 1904 camp-meeting the officers of the association secured an unencumbered title to the west half, and the most desirable part, together with the auditorium and all of the buildings belonging to the camp.

The one objectionable feature has been removed, and now the camp association has a title to all the land on which it is engaged to a real estate transfer and no fears need be entertained as to the future of the camp and its belongings. If Spiritualists put forth half the zeal

## LAKE BRADY, OHIO.

Opening Day Exercises, Sunday, July 2.

The prognostications on the part of the weather bureau for Sunday, July 2, came true as predicted for this section "cloudy, with occasional showers." This was too bad, for it kept many Clevelanders from visiting the camp, who otherwise would have made the trip. The ride from Cleveland to Lake Brady is an hour and a half by rail, 95 miles of fine farming, garden-producing country, interspersed with woodland and small streams making a fine ride at this season of the year.

However, while it was not in the quantity it was the quality of the crowd on board our train that took the chance. Let me say it was one of the most, most marked, or people that ever attended this camp. Most Spiritualists have read or heard of Mrs. Anna L. Gillespie of San Francisco, who on this occasion was the attraction—speaker and test medium of the day.

To hear her once is to wish to hear her again. Mrs. Gillespie is bright and witty, full of humor and pathos, has a splendid flow of language and holds her audience without effort. Her tests were excellent, astonishingly so to all present. She gave us two splendid lectures filled with knowledge and truth, interspersed with many touches of wit and humor. One of her sayings was, "You Spiritualists were holding a conversation when the good man said, 'But you Spiritualists are not building any churches.' Said the Spiritualist, 'Well, no; but there will be plenty of empty ones soon for us to use.'"

During the afternoon lecture a laughable incident occurred. As the speaker was about to leave the platform, a sudden rain fell. While Mrs. Gillespie was holding her audience spellbound to the oblivion of all else, there came suddenly a faint flash of lightning, then a peal of thunder, and all of a sudden it rained, yes it poured, so quick and hard did it all happen that no one realized what was to happen. The tent was crowded, many standing. Instantly all about the grounds benches and tables were covered with unclean dishes, parasols, hats, etc., etc., all floated down stream, for there was no help. Finally kind nature let up a bit and peace was restored. Now Mr. Dell Herrick, the medium and lecturer, happened to be in the audience at the time.

Noted for his quick wit, stepped to the platform and made good use of the occasion, and with his genial manner thanked kind nature for having blessed the farmers round about for the bountiful rain so opportunely given, for it was sorely needed. Then appealing to the audience, showing by the awful rainfall the dire necessity for a better shelter, he asked for a one-dollar contribution of the audience to the auditorium fund.

Suffice it to say the fund was augmented to a considerable degree, proving the old adage, "It is an ill wind that blows no good." The storm also helped the ladies' lunch counter, for many after everything had been done of tables had been softened and washed away, the lunch counter in the ladies' cottage had to help us out. Pies, cakes and cream and sandwiches were eaten and sold out, even the coffee had to be watered. What a splendid rain-fall!

We had with us Mr. Bond, of Willoughby, Ohio, one of the old pioneers of the cause, and a most able and experienced worker in the cause, also Mrs. Irene Gay, president of the First Spiritual Society of Willoughby, and Mrs. Goodrich, also of Willoughby; Major George Cook, connected with the Cleveland, O., also a staunch Spiritualist, besides quite a number of others well known to the cause.

During the morning services a statement was passed among the audience and signed by the president of the camp, Mr. C. F. Hunger, showing the financial standing of the society. The fourteen acres together with considerable improvements, such as new fences, shade trees, shrubbery, flower beds, wells, tents and contents all paid for and a surplus of \$1,062.22 in available cash on hand. This is to go for the new auditorium, expected to be built this fall if possible ready for next season's work.

This new Lake Brady society is working on a sure basis, the motto being to buy nothing without money, having learned from the sad experience of the old society, where something like \$80,000 was lost so it is said, fact or fiction, we know to the best of our hands and all are workers without remuneration but love for the cause.

Notwithstanding the inclement weather there were about 500 on the grounds to-day, gate receipts about \$70. There have been built this spring three more very nice two-story cottages, making a fine camp appearance. Mrs. Gillespie is to be here the coming week and also next Sunday, after which Cora Morrell of Grand Rapids, Mich., follows with a two weeks' engagement. Next comes Cora Richmond of Chicago, Ill., then Lyman Howe of Fredonia, N. Y., Elizabeth Schaus of Toledo, O., and after which W. J. Colville and lastly Marian Carpenter of Detroit, Mich. There will also be a number of fine mediums along with these, making a splendid program for this season.

Lake Brady holds a winning card and is bound to succeed. My predictions are, we will all be surprised at what we shall see of her success in a few years more.

H. L. TOBIEN, Cleveland, Ohio.

that the different sects do to maintain their respective organizations.

Hazlett Park camp will go down in the history of Spiritualism as one of the successful centers from which its philosophy and phenomena have been faithfully and successfully promulgated.

A. J. CHAMPAIGN, Lansing, Mich., Vice-president.

"After Her Death. The Story of a Summer." By Lillian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautifully illustrated, containing advanced ideas on the finer and higher phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A book for the higher life. Price, cloth, \$1.

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Spirit Echoes. Poems and Short sketches. By Mrs. Mattie E. Hull. An attractive little volume, neatly bound in cloth. Price 75 cents.

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



## The Spiritual Phenomena of the Bible.

**Materialization.**  
Genesis xli:2. xxxii:24.  
Exodus xlii:10, 11.  
Ezekiel xli:9.  
Mark v:5.  
John xxi:15, 16, 29, 30, 31.  
John xxi:19, 30.  
Luke xx:30, 31.  
Luke xx:30, 31.

**Healing: New Testament—Jesus the Healer.**  
Matt. viii: 5, 13.  
Matt. xli: 10, 13.  
Mark iii: 2, 5.  
Luke vi: 17, 25.  
John iv: 47, 54.  
Luke ix: 11.

**Gifts of Healing.**  
I. Cor. xii: 28.  
Healing by Magnetized Articles.  
II. Kings iv: 33.  
Acts xiii: 12.

**Independent Spirit Voices.**  
Deut. ix: 12, 13.  
I. Samuel xli: 9.  
Ezekiel xli: 9.  
Matt. xli: 5.  
John xli: 29, 30.  
Acts xli: 30, 31.  
Acts xli: 30, 31.

**Spirit Writing.**  
II. Chronicles xli: 12.  
Daniel v: 5.

**Independent Spirit Writing.**  
Exodus xli: 12.  
Exodus xli: 18.  
Exodus xli: 18.  
Exodus xli: 18.  
Deut. v: 22.  
Deut. ix: 10.

**Trumpet Speaking.**  
Exodus xli: 18, 19.  
Exodus xli: 18.  
Revelations i: 10.

**Trance.**  
Genesis xli: 17, 18.  
Daniel v: 18.  
Acts ix: 8.  
Acts xli: 17.  
II. Cor. xli: 2.

**Healing—Old Testament.**  
Numbers xli: 8, 9.  
II. Kings v: 14.  
I. Kings xli: 17, 24.  
II. Kings iv: 18, 37.  
Disciples Charged to Heal the Sick  
Matt. xli: 8.  
Luke ix: 2.  
Luke ix: 2.

**Disciples Heal the Sick.**  
Acts xli: 8.  
Acts xli: 8.

### CLINTON CAMP.

#### Its Prospects for the Coming Session.

To enjoy that peace which passeth all understanding, an occasional change of scene is almost essential, and there is not a spot more inviting than our own Mt. Pleasant Park. The meeting of new people, listening to finely framed sermons, the exchange of new subjects for thought and conversation, getting nearer to nature's heart by listening to the "tongues in trees," has a tendency to recuperate wasted energy, and send us back to our little world with renewed hope, fresh vitality, and a desire to live a better life for ourselves and a greater help to our neighbors.

The spirit of prophecy is pointing to a successful camp and the management is putting forth every effort toward the fulfilling of the prophecy.

Our program is a strong one from beginning to end. Hon. W. J. Bryan will deliver his popular lecture, "The Prince of Peace," on opening day, for the benefit of the association. As he has been styled "The most persuasive orator of all history," a treat is anticipated.

Transportation is an important factor, and we thank the Western Passenger Association that we can say to the people that a rate of fare and one-third has been granted on the certificate plan, from all points in Illinois, Wisconsin, Minnesota, Iowa, Nebraska, Kansas, Missouri, Arkansas, Louisiana, Mississippi, Alabama, Georgia, Florida, South Carolina, North Carolina, Virginia, Maryland, Delaware, Pennsylvania, New Jersey, New York, Connecticut, Rhode Island, Massachusetts, Vermont, New Hampshire, Maine, New Brunswick, Nova Scotia, Prince Edward Island, and the Dominion of Wales.

The Diamond Jubilee of steamers plying the "Father of Waters," between St. Louis and St. Paul, has granted one-half fare transportation for round trip from any way landings. These facts reduce the expense of a summer vacation very considerably, while each passing moment of the scene changes and new charms break upon the enraptured gaze.

We are the recipient of many letters of inquiry concerning the mediums who are to be upon the grounds this season. As before stated, the management does not engage or make a practice of especially inviting any particular piece of mediumship aside from the test mediums that are named on the program. A cordial invitation is extended to all alike to come and be one with us—come and stand upon your own feet. There is nothing in all the world so helpful to the soul's unfoldment as the freedom of the individual. The freedom to express our conviction, for in giving, we receive; the freedom to be ourselves, and not slaves to "dead men's opinions," or slaves of living ones, is the greatest question everywhere and all times, concerning what we would know, and the freedom to live our own lives according to our highest ideals, is the most glorious freedom of all.

Friends, your way may not be that of another's, but the highest light of another may be your darkness to you, yet there is an exquisite joy even then in the thought that all these differences go to make the grandest harmonies.

When reading the many criticisms concerning the phenomena of Spiritualism, I have thought, with all its "Tyranny of Darkness," we need not despair. Were there never another physical manifestation produced, we have a philosophy, a religion superior to all other religions and in this are more blessed than our neighbors. Let us appreciate what we have at hand.

I have every assurance there will be mediums at the park this season, who are ready and willing to give to hungry souls that bread of life which will sustain and nourish. The friends from the celestial shore will come and in communion sweet live over, as it were, many happy incidents of their earth experience. "No good thing is a failure, no evil thing a success."

For program descriptive of the camp and its work, address:

MRS. M. B. ANDERSON,  
Clarksville, Mo. Sec'y.

### PARKLAND, PA.

#### Double Birthday Anniversary Celebrated at "Floral Heights."

Monday, June 28, was a gala day at Floral Heights, in commemoration of the double birthday anniversary of Miss Louise Elizabeth Fish, youngest daughter of John T. and Theresa B. Fish, of Fallington, Pa., and her aunt, Miss Elizabeth M. Fish.

Since the little maiden spent the first anniversary of her birth here five years ago, each year has been celebrated by family reunion at this place on the 26th day of June.

One special feature of this recent celebration was the dedication of a Rose Bower of fifty crimson ramblers vines. Around a center pole fifteen feet high a rustic frame twelve feet in diameter has been placed, and over this the fifty rose vines are to be trained; four of which are now in bloom, the rest are but tiny plants, but with their rapid growth in two or three years they will make indeed a Bower of Beauty. Over

## The Progressive Thinker.

A Paper that Never Falters, Never Pauses in Its Effort for the Greatest Good to the Cause of Spiritualism, Science, Morality, Higher Thought, and a Better Life. Never Lacking for Life and the Dissemination of Most Important Mind-Food.

Give Us the Truth, the Whole Truth, and Nothing but the Truth

### Spiritualist Meetings.

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

First German Spiritualist Society on the West Side. Meetings every Sunday at 3 p. m. in Garfield's Hall, corner Ashland and W. 13th street. The North Star Spiritual Union holds services at Park Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m. Mrs. Johanna Roennau, test medium. Central Spiritual Church holds services every Sunday afternoon at 2:30, at Fisk's hall, 30th and Arch streets. Conducted by Mr. and Mrs. Howes. The Light of Truth Church will hold services in Hopkins' Hall 528 W 63rd street, near Stewart avenue. Conference at 3 p. m. Lectures by Rev. J. H. Howes. Midweek meeting Thursday 3 p. m. Mrs. Jeffery Burdland, pastor.

The English-Speaking Spiritualist Union is now located at McDevitt's Hall, 6033 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, 36th and Cottage Grove avenue. Mrs. May Elmo, pastor, assisted by Hugh H. H. Aldrich. All welcome. Services at 3 and 8 p. m. The Kenwood Spiritual Church will hold services every Sunday at 3 and 8 p. m. at Kenwood Hall, No. 4308-10 Cottage Grove avenue. Good speakers and music. Mrs. George Aldrich, pastor and test medium. Come and bring your friends.

The Progressive Society holds services every Sunday at 133 East North avenue, corner Burlington 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 and W. 14th street, every Sunday. Conference at 3 p. m. Lecture at 8 p. m. The hall number is 361-833 East 43rd street. Conducted by Mrs. Ella Cleveland.

Spiritual Science Society meets every Sunday from 2 to 10 p. m. at Chicago Hall, N. W. corner of 51st street and Indiana avenue. Admission to afternoon meetings, free; evening service, 10 cents. Mrs. Dixon and her daughter, Mrs. Lillian M. Fish, John P. Fish and wife, Miss Lora E. Fish, John Cooper and wife, Miss Theresa E. Cooper, DeRoy Wildman and wife, Miss Theresa H. Fish, Andrew Smith and wife, Mrs. George DeCoursey, Mrs. R. F. Adams, and the Madams of Honor: Miss Lillian M. Fish, Miss Theresa E. Cooper, Miss Marjorie Dunn, Miss Mildred Dunn, Miss Marguerite Watson, and Miss Minnie Wilkie. Besides these, all through the day there were callers at Floral Heights with good wishes and kind remembrances of the day, and the two in whose honor they assembled were the recipients of many handsome and useful presents, all of which was greatly appreciated.

### HOW IT IS DONE.

#### Fake Work in Spirit Photography.

To the Editor:—Mr. Ambrose Young's letter, as it appeared in The Progressive Thinker of July 1, needs correcting. In nothing in the earlier mentioned letter, and can diagnose their conditions. Mr. Young says in the letter referred to: "The medium [Mr. Chas. Fredrickson] has a beautiful picture of himself with Prof. Denton, Franklin and Faraday as sitters around him, and, in the foreground, the photographic medium of Los Angeles."

Mr. Wylie, the photo medium, as he chooses to call himself, now engaged at Mineral Park camp, is only a trick photographer.

I know Mr. Wylie well. Years ago when he had his rooms on Spring street, in this city, I visited him frequently, being at that time interested in spirit pictures. One day while in his rooms I had occasion to go into a back room, and there I SAW MR. WYLIE'S SPIRIT PHOTOGRAPH. THE HUNDREDS, THEY WERE NOT LIVE SPIRITS, JUST IMAGES ON GLASS, BOTH OF ANCIENT AND MODERN CHARACTERS. Since then, I have never wanted any spirit photographs.

William E. Robinson, author of "Spirit-Table-Writing and Kindred Phenomena," says that images on glass can be transferred two ways:

First—The glass with the desired spirit picture upon it could be placed in the plate holder, in front of the sensitive plate, so that the image of the glass would act on the sensitive plate. The size and distinctness of the spirit form would vary according to the distance between the two plates.

Second—A glass with the desired spirit picture can be placed behind the sensitive plate after the sitting is completed, and afterward, by a feeble light the image can be impressed upon the plate with that of the sitter.

Mr. Robinson further states that when a skeptic brings his own plate for the negative, it can be done the way of a microscopic picture of the spirit form can be inserted in the camera box alongside the lens and by a small magnifying lens its image can be thrown on the sensitive plate with that of the sitter.

The spirit photograph referred to, with Prof. Denton, Franklin and Faraday as sitters—posing there as Mr. Fredrickson's guides, ought to have been evidence enough that it had been manufactured by the photographer. Mr. Wylie with the characteristic shrewdness of his profession, perceiving Mr. Fredrickson's want, gave him the very best batch of guides in stock, namely, Prof. Denton, Franklin and Faraday; and so these great men's names are dragged down and belittled to satisfy the vanity of a silly spiritualist.

P. A. JENNEN,  
Los Angeles, Cal.

### MRS. H. DOWNING.

of 778 Sedgwick street, near 10th and W. 13th street. Water. Distance no barrier to success of cures.

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Business Medium and Psychometrist. Send date of birth, ask three questions, which will be answered, and a trial reading, for 10 cents. For the latest article on "Psychometry," read from THE PROGRESSIVE THINKER, box 6, Berkeley, Cal.

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Annie Lord Chamberlain's Card. Dear friends, you can greatly help me care for my blind sister, Annie L. Webb, one of the earliest and best of the spirit world, and a great help to a blind sister. Send to me with \$1, and I will try and help her. Write just how you feel with me. Address Mrs. Annie Lord Chamberlain, 1150 Broadway, New York, N. Y.

MYSELF CURED I will gladly inform you of the cure of my own case of COCAINE, MORPHINE, OPIUM, or LAUDANUM, of a severe case of all kinds of nervous diseases, sent on receipt of price.

MRS. F. BALDWIN, 1015 Chicago, Ill.

DON'T READ THIS. Frances L. Loucks, one of the greatest Psychic Workers living that uses the spiritual X-ray method, writes: "I have cured many cases of internal diseases. A trial will convince you. All kinds of diseases, sent on receipt of price. Send name, age, complexion and 10 cents in stamps, for a trial of my method. Address: FRANCES L. LOUCKS, 25 Warren St., Stoughton, Mass.

TRUMPETS. The infallible trumpet is insulated top and bottom, and is made of the finest material. Guaranteed, better than metal of any other make. Very light in weight; absolutely unbreakable. Refused cases, with handles, \$1.50. Booklet for all kinds of diseases, sent on receipt of price. JAS. NEWTON, 425 Bory St., Toledo, O.

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DR. J. S. LOUCKS. One of the oldest and most successful spiritual and magnetic physicians. His cures are marvellous. His manifestations are free to all who desire them. He has cured many cases of nervous diseases, both sexes, and all kinds of ailments. He does not ask for leading symptoms. He treats nervous exhaustion, both sexes, with wonderful success, at reduced prices. A trial will convince you. Write just how you feel with me. Address: J. S. LOUCKS, M. D., 1015 Broadway, New York, N. Y.

AN ASTONISHING OFFER. Send three two-cent stamps, look of hair, age, name and the leading symptom, and your disease will be diagnosed free by spirit power.

Mrs. Dr. Dobson-Barker, 230 North Sixth St., San Jose, Cal.

A Wonderful Restores Lost Vision. Write for Illustrated Circular and sample of my "Book of Spirit Yarns," who do not fail to restore power in the eye. I can do it for you. Write just how you feel with me. Address: J. S. LOUCKS, M. D., 1015 Broadway, New York, N. Y.

Dear Mr. Poles:—Your spectacles are perfect. I can say perfection. I shall recommend them to my friends. Your friend, E. B. Robertson, Los Angeles, Cal.

Are You a Rosicrucian? There are mysteries of the soul, of life and death which you can understand and demonstrate. For purposes of research, I would prove of marvelous value to you in your daily life and business.

The "O. W. R." is the only recognized Rosicrucian Brotherhood in the United States, and is affiliated with the Rosicrucian Order of the Golden Dawn. In less than an hour you can begin to realize your psychic powers.

Why not unfold your own powers and join the "O. W. R."? In less than an hour you can begin to realize your psychic powers.

By turning to our medium, you can see all the mysteries of the soul, of life and death which you can understand and demonstrate. For purposes of research, I would prove of marvelous value to you in your daily life and business.

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## 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., lecture, 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, Maggie Waite.

Monday, July 17—9 a. m., lecture, Mrs. Anna L. Gillespie; 10 a. m., conference, 2 p. m. Tuesday, July 18—9 a. m., lecture, B. F. Austin, "What Does Spiritualism Stand For?"; 10 a. m., lecture, B. F. Austin, "What Does Spiritualism Stand For?"; 2 p. m., tests, Maggie Waite.

Wednesday, July 19—9 a. m., lecture, 10 a. m., conference; 2 p. m., lecture, Anna Thronson, followed by tests. Thursday, July 20—9 a. m., lecture, B. F. Austin, "What Must I Do to Be Saved?"; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Must I Do to Be Saved?"; 2 p. m., tests, Maggie Waite.

Friday, July 21—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Saturday, July 22—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Sunday, July 23—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Monday, July 24—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Tuesday, July 25—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Wednesday, July 26—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Thursday, July 27—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Friday, July 28—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Saturday, July 29—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Sunday, July 30—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Monday, July 31—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Tuesday, August 1—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Wednesday, August 2—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Thursday, August 3—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Friday, August 4—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Saturday, August 5—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Sunday, August 6—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Monday, August 7—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Tuesday, August 8—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Wednesday, August 9—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Thursday, August 10—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Friday, August 11—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Saturday, August 12—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Sunday, August 13—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Monday, August 14—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Tuesday, August 15—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Wednesday, August 16—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Thursday, August 17—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Friday, August 18—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Saturday, August 19—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Sunday, August 20—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Monday, August 21—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Tuesday, August 22—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Wednesday, August 23—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Thursday, August 24—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Friday, August 25—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Saturday, August 26—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Sunday, August 27—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Monday, August 28—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Tuesday, August 29—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Wednesday, August 30—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Thursday, August 31—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Friday, August 32—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Saturday, August 33—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.

Sunday, August 34—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite. Monday, August 35—9 a. m., lecture; 10 a. m., conference; 2 p. m., lecture, B. F. Austin, "What Is Man?"; 4 p. m., tests, Maggie Waite.