

AN OPEN COURT

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

An Impartial Hearing Is the Friend of Justice.

Pertinent Questions Answered

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

AN OPEN LETTER TO MRS. LAURA M. HYLAND.

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

But some of your utterances frighten me. I am afraid "lost while you gather up the tares, you will root up the wheat also."

Or is there any wheat? You say there is none in materializing circles in Los Angeles; and you think there is none in San Francisco. You don't know about the East.

You have been a Spiritualist twenty-three years, and a fake medium for materializing—you do not know how long. But you were simply playing detective, with many inward sighs and groans, till the right time should come to tell your narrative.

And now you have Elsie Reynolds up a tree, and are barking on the trail of a dozen more. God grant that you may tree them all, and keep them there. Or if you can bring them to a finish, I am in the market for their hides.

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

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

To guide me from the labyrinth of error, you offer me a single talisman, but I frankly confess to you that I am afraid to trust it. You say that a materialized spirit cannot be touched, although it may touch you. In proof, you quote scripture, Jesus said to Mary in the garden, "Touch me not." But you forget that on the very same evening, to the full circle, Thomas alone being absent, he said, "Handle me and see, for a spirit has not flesh and bones as ye see me have." When the force is stronger, things may be done which pass our previous experiences. Understand, I would not discourage you in the least in your hunt after the gray wolves that have gotten in among the sheep. I hail you as succor sent in hour of distress. Would that you were in Chicago. I think I could take you in a bee line to two or three fake materializing circles; and yet they run on from year to year without interruption. There may be no hell, but there ought to be for those who do such things. And, I, for one, believe that what ought to be, is. Hell fits a long felt want.

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

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years. I have seen forms robed in a glory greater than Solomon. I have seen female forms rise up from the floor with flowers in their hair, or with various ornaments of attire. I have seen an old soldier come out to me and put his hand on my head, the materialized flag in this hand and retire, waving it. I have seen a spirit come up from the floor within two feet of me; a tall, slender woman, with a gold crescent in her hair half as large as my hand; I have heard a gentleman say, "Friends, this is my guide Jean; as a witch she was executed by hanging in England in the 15th century. She was a lace weaver." Then I have heard him request her to give a specimen of her art. She went down upon her left knee, with her right foot advanced, and her hands in active motion near the floor. There was the growth of a white shawl, the size of a life-size gauze tie, reached the size of a half bushel. Then she rose straight up, and extended her hands wide, displaying a lace shawl two yards long and half as wide, and having a beautifully embroidered border; after sufficient exhibition she threw it backward over her head, drew it gracefully around her shoulders, turned towards the cabinet twenty feet away, and vanished into nothing. During the time she was weaving that shawl—five minutes or so—she was directly beneath my eyes as I sat in my chair, and I could easily have kicked her. Perhaps our friends, Messrs. Hale and Cherry, who have gained some notoriety by the sale of \$10,000 for home materializations would have done it, and if the form had not survived the kick, would have pronounced it a fraud. Three times have I seen our friend Jean do her weaving.

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

In the middle of the seance the gas is lighted and a momentary recess is taken. As many persons as can stand in the cabinet are now in the corner. Understand, there is nothing there; not a chair, not a stool—simply the empty corner of a room, obscured by some dress goods. The gas is again extinguished, and presently a Catholic sister, robed in black, her right hand extended and holding a depending rosary, comes out of the cabinet a few feet and returns. The medium in the cabinet now comes out and goes to their seats. They saw nothing, felt nothing, though the spirit came out and returned while they were there. And now again the sister comes out and advances far into the room, calls for a little child if one is present, causes it to kneel, then kneels herself and lays her hands in blessing on its head. She then returns to the cabinet, accompanied by the medium and one other person, and these two hold the curtains wide open while the spirit is seen to enter the corner and disappear through—or at—the floor. Is it thus proved that the cabinet in no way hides a fraud. What have I seen? I have seen Miss Nichols, Sister Hyland, under such tests?

Barring the fact that some darkness must be secured, there is absolutely nothing neglected, to prove that all is just what it appears to be. I have been thus minute, though omitting much of corroborative evidence, and much of further detail, because space would be denied me. I have tried to be sufficiently full and exact, because I want you who have been qualified by twenty-three years' preparation to crack nuts, to crack this one. I want you to show me where the trick comes in. Meanwhile let me say through you to your friends Hale and Cherry, that if they and I did meet in the shops of the present, there would certainly be a fool present; while I should stubbornly maintain, at least till I hear from you, that I am not the fool. If you can show us where the trick comes in, for heaven's sake, come over to Macedonia and help us.

I do not think much of the proposition of your friends Hale and Cherry. What do they know about the conditions necessary to spirit materialization more than they know about the N rays or Marconi's waves? When Marconi accepts their dictation, it may be time for some medium to do the same. Why don't they make a medium and convert Western Electric, and announce that they will not believe in electricity unless it can be made to pass through a glass rod? Lord Bacon said that we do the kingdom of heaven as a little child. If Thomas had demanded to see the Master in the midst of a lot of Hales and Cherrys, it is about certain that he would never have seen him at all. The Nazarene would not have shown himself alive to help somebody win a bet, nor to convince the man who said, "He casteth out devils by Beelzebub, the prince of devils," but when they saw him, they would have been forced to admit the phenomena they would still say, "He casteth out devils by Beelzebub, the prince of devils."

If Hale and Cherry will come to Miss Nichols' circle, and behave like gentlemen, and think like rational beings, everything reasonable will be done to show them that spirits, who materialize on the Mount of Transfiguration, materialized for Abraham, for Lot, for Daniel, for John in p'amos, can still materialize, but only for their friends.

"Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen me and yet have believed." That is the lesson that should have some little respect for the testimonies of their fellow-men.

The very first cry of some babies is the yell of a college graduate. From the hour of their birth they know more than other babies will ever learn. It is useless for them to be taught; for they are forced to admit the phenomena they would still say, "He casteth out devils by Beelzebub, the prince of devils."

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

scribed is a fraud, kindly point out to me how the fraud may be detected. But if you cannot do this, then please go to that heart-broken Brother H., who put your cheek so tenderly, and tell him that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

MRS. HYLAND'S REPLY

To Mr. McFarland's Questions.

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

"I shall listen, to hear presently that you have thrown a ball into the empyrean, and climbed into heaven by a rope."

Listen no longer, good brother, the "ball" has already been thrown into the empyrean of Truth, and I am climbing into the heaven of hope, by the shining assurance that each of us will be no "tares in the wheat," in the fertile fields of Spiritualism.

"Or, is there any wheat?"

Truly there is plenty of "wheat," but look not for wheat on an ash pile.

"With Miss Reynolds you carried on your deception for—well, I do not know how long, you say."

"Matters 'long long,' but how earnest—few months, but I was ambitious."

"You offer me a single talisman . . . but I am afraid to trust it."

Do not do so; trust your own good reasoning powers; God has not slogged you.

Am I the victim of a fakir? you ask.

"There may be no such place as hell, but there ought to be, for those who do such things," say you.

Oh, brother dear, do not judge!

"The happiest heart I ever knew, lived in a quiet seclusion; that did the very best it could, and left to God—the rest."

"I have seen my daughter a dozen times," "I have seen my friend 'Jean' do her weaving;" "I have seen an old soldier come out to me, put his hand on my head, materialize a flag, waving it, and retire."

"I have seen a spirit come up from the floor, within two feet of me, and return."

"I have seen a woman with a gold crescent in her hair. She was a lace weaver."

"Occasionally an Indian in full dress; a tall, magnificent Hindoo; a mother with a babe in her arms; a Catholic sister robed in black, carrying a rosary—these also have I seen."

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

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

Mr. McFarland, what made you write those words?

Is it not the voice of the Great Creator? "Who is your silent Dictator? Impressionable consciousness—God. There is no accident in nature. He is warning you. You wrote those words for a purpose. Study thou His ways. 'He will help you.'"

"Help thou my unbelief," your soul sent for that cry—He heard and answered it—now show me help thyself. Your unbelief can only be helped by your belief; follow me closely—I will not lead you astray.

I wish I was "you were in Chicago?"

"American beauty rose and carnation" manifestation.

From my cabinet while I was a "genuine materializing medium," Generals Sherman and Lee have "materialized," waving the grand old flag of freedom, and in deep bass voices have proclaimed the "Star Spangled Banner."

It pleased the old "boys in blue" here, Sawtelle being but a mile from a National Soldiers' Home.)

Prof. W. Bowman in a lecture on "The lights and shadows of mediumship," once alluded to the starry robe (worn by the ancient Hindoo philosopher, who materialized for his disciples) as a magnificent mass of stars—why, it would put the very heavens to shame. Reflections!

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

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

Down on one knee, the lace is concealed under the skirts (as mentioned); by getting hold of one corner of it, it must be "woven" quickly, or drawn from under the skirts very rapidly. I tell you it keeps a "medium's" hands pretty busy in active motion near the floor for a few minutes; the pile of lace looks just as if it might fall a bushel basket.

Then Mrs. Reynolds and I did exactly the same things as Miss Nichols' "Jean" did, extending our arms at full length, we gracefully threw the lace over our shoulders, and returned to the cabinet, and "dematerialized."

Miss Nichols' "lace weaver" did not "vanish into thin air."

There is no such thing as nothing. She merely vanished into another room, by means of a "trap-door," which cannot be detected because Miss Nichols has black paper on her walls (or did have).

Mrs. Reynolds and I also had Catholic Sisters, and a Chinese girl, respectively, "Sister Mary Francis," and "Josephine;" in Mrs. Reynolds' cabinet they "materialized" the cross; in my cabinet they "materialized" the rosary (from which I had taken the cross) but (I have two rosaries) sometimes "they" would hold across about twelve inches long in either hand, oftentimes "they" held it to "their" bosoms while speaking words of comfort.

Mothers with babes in their arms, Indians, and goodness knows who else, "materialized" from my cabinet.

"What would become of your tricks, Sister Hyland, under such tests?"

They were well received and believed by the faithful goss to the seances, until I showed them "I do know"—and then the silver cord was loosened; and the "golden bowl" was broken.

"I long to hear you tell how you did it. I await with concern to hear how you did your trick of being three babies in different places at the same time. Tell us how, and it may throw a flood of light into dark places. And if the circle which I have de-

scribed is a fraud, kindly point out to me how the fraud may be detected. But if you cannot do this, then please go to that heart-broken Brother H., who put your cheek so tenderly, and tell him that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

the back of his head, he never fails to find the proper person. Think of the millions of forms and faces there are in the world, and then think of the mathematical chance of bringing each that, though he has been an alibi friend of mine for twenty thousand years, yet I believe he is still alive; and that if he will come to my circle, I will cheerfully take him to a place where he can see them as I have seen Mabel. Truly your friend, J. YOUNG MCFARLAND, 1340 West Harrison street, CHICAGO, ILL.

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

Here in Chicago I have gone a dozen times to a seance conducted by Miss Nichols. I will not give the street number, lest I do her an injury, for her circles are even now too large. The place is in an upper room—a double parlor, a curtain being drawn across the middle while the circle is gathering. A lantern behind the audience and up in a corner against the cabinet, sheds a "dim religious light" diagonally across the room towards the cabinet in the opposite corner. The amount of light is controlled by a slide in front, in such a way that very nearly total darkness can be produced. This is done for first materializations, but seldom or never afterwards.

When the hour to begin has struck,

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

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

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

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

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

I am perfectly willing to do so, but do I not know, that it would only invite ridicule?

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

I will write you a private letter, and will explain in detail the best of my ability, how they are done; will also send you a valuable book of instructions and information, and will also send a spirit robe, some little spirit ornaments like crescents, stars, etc., and with directions how to use them, and then you can have a seance all to yourself, and it won't cost you anything—and won't harm anybody.

It is the best I can do, and it is the first time that I have ever offered "spirit" wardrobe to anyone.

Yet I do not expect it to be appreciated. "It wouldn't look spiritual to you"—because you will know the trick; if Herrmann was to show us how he did his wonderful performances, the charm and mystery would disappear, and just so it is with the spiritual tricks.

To the audience it matters not how they are done—they must be interesting and effective.

You say: "I will not give the street number (of Miss Nichols' address)." She lives on No. Elsie street; but it does not matter where she lives; it only matters how she lives.

"And if the circles which I have described are frauds, kindly point out to me how the fraud may be detected."

"I have seen Mabel (my daughter) a dozen times; some

True Papal History

Abridgment of the Letters of Charles MacArthur, the Eminent Historian, Who for 30 Years Has Made a Specialty of the Catholic Question.

BY A STUDENT.

PART TWO.

The present pope having been informed by the Holy Ghost that the heretofore accepted line of popes was incorrect—in other words, that the line of popes was dropped—these are individually considered by Mr. MacArthur from what Catholic history says of each.

Donus II., 974.

The next to be dropped is Donus II. There were two factions. The strong one belonged to the party of the pope, Benedict VI. They elected Donus. The other party elected deacon Franco who had been excommunicated for murdering the late pope, Benedict VI. Both were consecrated, Donus retaining his own name and Franco selecting Boniface VII, but, as his party was the weaker one, he skipped with all the papal treasures and landed in Constantinople, from which place he hurled anathemas and excommunications at Donus. Ecclesiastical writers are in doubt as to which one is the true pope, as both were consecrated on the same day. But Boniface had all the cash. Donus reigned less than a year. He was poisoned. Nothing is known of him except his name and manner of death. Why he should be dropped from the list seems strange. He appears in all the early records and in even that of Dar- rias, the historian selected to superintend this work.

Benedict VII., 974.

The next on the black list is Benedict VII. On the death of Donus the popes were elected as usual. Franco was returned from Constantinople, and had a strong following which elected him pope, as Boniface VII. The opposition, by order of Emperor Otto, elected the bishop of Sutri as Benedict VII., 975. He was the son of Pope John XII., (956) and a member of the powerful family of Tusculum, that had dominated the papacy for many years. His first act was to convene a council, at which he excommunicated Franco, who had skipped again, but, as Dar- rias admits not until "he plundered the treasury and costly furniture of the Vatican and indulged in the worst excesses."

It is not known just how long Benedict VII. reigned. Dar- rias says from 975 to 984. However, there is every necessary evidence to prove that he reigned less than a year. He was murdered, and for the third time was elected as Boniface VII., but was again driven from the city. I make this statement based on the early records and the official history of the popes by Cardinal Baronius. In all these Boniface VII., is recorded as succeeding Benedict VII. Of late years he has been quietly dropped from the list. In proof, Boniface VI. appears in the Boniface VIII., 1294, there is no Boniface VII. Why? Simply because the records show him to have been a murderer, a thief and an all-around scoundrel, and to cover the hiatus, Benedict VII. is made to reign from 975 to 984.

On the death of Benedict VI., Peter, bishop of Pavia, was elected as John XIV., 984. He reigned only eight months, as Franco returned from exile, and was elected as Boniface VII. Why? Simply because the records show him to have been a murderer, a thief and an all-around scoundrel, and to cover the hiatus, Benedict VII. is made to reign from 975 to 984. He was elected as Boniface VII., 985. But he acted in such a tyrannical manner that he was poisoned, his body thrown into the street, where the populace mutilated it and then stripping off the clothes, dragged it through the streets. Some of the clergy buried it privately. An immediate election was held and a Roman named John was selected. He was poisoned before consecration and appears as John XV., 985. The chronicles of St. Maxentius say that three popes died (murdered) in Rome in 985. "John XIV., Boniface VII., (Franco), and John the elect, (XV.)," thus making Franco a "true pope." Franco, four times a murderer; three times a thief!

John XVI., 986.

The next on the black list is John XVI. He excommunicated Gerbert, Archbishop of Rheims, who afterward became Pope Sylvester II. Gerbert paid no attention to the papal bull and issued this manifesto to his clergy: "The judgment of the pope is not so much to be dreaded as the judgment of God. Should the pope sin against his brother and not obey the church, after repeated admonitions ought to be looked upon, without any regard to his station, as a heathen and a publican. He cannot cut no man off, he has less follow than the communion of the church for not approving what they believe to be contrary to the gospel. Bishops and other pastors of the church are to regulate their conduct by the scriptures, by the canons of the church Universal, and by the decrees of the Apostolic See, when agreeable to them!"

Possibly he is dropped because John did not excommunicate Arnold, bishop of Orleans, who testified at the council that the Roman church was governed "by the most worthless wretches of the whole human race, by monsters rather than men; abandoned to all manner of wickedness and void of all manner of knowledge, both sacred and profane." But I think John deserved better treatment at the hands of the present Vicar of Christ. We have credited with the conversion (?) of Russia; with the first recorded act of canonization, and with having instituted prayers to Holy Mary. Dar- rias credits him with having reigned just ten years.

John XIX., 1004.

The next on the black list is John XIX. But it is uncertain who he is. The numbers of the various Johns have been changed and matters have become so mixed that there is no determining which is which. There are three Johns mixed up in this middle, XVIII., XIX., and XX., and I had better review all of them so as to get the right one. And they are a healthy lot of vicars of Christ. John XVIII. was elected in 1003. Historians called him by his name. Some say he was called Sico, others that he was Mr. Fasanus, but all agree that he was the son of a priest. He was driven into exile, was reinstated by the emperor, and then he arrested and executed all the opposition leaders. The method of execution in those days depended entirely upon the mood of the Holy Father. We have a fair example of it in a description of Dar- rias of how one vicar of Christ murdered another vicar of Christ. Speaking of this pope, John XVIII., Dar- rias says: "This pontiff is reckoned the eighteenth of the name, since it has become customary to number in the catalogue of the sovereign pontiffs the anti-

pope Pithagathos (John XVII.) of whom mention was made in the pontificate of Gregory V. John was imprisoned by Gregory and as Dar- rias says: "They cut off his nose and tongue and burned out his eyes," and he died "a wretched death." Yet this John was true pope, and a vicar of Christ. And so was Gregory.

Query, what was the fate of the leaders of the opposition? Made prisoners and executed by Holy John XVIII? It is said John abdicated, retired to a monastery, where he died in "full odor of sanctity." The chronicles state that he was murdered by the friends of his victims, after he had reigned four months, when Crescentius, the political boss of Rome, nominated and elected a personal friend as John XIX. He reigned five years and then was murdered in a street brawl. Dar- rias says he was a very holy man and was surrounded by holy men and still holier women. In proof, he cites the legend of "The Hermit of St. Nilus."

Alduin, abbot of St. Jean d'Angely, found a stone chest sealed up in the wall of his church. It bore the inscription: "Here rests the head of the Precursor of Christ." Dar- rias says that immense crowd of gentlemen who wanted to give away all his property to holy Nilus. When elected he was a prefect of Rome, a senator and a layman. He was created deacon, priest, bishop and vicar of Christ within an hour. It is said he was married, but there is no certainty about this, as he was very young, scarcely 20. However, he had a mistress and two children. John was always a coward, he sold the title of "Universal Bishop" and the "primacy" of Rome to the Patriarch of Constantinople. For this, the people drove him into exile. Emperor Conrad reinstated him. John squared himself with the Romans by declaring that he had only been "fooling" the Patriarch. He sent a polite note to his "dear brother in Christ" at Constantinople to the effect that he had reconsidered his decision and would retain the title. He retained the money also. This title, on which Rome bases her claims for universal spiritual sovereignty was purchased by Boniface III., (560), from the usurper and murderer, Phocas. John now endeavored himself to all true believers by discovering a new apostle. Church circles had been rent from center to circumference by a dispute in regard to the status of St. Martial. No one really knew anything about the gentleman, only that a very rich monastery at Limoges had been named after him. Hugo, the abbot, claimed that Martial was one of the apostles. A council was convened at Limoges to decide this momentous question. No decision. Then another council at Poitiers, and still another at Paris, with like result. As the matter was being hurried on all sides, and the holy men swore themselves black in the face in support of or in opposition to the claim. The monastery sent a deputation to Rome. They returned lighter than when they went. John decided that Martial was one of the twelve apostles. To commemorate this event a feast was instituted which was celebrated every seven years, when the relics of the new apostle were exhibited for the people's adoration. Indulgences were granted pilgrims to the holy shrine. John reigned nine years. I wonder which of these Johns is blacklisted?

Franklin, Neb. Camp.

The camp-meeting opened here Saturday evening, July 30, with a fair attendance. Owing to the lack of sufficient help the opening was delayed one day. The address of welcome was given by the writer, followed by Mrs. Walker of Hastings, Neb., with tests. The music is furnished by the Hart family of Mendota, Kansas. Their music is of a very pleasing nature and gives excellent satisfaction.

On Sunday morning a conference was held, and in the afternoon at 2:30 the meeting was presided over by Mr. Moody who will act as president during the remainder of the camp.

The lecture was given by J. M. White, on Ancient and Modern Spiritualism, and was followed by improvisation of poems on nine subjects given by the audience. In the evening, Mrs. Walker, the writer and Mr. Moody addressed the audience and a number of tests were given. The evening audience was large and the people of the town are showing every courtesy. During the nine years that the camp has been held here nothing but the best of treatment has been given by the residents to those attending the camp.

Mr. D. L. Haines, the secretary, and his wife are doing all in their power to make the camp attractive. Now I wish to call the attention of the Spiritualists of Nebraska to the fact that they can assist very materially by sending donations to Mr. Haines for the support of the camp for future years. When Mr. Haines' house burned, all but two of the camp tents burned with it and all the records of the camp and much of the camp fixtures went up. His house has been rebuilt, but it is under extremely great difficulties that the camp has been held here.

Spiritualists of Nebraska, if you wish to see the camp grow, and see a permanent camp-meeting established in this state, if you cannot come in person, send what you can in money, bedding or tent material to Mr. D. L. Haines, P. O. Box 2, Franklin, Neb., and it will be gratefully received and you will feel better for the act.

Mrs. Walker of Hastings, Neb., and J. M. White are the only mediums on the grounds, but several more are expected, and indications point to a very successful camp this season. J. M. WHITE.

"In the World Celestial," by Dr. T. A. Bland. Interesting, instructive and helpful; Spiritually uplifting. Cloth bound; price \$1.

A Series of Letters from Spirit Carlyle Petersilea, Mrs. Carlyle Petersilea, Medium.

LETTER NUMBER TWO.

I started up. "Great God!" I exclaimed in my surprise. "Is it really you?"

"And why not?" he asked with a smile. "To be sure it is I," and we grasped each the other's hand warmly.

"Well, here we are, Petersilea," he said; "and I never was more glad to see anyone in my life. Well, do you find this life to your taste?" he asked, as he took a seat near me.

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

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

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

I laughed. "Why, my dear old friend," I said, "I have not even seen the devil, have you?" and I laughed again, somewhat triumphantly I fear, as I stuck my thumbs into the edge of my pockets, after a fashion I had on earth. "You see, Tourgee, the scales of justice have at last turned in my favor. I was down and you were up; now I am up, but I hope you are not down very far."

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

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

"Early teaching—early teaching!" he exclaimed. "I was taught it at my mother's knee, and afterward all the way up by the church, and left the earth fully established in the faith. Well, Petersilea, you were right and I was wrong. It is somewhat humiliating for me to admit it, you see."

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

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

"Well, how did you discover your mistake?"

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

"Are you very much disappointed, Doctor, at not finding things as you expected?"

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

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

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

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

"You want to start another conservatory here in the spirit world, do you?" asked the Doctor.

"Yes, that is precisely what I want to do."

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

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

"Just so! Just so! Had you thought of erecting a building yourself?"

"Well, yes. What is your opinion about it?"

"We should save time by taking one already built. I know of one exceedingly fine building, not far away, that is now nearly deserted; it was erected by a large

concourse of strictly orthodox spirits who, on coming here, would not give up their faith, those who believed in the atoning blood of Christ and infant damnation; but as the earthly world does not send so many spirits here now that believe that hell is paved with the skulls of babes, and as the spirits who did so believe are becoming wiser and learning better, this particular edifice is now nearly deserted. Suppose we take this building and turn it to better use? The few who are still there will readily give it up—in fact, they care nothing more for it."

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

"Agreed!" And we sealed the compact with a brotherly grip.

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

Well, now, dear friends and readers of The Progressive Thinker, I was a very happy man indeed. Reconciled to my old friend and coadjutor, Eben Tourgee, the scales of justice now being evenly balanced, he by a natural law being obliged to render me justice; and glad enough he was to do so. Ah! my heart was singing with contentment and joy. In former years he had caused me much unhappiness; now, all was restored—the bill paid in full—and by the very man who had been unjust to me. And I want right here to say to all who read this: 'There is a law in nature—and there is no mistake about it—that compels all persons who have been in the least unjust to others, to return to them in full measure, shaken together and running over, all and every farthing of which they have robbed them, every unjust thought they have sent forth. This, in spirit life, cannot be returned in money, but money is simply a symbol or representative of justice or value, and these are of the soul. If a man in earth life robs another of so much as one farthing, that he must restore, here in the spirit world, spiritually. Sooner or later the scales of justice must balance evenly. This is a spiritual natural law that no one can escape."

"Come," said Tourgee, "we will go and look at the edifice," and we went.

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

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

"So we can," I assented. "You are the same good manager as of yore, I perceive."

"Is it not strange," he continued, "that you, the Spiritualist, whom they held in contempt, should now make use of one of their abandoned church edifices? And do you know that some of those very ministers who helped me to manage the New England Conservatory, belonged to this society of spirits? for many of those ministers passed on some years ago."

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

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

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

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

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

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

(To be continued.)

KING DOLLAR.

I'm a dollar, just a dollar, as your eyes can plainly see, Though in silver or in paper, man has shaped and fashioned me. A hundred cents is my true value, though I'm often squeezed below, And from bar and store and pulpit, into banks and out I go.

Off I'm pinched so hard my metal gives beneath the miser's thumb; Sometimes covered with tobacco, or exchanged for a beg or rum. Sometimes stolen, sometimes taken to the courts for fees or fines; Always loved and always wanted, always used as man inclines.

Off I buy the souls of beings, purchase manhood, sorrow, bring, And am worshipped as divinely by the peasant as by a king. I oft buy virtue, dethrone reason, hold religion in my hand; Have the power of upbuilding, and of ruining the land.

I fix prices on all labor, cramp the consciences of men, Buy up justice, own and use it, and abuse it now and then. I am King o'er all the nations, and make all men fall in line; Incite murder, war and famine; I am It! The World is Mine!

DR. T. WILKINS.

STATE OF WASHINGTON.

Report of the President of the State Association.

In my last letter, I promised to write of my travels in western Washington. I lectured for the Spokane society on the 24th of April, found the work rather at a standstill, owing to internal troubles, the same that has affected so many other and older societies. I remained here until the last of July. I found a warm-hearted, progressive, generous people. During my stay I had the pleasure of ordaining their president, Mrs. Dr. Jennie French; administered spiritual baptism to Rev. Mrs. Connell's son, a bright little lad of some 14 summers. Some people who have been Spiritualists for more than twenty years, said as the flowers fell from my hands over the young lad's head, with the words of advice given to him from the controlling influence, they felt as though they themselves had received a new baptism from the spiritual world. Our orthodox friends paid us the compliment of saying it was the most beautiful service they had ever had the pleasure of seeing. The hall was beautifully decorated for the occasion.

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

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

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

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

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

During my stay in Spokane I had the pleasure of performing the marriage ceremony of A. G. Wheeler to Mrs. Louis Williams. May their lives be one round of joy.

Letters came to me from Walla Walla, asking are there any Spiritualists in that city. If any one knows of the address, I hope they will be kind enough to communicate that fact to me.

Owing to the near approach of our state encampment, I had to cut out Ellensburg, North Yakima, also Lind.

Spiritualism is progressing, people are not so much afraid to let others know they are with us, and they now can see the necessity of systematic or organized work. In order to have harmony we must have system, in order to have the world respect us we must organize.

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

For the present and up to the closing of the camp my address will be Edgewood Spiritual Camp, Rural Free Delivery Station, near the Spokane River, Wash., where I go to serve that society for the coming year. Our camp opens July 31, closes Aug. 21. The convention will be held August 22 and 23.

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

FRANCIS A. SHELTON.

President W. S. S. A.

IF HIS MOTHER KNEW.

Hold on, young man; one moment, please. Before you pass that door to-night: You say you mean no harm, you say You'll bring a sinless heart away, You say that you are strong, that Right Shall guard you from the wiles of Wrong.

That to yourself you will be true, But would you still seek pleasure there— Come, answer truly and be fair— If you could know your mother knew? We always tell ourselves before We weakly yield that we are strong; We always, ere we enter in, Expect to leave still free from sin, And still the armored foes of Wrong. But few would fall and few would sign, Remorse would gnaw the hearts of few.

If each, when Conscience cries "Be true!" Would ask himself if he would care To do it if his mother knew.

—S. E. Kiser.

An Easy Way to Make Money.

I have made \$500.00 in 30 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for Dish-washers. It is the best on the market. I love to sell it. It washes and dries the dishes in two minutes. Every lady who sees it wants one. I will devote all my spare time to the business and expect to clear \$4,000.00 this year. Write for particulars to the Round City Dish-Washer Co., St. Louis, Mo.

"Social Upbuilding, including Co-operative Systems and the Happiness and Renovation of Humanity." By E. D. Hubbard, L.L.D., M.D. This comprises the last part of Human Culture and Paper cover, 15 cents. For sale at this office.

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

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

A PRACTICAL COURSE FOR

Physicians and Students of Occultism.

Treating on the Following Subjects: Personal Magnetism, Psychology, Hypnotism, Mesmerism, Suggestive Therapeutics, Physio-Magics, Magnetic Healing, Self-Massage, Hygiene of Mind and Body, Nervopathic Massage and Various Kinds of Manipulation, Corrections of Vices, Education, Etc. By PROF. OSCAR H. HOY, D. M., S. T. D.

This course of instruction is different from any course ever printed. It is a condensed encyclopedia, conveying the highest truths and most valuable information in terms so simple that a child can understand them. Much has been written on these subjects by different schools, but they were superficial and it has been left to the author to weld them together, the philosophies of the east and the west. His methods are not a theory or a fad, but are correct treatments based on scientific knowledge, research, and experience. He uses the best methods known pertaining to these subjects, enveloping all that is taught in other schools, and then going far beyond anything known in the west.

The course treats on the fundamental principles of universal law, and descends to individualized concrete matter, giving the "evolution of the individual" to its highest attainment of consciousness. It contains a more complete course on hypnotism than any other course, and manifests a new era in the study of practical psychic philosophy. The regular price of this unique course is \$25. We have decided to let a limited number go at \$5. Those desiring this course can buy it at the price mentioned if purchased within the next four months. Address all orders to MISS NETTIE WINTER, 466 LaSalle Ave., Chicago, Ill.

PUBLICATIONS OF

Hudson Tuttle.

Library of Spiritual Literature.

STUDIES IN THE OUTLYING FIELDS OF PSYCHIC SCIENCE.

This work essays to utilize and explain the vast array of facts in its field of research by referring them to a common cause, and from them arise the laws and conditions of man's spiritual being. Third edition. Price 75 cents.

LIFE IN TWO SPHERES.

In this story the scenes are laid on earth, and in the spirit world, presenting the spiritual philosophy and the real life of spiritual beings. All questions which arise on that subject are answered. Price, 50 cents.

THE PHILOSOPHY OF SPIRIT AND THE SPIRIT WORLD.

English edition. Price, \$1.

THE ORIGIN AND ANTIQUITY OF MAN.

Containing the latest investigations and discoveries, and a thorough presentation of this interesting subject. English edition. Price \$1.

THE SECRETS OF THE CONVENT OF

THE PROGRESSIVE THINKER

Published Every Saturday at 40 Loomis Street,

J. R. FRANCIS, Editor and Proprietor

Entered at the Chicago Postoffice as Second-Class Matter

TERMS OF SUBSCRIPTION:

This Progressive Thinker will be furnished until further notice at the following rates: Invariably in advance:

One Year	\$1.00
Six Months	.60
Three Months	.35
Single Copy	.05

REMITTANCES:

Remit by Postoffice Money order, Registered Letter or Draft on Chicago or New York. It costs from 10 to 15 cents to get checks cashed on local banks, so do not send them unless you wish that amount deducted from the amount sent. Address all letters to J. R. FRANCIS, 40 Loomis Street, Chicago, Ill.

TAKE NOTICE:

"At the expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for extra numbers."

TO FOREIGN COUNTRIES:

The price of The Progressive Thinker per year to foreign countries is \$2.

SATURDAY, AUGUST 13, 1904.

WORDS OF CAUTION.

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

HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

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

We insist: Don't Do It.

The Progressive Thinker, in its issue of July 23, had a brief editorial, fourth page, first column, near the bottom, headed "Don't Do It," to which a learned correspondent takes exceptions. He maintains, in substance, that the text in I. Cor. 7:38, which we declined to quote, conveys a different meaning from that which is accepted by the ordinary reader. The great German critics, he assures us, place a different construction on the text from that we have done.

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

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

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

The Spiritualist Camps.

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

A Wonderful Concession.

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

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

Who Are Christians?

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

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

Practical Science.

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

Now comes a Texas scientist, and says that there are about all of these red ants in the South that can get an honest or dishonest living. Their name is Solenopsis debilis texana, and they are identical with the Patagonian species. He says they kill many weevil, in the larva and pupa state, but never attack the mature bug. The weevil has the advantage of them, and after forcing all the ants there enough left to supply every cotton-boll with a border. There is something sublime in the picture of one of the big battle ships, sailing with a party of "scientists" to the bleak coasts of Patagonia, and returning with a few colonies of red ants. When they call them Solenopsis Patagonica, the boll-weevil ought to curl up and die. The sublimity is taken out of this expedition by the Texas who declares there are swarms of red ants in his state, that may be had by experimenters for the gathering.

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

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

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

The Cause of Hot Weather.

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

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

Listen! He said the humid and oppressive heat was due to the presence in the air of millions of little devils, sent here by the evil one to annoy sinners.

The good spirits, the spirits of the upper regions, he said, were chased away by the little devils until Christ rebuked the evil spirits and sends them to hell, thus permitting good spirits to return to the realm where they roam.

In substantiation of this claim, he pointed out Christ's experience on Galilee. Christ rebuked the waves because the people were oppressed, and in so doing chased away the little devils who created the storm.

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

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

Yet Another Church.

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

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

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

The men occupied one side of the church and the women and children the other. The worshippers, unlike their priest, were entirely unclothed.

The service consisted of counting from one to ten and saying the alphabet in English, each being recited first by the priest and then repeated by the congregation.

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

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

"A Conspiracy Against the Republic." By Charles B. Waite. A. M. author of History of the Christian Religion to the Year 200, etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents.

A Plea for Honest Spirits Invading the Church.

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

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

"Is Spiritualism a Religion?" "The Great Psychological Crime" Book, "The Blue Book" and "Deception in Mediumship," are questions that have FORCED THEMSELVES TO THE FRONT in The Progressive Thinker, and DEMANDED A HEARING, pro and con.

This paper is for brainy Spiritualists, for Spiritualists who want to hear ALL SIDES OF A QUESTION, and who have analytical minds, and who are not anchored beyond removal on any question of importance, but who want the TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH. Those not in harmony with this standpoint, have no use for The Progressive Thinker.

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

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

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

"THE FIRST STEP LEADING TO THE SHRINE IS HONESTY. IN ITS HIGHEST MEANING HONESTY STANDS AS THE EXPRESSION OF JUSTICE. THE WORLD NEEDS THIS PRINCIPLE MORE THAN ANY CREED. IN SO FAR AS MAN CULTIVATES HONESTY HE BUILDS FOR GREATNESS. STRAIGHTFORWARD THOUGHT, COUPLED WITH A STRONG BRAIN, A DETERMINED WILL, AND ONENESS OF PURPOSE, WILL LEAD TO THE HIGHEST ACHIEVEMENT. COMPROMISE WITH DECEIT OR STRATAGEM WEAKENS THE WILL AND DESTROYS SELF-CONFIDENCE. TO STAND FIRM UPON THE SUMMIT OF TRUTH REQUIRES STRENGTH OF CHARACTER AND FAITH IN THE JUSTICE OF LAW."

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

"THE MAN GIVEN TO LYING, TO TRICKERY, AND DECEPTION Dwindles as time passes; THE LIAR IS DESTROYED BY HIS OWN LIES, THE TRICKSTER BY HIS OWN TRICKS," hence it is only a question of time when such people will become spiritual dwarfs, for every evil act will bring its own punishment, even as one prominent speaker asserts, to the extent of ANNihilation.

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

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

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

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

RESOLUTIONS.

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

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

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

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

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

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

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

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

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

Signed: P. C. MILLS, President.

JULIAN SMITH, Secretary.

Washington State Spiritualist Association.

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

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

OUTSIDE OF SPIRITUALISM.

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

Toledo, Ohio, Aug. 1.—A sermon preached at the East Broadway United Brethren Church, Toledo, Ohio, by its regular pastor, the Rev. W. C. Shupp, one of the city's most substantial and conservative ministers, has created a tremendous sensation. His subject was: "Revelation from the Lord Through Ernest Case."

Case, it will be remembered, is the man whose spiritual visions have startled press, pulpit and public alike during the past several days. He said in part:

"The vast panorama of heaven and hell God has permitted Ernest Case to gaze upon. I have tested this man in every conceivable manner. He never misses anything in general and seldom anything in detail. He is not a religious fanatic, and never took much interest in religion. His warnings from visions were terrible—horrible. He thoroughly destroys and precludes every argument that would indicate this phenomena could be attributed to any other than divine causes."

Direct Messenger of God.

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

"I am in a hard place this morning, but must do my duty. What I saw, what others saw, we must believe. He can tell what and who a visitor is as soon as he comes near the house. He read to me revelations of past lives of many whom he did not know till I begged of him to desist."

"He is calm, cool and collected. He

Meat and Milk.

To the Editor:—I do not want to miss any number of The Progressive Thinker, as I am practically a reading Spiritualist, and have never witnessed but little of the phenomena. I can read of such that has been heard, and much that is torn down—the pros and cons; "The Great Psychological Crime," and some that support it, while many long-experienced and reliable mediums that condemn it; Blue Book and the variety of opinions on other subjects, that sometimes I don't know "where I am at," but all die, and do our good friends live after death? It does seem that the real thing must continue, and if the theory and fact of spirit return is true and the experiences of H. W. Beecher and Carlyle Petersilea are correct, that testimony settles the whole question, and this wordy wrangle is a superfluity.

I enjoyed the messages published in The Progressive Thinker from H. W. Beecher, through the mediumship of Carlyle Petersilea, very much; there has been so much of Beecher in the past few years ago Beecher's Thursday lecture talks, published weekly in the New York Independent. It helped strengthen my opinion of their genuineness. Could I have my preferences I would have more of the "genuine stuff"—that right from headquarters if it can be obtained through good, reliable mediums, than the vapors and speculations of theorists. Information and facts are what I wanted concerning a condition that must be met by all, and modern up-to-date methods, conditions and facts are what is wanted. Consequently I read all communications from the other life, and learn all I can, digest and utilize what seems probable, and am interested in all such, and if they are the real thing, then we have something to tie to. H. NETTERTON.

Our friend must recognize the great fact that agitation of thought is the forerunner and cause of mental and spiritual growth. Without agitation of thought the mind becomes stagnant—agitation is necessary to mental health. The mind, like the body, must have exercise, to maintain a normal state and proper standard of attainment and excellence.

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

Readers of The Progressive Thinker can never become mentally torpid, nor lose their minds' faculties because of disuse—as is the law of evolution in animal being.

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

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

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

"Handy Electrical Dictionary." A practical handbook of reference, containing definitions of every used electrical term or phrase. Price 35 cents.

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

Described Heaven and Hell.

"He told many visions of heaven and revelations of hell. The latter place is where the victim is kept in constant terror of some terrible danger. He receives and translates wonderful messages. He says—and I am now convinced it is true—that God has selected this man of all to warn the world to repent."

"He told wonderful things of the planets and their past. His ability to find that Bible surpasses all knowledge. He can read the most abstruse stranger at once through and through and has revealed some startling old characters." Pastor Shupp also stated that he made a careful investigation of the man's early history and his every-day life. Case is general foreman for the Massillon Bridge Company. Among other big contracts of which he had charge was the Eads Bridge at St. Louis.

Most Wonderful Man.

"Here," said the minister, "his employers inform me that they were astounded at the work of the man. He had under him about 150 of the harvestmen to control, that were perhaps ever together on one piece of work. He had absolute control over them and never had occasion to reprimand them."

"But the most wonderful feature of this job was that, when the plans were shown him at the office, he looked them over carefully and never again referred to them, not even looking up the long lists of measurements and adjusting the details. This all came to him in some unaccountable manner through the entire contract.—Chicago American."

Ernest Case of No 1209 Greenwood avenue, Toledo, Ohio has been in condition of trance for six days and can only find relief from pain by having his Bible and Testament under his pillow all the time. The man has given opportunity for tests, which have been made by Dr. A. C. White, the Rev. C. Shupp of the East Broadway United Brethren Church, and local newspaper men.

In every case after the books were removed from under the pillow Case roused from his stupor as if in pain, pointed an accusing finger at his wife and went painfully and with difficulty, but directly, to whatever place in the

house the books had been removed. He then uttered a brief and inarticulate prayer and in each case fell over unconscious. Removed to his bed and the Bible and Testament placed under his pillow, he relapsed peacefully into the comatose condition.

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

Case is 36 years old. He was born in Olenstang, Ohio. He is foreman of a big bridge construction gang for the Massillon Bridge Company, and this summer had charge of 150 men engaged in repairing the Eads bridge at St. Louis. He returned home ill, and the physician there said he had an abscess of the stomach. Doctors here said it was an ulcer of the stomach, and he has been under constant medical treatment. He was in bed about a month, but recovered partially and went into the trance on Thursday last while sitting beside the bed of his wife, who had been attending him.

Mrs. Case is a very intelligent woman, the daughter of Superintendent Robert Swede of the Massillon Bridge Company. She does not attempt to explain her husband's condition. She says she was no believer in the supernatural, but hard-working, honest, intelligent man and a member of the United Brethren Church. She firmly believes that he is doomed to die, and that the date will be revealed to him to-day as he predicted. She has had other clergymen and physicians make tests of his condition and of his peculiar trend to the Bibles under his pillow and with unvarying result.

The patient takes no nourishment, and at long intervals has moments of semi-consciousness, when his wife conveys to converse with him. He told her today that he would die suddenly and while reclining in her arms, but that the exact date would not be revealed until to-morrow. He takes no nourishment whatever and seems to need none. He experiences pain only when the Bible and Testament are removed, and then is seized with something resembling spasms. He will be watched carefully and with difficulty, closely watched to-day for the visitation of the angel.—New York Press.

Endorses the Open Court.

The Open Court affords an excellent opportunity for the free expression of opinion on the part of Spiritualists. Here is a venerable Spiritualist, Dr. Schellhaus, a man of large and varied experience, of great scientific knowledge, who feels thankful that the Open Court has been instituted, and is now in session, discussing important questions. Those who are opposed to a free and open discussion as manifested in the Open Court, better go and join the Catholic Church, where rottenness is never allowed to be aired; where evil doings are carefully concealed; where free criticism is not tolerated. If the Catholic Church would allow an Open Court in its organs, and permit its members to read free-thought literature, it would not survive six months. We will never follow in the footsteps of that church, but will allow the freest discussion in the Open Court, that will still remain in session a short time only, and Truth will come out uppermost, and honest mediums will rejoice, and Spiritualism will advance.

To the Editor:—You have wisely instituted an Open Court in your LIVELY AND EXCITING PAPER that promotes the clear spiritual atmosphere that is vitiated by fraud—"a consummation most devoutly to be wished."

I have been a silent but interested spectator, and now I wish to come as a witness to the fact of materialization with which so much of fraud is charged. I have been a witness to these manifestations in W. W. Aber's seances, attending every one for more than three years, nearly two in Springfield, and the others in Kansas City. Mo. my attendance at these seances at my own expense, and without asking or receiving a single cent. The subject is so I have no doubt there are other mediums equally as honest and productive of as good results.

I was acquainted with Prof. Denton in earth life, and it was by his request that I be present as a permanent member of the Intellectual seances. It is true, that conditions must be (See Beyond the Veil, par 392 (a) and right); they are means, and can be pre-b.) For this reason and the expressed desire of Dr. Reed, I have attended these seances.

In them I have met more than a thousand visitors, among whom were physicians, lawyers, judges, editors and legislators who made it their special business to investigate the phenomena, the tests required by them; and not one left that is vitiated by fraud—"a consummation most devoutly to be wished."

I have seen many thousands of materialized spirit forms who were recognized by the visitors, and with whom they conversed; though a few at their first seance were unable to recognize their spirit friends, but were more successful afterwards. I have freely given Hill, and the others in Kansas City. Mo. my attendance at these seances at my own expense, and without asking or receiving a single cent. The subject is so I have no doubt there are other mediums equally as honest and productive of as good results.

In regard to fraud in materialization, nothing can be simulated without disguises and confederates which can surely be detected by an ordinary observer. It is true, that conditions must be (See Beyond the Veil, par 392 (a) and right); they are means, and can be pre-b.) For this reason and the expressed desire of Dr. Reed, I have attended these seances.

The highest honor we can pay to truth is to show our audience in it, and our desire to have it sifted and sifted by how rough a process soever.—Dr. Robert Taylor.

APPROVING WORDS FROM MASSACHUSETTS.

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

DAVID P. COOK.

Our Eclectic Magazine. = The Cream of the Secular and Spiritualist Press.

IT IS REFRESHING TO KNOW THAT WONDERFUL SPIRIT MANIFESTATIONS, UNDER STRICT TEST CONDITIONS, ARE OCCURRING IN THE OLD WORLD. AT MILAN, ITALY, THE SOCIETY OF PSYCHICAL STUDIES ARE EXPERIMENTING WITH THE AUSTRALIAN MEDIUM, MR. BAILEY, WITH THE MOST SATISFACTORY RESULTS. UNATTENDED, HE WILL GO INTO ANY HOUSE THAT A COMMITTEE MAY SELECT, AND SUBMIT TO ANY TEST WHICH THE HUMAN MIND CAN INVENT. IT IS INDEED REFRESHING TO FIND SUCH A MEDIUM. IF IN THIS COUNTRY, HE WOULD SOON CAPTURE BROTHER HALE'S \$1,000, AND THEREBY WIN A GLORIOUS VICTORY FOR SPIRITUALISM. MR. BAILEY'S CAREER HAS BEEN MOST REMARKABLE AND WE HOPE SOMETIME TO CHRONICLE HIS APPEARANCE IN THIS COUNTRY.

(Translated from "Luce e Ombra.")

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

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

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

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

1. Experiments limited to members of the committee in order to constitute a stable center; and to form a just notion of the medium's power.
2. Afterwards to proceed to the invitation of eminent personalities and those belonging to the press.
3. To admit, in the last place, after proportional contribution and on recommendation by a member of the society, of the results of these researches.

In order to carry out this programme, the committee thought it would require at least three months, which is even too short a time, if we remember that the medium could only give two sittings a week.

The Societies of Psychical Studies at Milan had, in a series of preceding experiments, adopted a method of very severe control, with a system of binding which resulted from long previous experience, and which put the medium under absolute conditions of control.

Now, at the first sitting, it happened that this method was of no use, for Bailey's mediumship was presented with features altogether different from those of other mediums with whom the society has experimented. The personalities which manifested through his mediumship (and there were many in the course of each sitting), presented diverse features, which necessitated full liberty of movement; from the sacred orator who spoke with much gesticulation, as though before a tribunal, to the Indian who, in order to express his characteristics, required a table and a fan, to the brigand, who simulated assaults and battles with a startling realism. Even the apports, which consisted of fragile articles, such as eggs, birds, clay tablets, by the way in which they arrived, required the free use of the medium's hands. Therefore we were obliged to follow other methods; and the first three sittings, in which impromptu control only was possible, had, for the committee, a relative value only.

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

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

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

Spontaneous Phenomena.

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

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

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

symptoms of trance, without falling into trance completely.

Signed:

DOCTOR FRANCESCO FERRARI,
ANGELO MARZORATI,
ANTONIO PIRLA.

On April 21, towards eight o'clock in the evening, I was in my study, standing in front of a closed window. Bailey was before me—to my right, at about one metre (three feet) from me. While he spoke with one another I watched him closely, and in such a way that not a movement escaped me. All at once (nothing in our conversation could have suggested such an effect), in broad daylight, there fell, between me and the window, an object which, at first sight, appeared to be a plaster, and which, picked up and examined, was found, in reality, to be a parchment folded in four, with evident signs of great antiquity. I had the impression of something being formed there, before me, on a level with my chest, and the object, in falling, took a direction which started from my left hand, that is to say, on the opposite side to where the medium was standing. The parchment folded in four, was as though pasted together in reddish-colored sand, which seemed to have filtered into the folds of the parchment, and proved, consequently, that it had been in this state for a long time.

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

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

The Seance Room.

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

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

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

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

The Medium's Dress.

At the third sitting, a sack was given to the medium, and also for all the succeeding sittings except one and the last three, in which (the last three) no phenomena were forthcoming, as it was known there would be none. * * * Before examining the room we proceeded to examine the medium. We took off his jacket, we kept it in a safe place during the seance, and his pockets were thoroughly searched and emptied. The search on his body was conducted by thorough and strong pressure everywhere, special attention being paid to parts where objects might be concealed. The medium changed his boots and socks, and insisted that the examination should be carefully and minutely made.

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

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

A. MARZORATI.

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

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

At the second sitting, on Tuesday, March 1, the doors being locked, and the room illuminated by a dull red lamp, the medium went into trance, and the control asked that he be searched. His coat, vest and shoes having been removed, one of the committee passed his hand carefully over the medium's body, with firm pressure, while others examined the contents of his pockets. His garments were then replaced, and the company were asked to seat themselves in a semi-circle, about two yards from the medium. The control suggested that the medium should be enveloped in a bag with sleeves, leaving his hands alone projecting, and free. (This suggestion was renewed at the third sitting, because the removal of his clothes during the search made the medium feel the cold painfully. On the latter occasion it is stated that this first control, who superintended the preliminary arrangements, was "Dr. Whitcombe.") The control asked that strict attention be paid to requests as to light, and stated that female influence was of value among the sitters, but that persons of advanced years were not so suitable.

"Abdul" was the next control, and spoke in broken English, with Hindostani phrases, which he explained in English. He requested that the light should be put out, and after a long wait, first some, then all, of the sitters saw a vague, uncertain phosphorescent light, that approached and retreated from them, and placed itself on the level of the table; its movements were irregular, following a zigzag line, with sudden starts and jerks. Three of the sitters were under the impression that the light approached quite near, almost touching them; whereas to another it appeared never to move further than about a yard away from the medium.

The form of this faint greenish light, during the appearance of which the medium clapped his hands to show that they were free, varied considerably, as did also the strength of it, which never surpassed that of an exceedingly faint phosphorescence, disappearing and reappearing several times. Writing was obtained from "Professor Denton," and "Mr. White" spoke and recited some verses.

"Abdul" now returned, and asked for a table-cloth and a fan. The former was provided, and the fan

promised for the next sitting. "Abdul" asked for darkness, then for the red light, and those present observed in his left hand a small bird's nest, about 2½ inches in diameter, and 1½ inches deep, woven out of small straws or grass stems, mixed with tufts of cotton. Three gentlemen, ascertained that the nest was warm to the touch; it contained a small egg, the size of a hazel nut, which the medium took between his fingers and showed to the company. The control explained that it was the nest of the "munia"—a little white Australian bird, known also in India.

The nest having been placed on the table-cover, another personality came and spoke for twenty minutes; then "Abdul" returned, and, thinking that the egg might better be hatched than destroyed, took away the apport. "Dr. Robinson" came and spoke of the great value of Bailey's mediumship, and on the reality of the spirit world as a higher and more stable expression of the human personality. The report of this sitting is signed by the seven members of the committee.

At the third sitting, Friday, March 4, after similar preliminaries the search being a very careful one, with not the slightest trace of the presence of any hidden object, "Abdul" came and announced that "Professor Robinson" had gone to Babylon to bring an inscribed tablet; that "Professor Denton" and the Indian, "Selim," were present. He asked for darkness, saying that "Selim" would bring twelve small precious stones, uncut, from his own country in the Himalaya mountains.

Darkness being produced, a greenish light was observed moving about, brighter and farther from the medium than the one seen on the last occasion. "Abdul" spoke in an unknown tongue to "Selim," and in broken English to "Professor Denton," who, it was explained, was represented by the light. At one time the light rose nearly to the ceiling of the room, which was twelve feet high; the control asked "Denton" to come down and the light descended on the table, covered with a cloth, which stood in front of the medium. The light was round, or egg shaped, about four inches across, but now changed to a streak about eight inches long by one inch across. The medium asked if those present saw "Denton's" hand. They said "No," then the streak seemed to condense to form a rude figure of a hand with fore-finger extended; this was observed by all present. The luminosity then disappeared, and the control asked for the red light, and showed some small stones on the Japanese fan which lay on the table, from which he caused them to patter down without touching them with his hand, onto a sheet of paper which he laid down on the floor to his right. After the seance there were found to be eleven small stones, which, on examination by an expert, proved to be genuine rubies. (A photograph of the stones is given.)

"Professor Denton" then announced himself, and said that the room was not sufficiently well ventilated, which was indispensable for the production of spirit phenomena. Then he spoke of the intended apport, saying that although thousands of tablets had been discovered, there were as many more not yet found; in Melbourne there were hundreds of tablets which had been brought by spirit agency, and which had been found to be different from any yet dug up. He explained what the tablets were, and said they must beware of preconceived notions as to the possibility of matter passing through matter. After a time a smart thud was heard as though a stone had been carelessly flung on the table, and when light was obtained a tablet was found, still enveloped in a hard coating of sand. Directions were given by "Professor Robinson" as to its being carefully cleaned, and how this best could be done, after it had been dried, by two or three days' exposure to the air; but now the Professor stood up, and delivered a lecture on the tablet, going through the motions of carefully examining the writing, stopping to pick and blow away particles of dirt (the coating, however, was not really disturbed) and translating the inscription, saying it was in commemoration of an expedition by Sargon the Second, in the eighth century B. C. (A photograph of the tablet is given, taken after it had been cleaned, and showing the cuneiform characters.)

Another control, named Abdallah, sang a Bengali song, some questions were asked and answered, and the sitting closed.

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

At the fourth sitting, the committee, who had come to the conclusion that the character of the phenomena displayed "did not lend itself to those direct proofs which would serve to establish the nature of the phenomena according to known scientific laws," decided to confine themselves to a statement of the facts under such test conditions as were possible.

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

The Hindoo "Solim" asked if the flower-pot, asked for on the previous occasion, was ready; there was some disturbance in getting it, and it was requested that in future everything should be kept in readiness, to avoid "breaking the chain." The flower-pot, filled with soil, was placed on the table in front of the medium who examined it. The control said he was planting a seed of the ba-tree, and asked for a handkerchief to cover it with.

"Selim" now asked for darkness for an instant, then for the red light. Dr. Clericetti, who was one of those nearest the medium, rose at a sign from the latter, and, approaching, observed projecting from the closed right hand of the medium the dark, almost black head of a little bird, which seemed warm to the touch. He also observed that the movement of its eyes gave an indubitable sign of life. From another part of the same hand there issued from under the fingers a little black wing marked with yellow. The room was illuminated with bright red light. At this moment one of the sitters, at the request of others, opened the door to put out the light in the ante-room, which had been left on by forgetfulness, and which shone through the ventilators of the door. The medium started irritably on his chair, with some impatient words, then settled himself again so as to turn his back to the light and the door, which was not open more than fifteen seconds. Dr. Clericetti asserts that at the instant of the increase of light, and during several seconds, the bird, which while still in the medium's hand, had been constantly watched by him, sud-

denly disappeared and vanished from the hand, without removal or flight of any kind.

Order being reestablished, "Selim" asked for a bottle of water, and said he had planted a seed in the soil (already prepared in the flower-pot and ascertained to be pure) and would make it grow little by little; the plant was to be placed by those present in the wall-cupboard, and not touched until the next sitting, during which he would cause it to grow again to a considerable height. Darkness was requested for some minutes, during which nothing was observed except that "Selim" took leave and announced the arrival of "Denton." On the red light being turned on, the medium raised the handkerchief, and all observed a seedling about three-quarters of an inch high, which had sprouted from the seed placed in the earth by "Selim."

"Denton" then gave an address on the various spheres into which the spirit world was divided; then "Abdallah" sang some verses, and "Selim" came again, promising "a plenty of birds" for another time. He again raised the handkerchief which covered the pot, and the plant was found to have grown, in about forty minutes since the last observation, to a height of over three inches with proportional development of leaves, which were five in number, of a dark shiny green, the largest being about two inches long by an inch wide. There was also a bud.

"Selim" promised to bring at the next sitting some mango seeds which would be planted by Dr. Clericetti and caused to grow during the sitting; some would put forth roots, others a small stalk.

The fifth sitting was held on Friday, March 11. The medium took off his coat and was searched by repeated pressure of the hands of several persons; the bag was then put on and sealed. The net was let down, and only raised at intervals to permit of objects being passed to and fro. After "Professor Denton" had spoken a few words, a Hindoo control asked for the fan, the flower-pot, and a cage. The pot was taken from the cupboard in which it had been shut up and sealed at the last sitting, and handed to the medium without lifting the handkerchief. The cage was also passed to the medium by raising the net.

After darkness, during which the Hindoo said he had received a bird and nest, the red light was turned on, and all present observed a little bird asleep on a nest in the hand of the medium. The control, in reply to questions, said that the bird belonged to the munia family, and another Hindoo control gave directions as to how the birds were to be fed and kept alive in the cage. "Denton" then spoke for fifteen minutes in defense of Spiritualism.

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

"Abdallah" then came and requested for the next sitting a small basket and a pot of larger size than had been previously furnished, for the mango plant which would be grown from the seed now received. "Abdallah" said that at a future sitting "Dr. Robinson" would speak about ancient Assyrian coins, and then asked for darkness. Those present asked the control to choose for apport some object or animals not existing in Italy; he replied that he could bring a small tiger or a cobra, on condition that the medium was not to be told, otherwise he would refuse to continue the sances.

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

HYPNOTIC TRANCE WAS AN ACCIDENT.

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

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

THE VALUE AND POWER OF CONCENTRATION.

The value and power of concentration [Light, London], are strikingly illustrated in a story lately told by Colonel Olcott respecting Sir Edwin Arnold, who told him that one of the most touching parts of "The Light of Asia" was written in a compartment of a railway carriage, in the company of salesmen belonging to Billingsgate market, who were loudly discussing the price of fish. But perhaps the contrast helped him. Is it not a fact that some of the most pathetic songs about home have been written by wanderers, and that some of the loveliest descriptions of natural beauty have been penned in attics and in city streets?

A SERIOUS CHARGE.

"I charge the church with making millions of men, and more millions of women, insane—at least, as far as one set, the 'religious' set, of their faculties are concerned. I charge her with sowing centuries of discord, and with having deluged the earth with rivers of blood. And, is this curse of mankind to be dealt with as coldly, and formally, as if we were discussing a sane and legitimate subject, like Nominalism and Realism, Individualism and Socialism, Free Trade and Protection? I trow not. Why, each time you deal with Sacerdotalism, as if she possibly could be your honorable opponent in formal dialectics, you give her a new life. The church is utterly beneath reason; and she never even pretended to appeal to reason till she lost the power to assert her dogmas by brute force."

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

REMARKABLE INVENTION

AN INSTRUMENT THAT RESTORES EYESIGHT.

Spectacles Can Be Abandoned.

This instrument is in the form of a pocket battery, which the inventors have patented and which they call "Actina," a word which is their trade mark and owned by them.

In the treatment of eye diseases the inventors of "Actina" claim there is no need for cutting or drugging the eye for any form of disease, cataracts, pterygia, and other abnormal growths can be removed and weakened vision restored by the new and more humane method.

If this is a fact, there will be no need to go blind or to wear spectacles. "Actina" has been tested in hundreds of cases and has effected marvelous cures. So confident are the inventors that this device is an article of great merit that they give an absolutely free trial. They want every one interested to make a thorough investigation and a personal test of the "Actina." As it is sent on trial postpaid, any person can give it this test.

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

CANCER CURED

WITH SOOTHING, BALMY OILS.

Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address: DR. BYE, Cor. 9th & Broadway, Kansas City, Mo.

768

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

OUR ELEVEN PREMIUM BOOKS.

They are our own publications. They are neatly and substantially bound in cloth.

No other publishing house in the United States excels them in the mechanical work—binding, printing and paper.

The three volumes of the "Encyclopedia of Death, and Life in the Spirit World," contain more valuable data on Death and Spirit Life than can be dug up in all the libraries of the world.

Then comes the valuable work by Hudson Tuttle, "The Religion of Man and Ethics of Science."

Then the excellent work by Dr. J. M. Peebles, "The Seers of the Ages."

Then comes the "Great Debate Between Moses Hull and W. F. Jameson. It will fill an important niche in your library.

Then follows "Ghost Land," "Art Magic," "The Next World Interviewed" and "A Wanderer in the Spirit Lands," and the "Occult Life of Jesus."

All these ELEVEN PREMIUM BOOKS are furnished to our subscribers for \$3.35 (postage prepaid)—a price never before known in ancient or modern times. Read over our premium list and then send for them. They will delight you. They will constitute a perennial fountain of knowledge for you and your family. After paying postage about all we realize for these eleven books is \$2.22—an achievement only accomplished by The Progressive Thinker—a miracle in modern business enterprise!

In the World Celestial.

By DR. T. A. BLAND.

"It is inexpressibly delightful."—Hon. C. A. Winslow.

"Lifts the reader into enchanting realms."—Medical Gleaner.

"It is intensely interesting."—Rev. Minot J. Savage.

"Three things make this book remarkable. Its authorship, an astounding claim put forth in it, and the philosophy and revelation of a future life it contains."—B. O. Flower, in the Arena.

"It will give us courage to pass through the deep shadows of death to the sunlit life of the World Celestial."—Rev. H. W. Thomas.

"Everybody will be charmed with it, for it is not only a great spiritual book, but a most beautiful romance of two worlds."—Banner of Light.

It is printed in elegant style and bound in cloth and gold. Price \$1.00.

The Mystic Thesaurus.

Or Initiation in the Theoretical and Practical secrets of Astral Truth and Occult Art. By WILLIS F. WHITMAN, Editor Agrippa's "Natural Magic," and author of "The Symbol of the Cross," "Spiritual Gifts," "Inspiration," "Conception," "Initiation," "Exposition," "The Astral Brotherhood," "Mystic of the Brotherhood," "The Magic Mirror," and "Celestial Companionship." It is a good text book for students of the Mystic, and will be sent postpaid, in paper, for \$1.00.

"Talmagean Inanities, incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Talmage's oft-repeated attacks upon Spiritualism." By Moses Hull. Price 10 cents.

"The Spiritual Significance, or, Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. Price \$1.

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. Price 25 cents.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." Price 25 cents.

..GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served thereby. Many of the statements uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed; yet we wish it distinctly understood that our space is limited, and that to publish everything that comes to hand, however good, might result in the non-appearance of YOUR article.

WRITE PLAINLY.—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine, and must make special equalizing work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

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

TAKE DUE NOTICE, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, with out giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

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

The Chestfield camp grounds, one of the beauty spots, is now the mecca of thousands weekly who are in attendance at the camp meetings now in progress. The other camps are also in attendance, the others are because of their interest in the psychic phenomena which has gained a foothold in Indiana. To the uninitiated the presence of the mediums, indicated by numerous cards on the cottages, with the spirit photographer producing the alleged features of the dead friends and relatives, a feeling of awe is caused. To those who are believers in the faith of the Spiritualists, however, this is the gala occasion of the year. Day and night the long distance communication with the departed is carried on through the intervention of mediums who have been subjected to all the crucial tests. These tests include the tying of hands while the medium is in the cabinet, placing their feet in pans of flour and then requiring the spirits of the dead to appear. Among the residents of the camp are Dr. J. H. Mondenhall, of Muncie, the oldest Spiritualist, both in belief and age in the state. His brother, A. Mondenhall, of Winchester, is with him. Dr. Mondenhall claims to have embraced Spiritualism when the faith was but six years old. This was March 31, 1848. Chestfield camp includes several streets with pretty vine-covered red cottages, shady nooks and rustic bridges. It is a favorite summer resort. No more ideal spot could be found in which to spend a day or a week, and the great number of visitors has attested its popularity. The camp meetings last six weeks, beginning July 14. Judge Levi Mock, of Shiffin, is president of the Indiana association.—Star, Terre Haute, Ind.

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

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

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

C. Kirchner writes: "On Sunday evening, July 21, the Rising Sun Spiritualist mission was given a treat by the veteran Spiritualist, Dr. J. A. MacFarland. His lecture was brimful of good sound spiritual logic, and he held the large audience spellbound during the entire discourse. Although the weather was warm our hall was filled to overflowing. Our singing is a feature of all our meetings, and is appreciated by all. A number of spirit messages were given by Sister Kirchner, which were all recognized. On Sunday evening, August 14, our pastor, Mrs. Nora E. Hill, will be the speaker. A large audience is expected."

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

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

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

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

As the British ship Mohican made for the Delaware breakwater at Philadelphia, Pa., it encountered a strange phenomenon. A cloud of phosphorus enveloped the vessel, magnetizing everything on board. Captain Urquhart tells the story and the crew crouched for details. "I noticed a strange gray cloud at a distance, and watched it as it came closer. The vessel and crew were given a fiery coating before the sailors saw it," said the captain. "The ship rushed about the dock in consternation. I looked at the needle and it was flying around like an electric fan. I ordered several of the crew to move the iron chains lying on the deck, thinking that it would divert their attention. But the sailors could not budge the chains, although they did not weigh more than seventy-five pounds each. Everything was magnetized, and chains, bolts, spikes and bars were as tight to the deck as if they had been riveted. The cloud was so dense that it was impossible for the vessel to proceed. I could not see beyond the decks, and it appeared as if the whole world was a mass of glowing fire. The frightened sailors of the ship and crew began to fade. Gradually the magnetism of the steel died. At the same time the stiffness left our hair. The phosphorus cloud had passed over the vessel and we saw it move off over the sea."

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

Mrs. Georgia Gladys Cooley is at Genoa, Ill. Orrin Merritt writes: "It was with pleasure that we report on a meeting held here under the auspices of the First Spiritualist Investigating Association of Genoa, on Saturday and Sunday, July 3 and 4. Mrs. Georgia Gladys Cooley had the platform and I can assure you we had a grand meeting. Mrs. Cooley, who is always good, seemed at her best. Her lecture was elevating and convincing; her messages and tests fine, all being acknowledged as genuine and all recognized. Her work here at this time was never surpassed by anything we ever had in Genoa. There was a good number of Methodists in the hall for the first time. They expressed themselves as being greatly pleased and interested, many saying they would not have missed the meeting for anything. The hall was well filled Sunday afternoon and evening. Though the hall has a seating capacity of 200 we will need a much larger hall when Mrs. Cooley comes here. I am sure that Mrs. Cooley's friends were so elated and enthused over Mrs. Cooley's work that they wanted to entertain her while here. This is the first time any one outside our ranks ever offered to entertain one of our speakers. We are progressing nicely and feel greatly encouraged."

Mrs. F. V. Jackson writes: "After filling a successful engagement at Indianapolis, in conjunction with Mrs. B. B. Smith, she came here at Chesterfield camp-meeting and making ready for coming year's work, and will be pleased to hear from any locality needing a speaker, test-medium and organizer."

L. Worthen writes from Blodgett's Landing, N. H.: "Lake Sunapee camp-meeting at Blodgett's Landing, N. H., was opened July 31, by Mr. John Gage, the president, who made a few remarks, and then he introduced Mrs. Sadie E. Hand, who made the opening address, which was well received by all. At 1 o'clock p. m., a seance was held in the

When writing for this paper use a pen or typewriter.

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

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

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

T. W. Sherk writes: "Dr. Randall will lecture at the Church of Spirit Communism, 408 S. Dearborn street, Chicago, Sunday, Aug. 14. Subject: 'The Spiritualism of Paul, the Jew, Interpreter of Christ.' One interesting feature of last Sunday's meeting was the exposition of a spirit portrait received by Miss Sherk through the mediumship of Mr. Coates. Miss Sherk told how she examined the canvas as though it was a sitting man and that it never left her sight or presence until it was completed. The portrait is of a friend of hers who passed on several years ago, of whom there was no picture and yet, she says, the likeness is perfect. While the picture was being precipitated the materialized arms were plainly visible; she could see his face and features even the lines on his face. To those holding the old fantastic views of spirit life such things as painting portraits seem trivial but thoughtful, enlightened persons know that such experiences constantly tend to make real to us the broken continuity of life, and that the spiritual being that we men and women learn to view the things of this life correctly and order their lives accordingly. This material life, viewed alone, is inexplicable, but viewed in conjunction with that which is to come its mysteries mostly vanish, and many things most discouraging are seen to be opportunities and blessings in disguise."

W. C. Tilton writes from Seattle, Wash.: "Let your good work go on, for it is just what is needed." The friends will please address all mail to me at my home during the month of August, No. 4, River View, Mt. Adams, Cincinnati, Ohio."

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

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

Mrs. Henry writes: "On Wednesday evening, July 20, the Ladies' Auxiliary connected with the Universal Occult Society held a lawn social at the residence of the president, Mrs. Marian Hunt Davenport. Quite a number attended. All enjoyed the social, and singing by Mr. Caldwell and children, also a song by Mr. Coe. Miss Anna Sekinger, a talented vocal teacher, favored us with a solo. The young people enjoyed the fishing in the fish pond, where they found all kinds of useful articles as well as toys. Little Miss May Hitchcock found a pair of blue shoes. Mrs. Bowls held the lucky number that drew the hand painted china bon bon dish, presented by our president. The games were well patronized. On August 17 our next social will be held in Mrs. Blodgett's lawn, at 2901 Grove street, and admission free. Ice cream and cake, 15 cents. Mediums in gypsy costumes will give palm readings. All are welcome."

Emily E. Philp writes: "On July 10 the Englewood Spiritualist Union held the annual business meeting, at which the following officers were elected: Mrs. M. Powderly, president; Mrs. A. Smith, financial secretary; Mrs. J. M. Graham, treasurer; Mrs. Emily E. Philp, secretary. We still hold meetings every Sunday night, and the Ladies' Auxiliary Thursday afternoons. Mr. Russell, Mr. Smith and Mr. Delphin were elected trustees. In September, Harry J. Moore comes to us for the month."

Mrs. L. S. Lewis writes: "The seventh benefit Band of Harmony was held at the home of Mr. and Mrs. Rockwell, 814 Emmet street, Thursday, August 4. Needless to say that every moment was a pleasure from start to finish. We are doing a good work this summer as many strangers come among us, and are of the substantial kind, so we will have a new social, and will take place at the home (Maplebrook) of Mr. and Mrs. Harry Goodrich, 634 East avenue, Oak Park, Thursday, August

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

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

Mrs. A. C. Crow writes: "It gives me great pleasure to write that the Hyde Park Occult Society is to be favored by the presence of two of our West Side workers, Mr. and Mrs. Kirchner of the Rising Sun Mission. It has been requested that we have one evening of messages, and not much talk, so on Sunday evening, August 14, we will have scarcely any talk, and let the mediums have the floor, and Mrs. Kirchner and Mrs. Kirchner, and others, if they be there, will give messages enough for all. Meeting held at 319 E. 56th street, at 8 p. m. We will also hold a card party at the same hall on Friday evening, August 13, progressing each other, and the prizes will be the linen, different pieces, drawn work, center pieces, lunch cloth, etc. Come and help the society out by your presence."

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

V. A. Tambling writes from Fruitvale, Cal.: "It is with pleasure I herewith renew my subscription for you (me) valuable paper. Truly the value in each issue of each issue and I am led to wonder why there are so many Spiritualists who do not take any Spiritualist paper. Since our mission left us for her vacation, Will C. Hodge has occupied our platform, and it is a matter of regret that he now leaves for his home in San Diego, so that now we seem to have no one to give our meetings until Mrs. Lillie returns."

Mario Jacobson writes: "I beg to call your attention to the Church of the Spirit, 301 Schiller Building, 109 Randolph street, conducted by Prof. Wm. Fitch Ruffe. The attendance at services steadily increases, and we look forward to a large attendance as the church progresses. At the services every service is a missionary in Nebraska, can secure terms by writing me at Atlanta, Neb., care of Mr. W. M. Shelburn. Up to that date letters will reach me at the Spiritualist camp at this point. I will make reasonable terms, as I wish constant work after the close of the camp-meeting."

Eva McCoy writes from Marshalltown, Iowa: "After returning from the West-Montana, I want to note a word of praise in regard to the good work that is being done in the different localities. There is Brother and Sister Hicks of Anacosta. Mr. Hicks is doing wonderful work as a medium in healing the sick and doing it free. Both are doing a good work for the society. One more in Butte, are doing good work for the cause. In Livingston I met many people who are in earnest and seeking the truths of Spiritualism. The society in Billings, Mont., is a beehive, ever striving to cull the sweet flowers of truth. I met many noble souls that in some future day, will be listed as mediums for the spirit world."

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

Marie B. Lashair writes from Denver, Colo.: "I wish to say a few words for your paper in regard to Mrs. Alice Gehring, formerly of Chicago. She is a very fine medium, and is rapidly winning her way among the people and Spiritualists of this city. Her trumpet seances are grand. She sits under test conditions, which leave no room for the skeptics to doubt. She has different phases, such as materializing hands, faces and forms; also independent voices, and independent slate-writing, often with spirit pictures of our loved ones engraved upon them. She is patronized by the best and wealthiest class of people in the city."

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

THE ROSE.

Come, my Mignonette, let us go—
Let us go, my Mignonette, let us go—
That this morning did disclose
Robes of crimson to the sun.
Now that evening has begun,
Still with tints like yours does glow.
Ah, my Mignonette, look and see—
Look there, underneath the bough;
Short the space from then till now,
But its beauties all are past!
Scarce from morn till eve they last—
Such is nature's harsh decree,
Ah, my Mignonette, trust to me,
While you yet are so fresh and green
In its freshest, fairest prime,
Seize the moments to enjoy;
Old age hastens to destroy
Roses, beauty, youth and thee.
—Pierre Ronsard.

"Meatless Dishes." Very useful. Price 10 cents.
"Death Deferred," or the Psychic Seer. By M. D. M. A. Ph. D. Price \$1.
"Healing, Causes and Effects." By W. P. Fielon, M. D. Price 50 cents.

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

It was a discourse embodying the new teaching of purity, and illustrating the wonderful powers and possibilities of the human soul. He pointed out the foulness and wealth of illustration, the power of thought in the amendment and reorganization of character, holding that a man's salvation was self-wrought, and that every man, by availing the soul powers within him, could throw off disease, worry, anxiety, fear, and make himself over into a new and stronger and better man. The power of man to overcome disease, vice, bad habits, poverty and pain, by thought and will power, was clearly set forth. He closed with an appeal to his hearers to correct the errors, mistakes and weaknesses of their lives, and seek the Christ baptism of the spirit, that would enable them to become saviors to their fellow men.

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

No man spoke more honestly or more eloquently the sentiments of his heart, than did Col. Ingersoll. Neither was he an infidel in the popular sense, as denying the existence of God. He questioned, but never denied the existence of God, and paid an eloquent tribute to the man Jesus, who was an infidel in his time (in the same sense that Ingersoll was that of each issue and I am led to wonder why there are so many Spiritualists who do not take any Spiritualist paper. Since our mission left us for her vacation, Will C. Hodge has occupied our platform, and it is a matter of regret that he now leaves for his home in San Diego, so that now we seem to have no one to give our meetings until Mrs. Lillie returns."

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

Unity Camp, Saugus Center, Mass.

The Lynn Spiritualists' Association has been holding highly successful meetings at this camp since June 1. We have had as speakers Mrs. Ida Whitlock, Albert F. Blinn, Mrs. S. C. Cunningham, Mrs. Dr. Caird, Mrs. Nellie Holt Harding, Mrs. Mamie Helyett, Rev. Mrs. Pepper, Mrs. Kate M. Ham, and a large number of other good speakers and mediums. The railroads were taxed to their utmost capacity in transporting the large crowds that were present on July 24, when Mrs. Pepper was present, and July 31 with Mrs. Ham.

The popularity of this camp increases every season, visitors being present every Sunday from all parts of New England. The services are in charge of Alex. Caird, M. D., president of the association, assisted by vice-president Samuel Merchant. The music is of the very highest order and an entertaining program is presented every Sunday. A variety of refreshments can always be procured at the restaurant on the grounds. The association has just concluded a four-days' bazaar (an out of doors fair) which has added over two hundred dollars to the building fund. Mrs. Ida Whitlock will be present August 14; Miss Annie Foley of Haverhill, a remarkably fine test medium, August 21. Mr. and Mrs. G. W. Kates will be with us during the month of September. A test seance is held every Wednesday afternoon, in charge of Mr. Caird, president of the ladies' Society Union. Admission to all meetings free.

PASSED TO SPIRIT LIFE.

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

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

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

EXPERIENCE.

We rise in our fancy on jubilant wings,
When the promising future we scan,
But the heart-breaking things
That stern destiny brings,
Are never, the ways that we plan.

Our best aspirations reach up toward
the skies,
Ambition oft leads in the van
But the blessing of life
Always come in disguise.

They are never the things that we plan.
We build our bright castles from rain-
bows of hope,
With the limited wisdom of man,
But the "powers" decide
What the fates shall provide,
And they're never the things that we plan.

We struggle for riches and hunger for rest,
And conquer—whatever we can,
But a higher behest
Orders all for the best,
On a wise and beneficent plan.
S. M. KINGSLEY.

Lily Dale, N. Y.

Spiritism and Mrs. Leonard E. Piper, Dr. Thomson T. Hudson's Theories in Reply to It. By Ex-Judge Abram H. Ragley. Demonstrates: futility and inadequacy of Hudson's explanations of spiritual phenomena. Price 25 cents.
"The Romance of Jude." A Story of the Life and Times of the Great Teacher. By M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 50 cents.

BOOKS FOR ALL SPIRITUALISTS TO PERUSE.

The World Beautiful. Series One, Two and Three. Choice volumes of restful and educational reading, uniting the ideal and the real in this life. By Lilian Whiting. Price, each volume, \$1.

The World's Sixteen Saviors, or Christianity Before Christ. A key to all the sacred mysteries of the present religions and their Oriental formation. By Kersey Graves. Price \$1.50; postage 10 cents.

Three Journeys Around the World. By the renowned lecturer and traveler, Dr. J. M. Peebles. Price, \$1.50.

Three Jubilee Lectures. By Dr. J. M. Peebles. Price 35 cents.

Thomas Paine's Examination of the Prophecies. A consideration of the passages in the New Testament, quoted from the Old and called Prophecies concerning Jesus Christ. Price, 15 cents.

Tree and Serpent Worship. Showing up the ridiculous side of the old, old story of Adam and Eve in the Garden of Eden. By A. S. Hudson, M. D. Price 15 cents.

Truths of Spiritualism. This book narrates many of the striking experiences of its author as a lecturer and test medium in the earlier days of Spiritualism. By E. V. Wilson. Price \$1.

Twentieth Century Guide to Palmistry. By the Zanzigs. A good book for all those interested in this study. Price, cloth, \$1; paper, 25c.

Two in One. A compendium of Biblical Spiritualism. A combination of "The Question Settled" and "The Contrast" into one volume, By Moses Hull. Price \$1.

Unique Bible Picture-Book. Old Testament stories comically illustrated. Exposure by ridicule; exposure by facts. The stories humorously told. By Watson Heston. Price, cloth, \$1.50.

Vaccination a Curse. By Dr. J. M. Peebles. Treating on a subject of vital importance to every one. Price, \$1.25.

Vedanta Philosophy. By Swami Vivekananda. Price \$1.50.

Views of Our Heavenly Home. This book is a word-picture by one of our best artists, Andrew Jackson Davis. A highly interesting work. Price 60 cents; postage 5 cents.

Voices. The Voices contain poems of remarkable beauty and force. They are most excellent inspirations. Neatly printed and nicely bound. By Warren Sumner Barlow. Price \$1.

Volney's Ruins and the Law of Nature. This is undoubtedly one of the best and most useful books ever published. It eloquently advocates the best interests of mankind. Price, cloth, 75 cents; paper, 50 cents.

Voltaire's Romances. A new edition, profusely illustrated. A delightful reproduction, unique and refreshing. 480 pages, with portrait and 82 illustrations. Price, cloth, \$1.50; postage 15 cents.

Warfare of Science With Theology. Information not procurable in the libraries of the world in a half century, showing the opposition of the church to science. Two vols., 900 pages. Price \$5.

Wayside Jottings. Composed of Essays, Sketches, Poems and Songs, gathered from the highways, by-ways and hedges of life, from the inspirational pen of Mattie E. Hull. Price 75 cents.

Wedding Chimes. By Delpha P. Hughes. A dainty white book, giving a marriage ceremony. Price 75 cents.

Were You Born Under a Lucky Star? A book on astrology that every one can understand. Price, \$1.

Wisdom of the Ages. By Dr. Geo. Fuller. A book of rare merit. Price, \$1.

What All the World's A-Seeking. By Ralph Waldo Trine. Price, \$1.25.

What Would Follow on the Effacement of Christianity? A concise treatise on this popular subject. By George Jacob Holyoake. Price, one copy, 10 cents; twelve for \$1.

Who Are These Spiritualists, and What Is Spiritualism? By Dr. J. M. Peebles. Price, cloth, 75 cents; paper, 35 cents.

Why I Am a Vegetarian. By H. J. Moore. Price, 25 cents.

Woman. A lecture delivered to ladies only, by Mrs. Dr. Hulburt, on the present status of woman, physically, mentally, morally and spiritually, marriage and divorce. Price 10 cents.

Womanly Beauty of Form and Feature. By Albert Turner. Price, \$1.

Woman's Bible. Parts I and II. The Pentateuch. A galaxy of scholarly comments by many of our brightest minds regarding much of the Old Testament, and the slight given the women. Price 50 cts. each.

Woman, Church and State. A historical account of the status of woman throughout the Christian ages, with reminiscences of the Matriarchate. By Matilda Joselyn Gage. Price, cloth, \$1.50; paper, 75 cents.

Woman. Four Centuries of Progress. Showing her gradual rise from slavery and bondage of ancient times. By Susan H. Wixon. A lecture of great value. Price 10 cents.

Works of E. D. Babbitt, LL. D. M. D. "Human Culture and Cure." Part First. The Philosophy of Cure. Price, board cover, 75 cents.

"Human Culture and Cure." Part Second. Marriage, Sexual Development and Upbuilding. Price, cloth, 75 cents.

"Human Culture and Cure." Parts Third and Fourth. In one volume. Part Third being devoted to Mental and Psychological Forces, and Part Fourth to the Nervous System and Insanity. Price, \$1.

"Human Culture and Cure." Part Fifth. The Bodily Organs, Their Diseases and the Great Natural Methods for Their Cure. Price, \$1.

"Health and Power." A Handbook of Cure, Etc. Price, leather, 35 cents.

"Principles of Light and Color." One of the greatest books of the age. Price, \$5; by mail, 32 cents extra.

"Religion." Most thoughtful, spiritual and excellent. Price, cloth, \$1; paper, 50 cents. Postage 10 cents.

"Social Upbuilding," including Co-operative Systems and the Happiness and Ennobling of Humanity

