

BOGUS MEDIUMS' TRICKS.

By Which the Spirit Phenomena is Closely Imitated.

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

No. 43.—The Bogus Medium's Best Slate Trick.

Perhaps no trick has ever puzzled so many more or created a greater sensation than this spirit slate writing trick, the effect of which is as follows: two ordinary school slates are freely shown and carefully cleaned on all four sides; they are then placed together, tied up and given to a spectator. After a few moments the slates are separated and found to contain a spirit message, drawings of any writing that the performer may desire. No chemicals or exchange of slates. You should know this. Price only 30 cents.

No. 48.—The Great Pellet Test.

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

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

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

The Spirit Handkerchief.

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

THE SCHOOL OF MAGIC.

Address Box ———, Cal.

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

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

Charlatanism.

"What shall we do to be saved" from the fakes? comes the cry from the host of readers of The Progressive Thinker; and the entire spiritualistic world.

It is pitiable, the wall and cry of resentment and indignation that prevails, at the intolerant audacity and shamelessness of those charlatans, mediums, under the cloak of Spiritualism, are waxing fat on the credulity and gullibility of a Spiritualistic public.

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

Credulism and skepticism are waiting, patiently waiting, for Spiritualism to arise and shake off the debris that has enveloped its genesis; and on fundamental principles that are, at once, incontrovertible and irrefutable, stand before the world a pure and sublime reality before which, rationalism, incredulity, and theocracy shall vanish.

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

F. A. GARLAND.

Pinole Cal.

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

SINGING A SPIRITUAL HELP.

The Habit of Song Is an Uplifting One Throughout.

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

Not only is singing recommended for despondency, but it is also recommended to brood, to harbor and elaborate unkind feeling, sing something—something cheerful, joyful, and sing it heartily. The effect will be almost instantaneous. Afterward you will see your "enemy," or the annoying circumstance, in a wholly different light. The song will have transformed it.

Not only is singing of great benefit in such special instances, but the habit of song is an uplifting one throughout the whole life. Your work will be lighter if you sing while busy. Your play will have a portend undreamed of before. And you will be a blessing, a benediction, to all about you. Were you ever standing over a monotonous task, tired and discouraged, when, suddenly, music came to the air? Immediately you felt new energy had been given you, your muscles and nerve responded to the tonic of the sweetness and rhythm. Now, the effect of this, produced by outward means, will even more readily follow a like effort made by yourself. You can verily sing yourself into new life if you will—into a new world—a world of harmony and happiness. Heaven is rightly pictured as full of music—as a place of eternal song; for these are symbols of joy and reason from above. Then, why not bring at least so much of heaven into this world? Why not sing ourselves from the depths to the heights and hold ourselves there by this same power of song? Let us not, like Naaman of old, refuse so simple a means to health and fuller life, just because it is so simple. Let any skeptic but try for himself—let him who has never sung lift up his voice in strains as sweet as any melody he would have the dominant notes of his days. Let him resolutely persevere in this (for no result of worth comes to us without earnest and repeated effort); let him sing as continually as he has heretofore sighed. The result will be beyond his anticipation. He will find himself "keeping step," mentally, as well as physically, with the harmony of his soul, and gradually his whole life, and the lives of those about him, will echo his joy, and his world will be a foretaste of heaven.—Eulise Carey Duncan, in Mind.

Spirit Manifestations.

Time and again in my family, I have had hats carried sixty feet away from the house in daylight, while raining, and put into the apple house, up overhead in a berry crate, and not get wet.

My daughter got a new hat and the next day she took it out of the box and laid it on the bed upstairs; then went down stairs, combed her hair and dressed to go to town. We live one-half mile from town. It had been some two hours since she touched her hat. I was out in the summer kitchen; her father out in the garden, and the children at school; no one to move the hat. When she got ready to put her hat on it was gone. She came down stairs and told me. I called to Mr. Kinton. He came into the porch, and we told him about it. He said: "I hear a voice say it is in the apple house." We walked out to the house, and there it was, reached into a berry crate, and there it was, and not soiled in the least. I, my husband and daughter will all take our oath this is strictly true. This is one case in a hundred of what has occurred within the last twenty years in my house. Now some one will say, "Your place is haunted!" No, far from it. This commenced in Iowa. I lived in town before I came out to country, and it is the same everywhere we live. I have thought I would write the thing down in shape to publish, but as I was not able to have them published, thought it no use. If you think you would like my experience to print, I will write more for you—only test cases. MRS. H. J. KINTON.

Puyallup, Wash.

Psychical Treatments.

Having noted an article in The Progressive Thinker regarding a psychical hospital for New York City, I at once became interested, and was much surprised at the following statement: "In this country nothing has been done as yet in the psychical treatment of disease, and it is the same everywhere we live."

I have thought I would write the thing down in shape to publish, but as I was not able to have them published, thought it no use. If you think you would like my experience to print, I will write more for you—only test cases. MRS. H. J. KINTON.

Puyallup, Wash.

How Book Was Received.

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

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

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

Up to the night before Miss Gable received the book in this startling manner, her grandmother, Mrs. Schreier, as the latter admitted last night, had been a firm believer in what she thought was the granddaughter's folly in "talking with spirits."

"I knew my granddaughter went into trances," she continued, "but I never believed that she talked with spirits." But the grandmother has changed her mind, and last night expressed deep words of sympathy for the girl because of the agony she suffered in having the book restored. Three weeks before entering into the trance, which, as stated before, lasted four nights, Miss Gable

received the book in this startling manner, her grandmother, Mrs. Schreier, as the latter admitted last night, had been a firm believer in what she thought was the granddaughter's folly in "talking with spirits."

Kokomo, Ind.

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

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

A Remarkable Manifestation.

Illustrating the Kaleidoscopic Characteristics of Spirit Return.

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

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

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

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

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

RECEIVED BOOK FROM A SPIRIT.

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

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

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

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

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

How Book Was Received.

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

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

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

Up to the night before Miss Gable received the book in this startling manner, her grandmother, Mrs. Schreier, as the latter admitted last night, had been a firm believer in what she thought was the granddaughter's folly in "talking with spirits."

"I knew my granddaughter went into trances," she continued, "but I never believed that she talked with spirits." But the grandmother has changed her mind, and last night expressed deep words of sympathy for the girl because of the agony she suffered in having the book restored. Three weeks before entering into the trance, which, as stated before, lasted four nights, Miss Gable

received the book in this startling manner, her grandmother, Mrs. Schreier, as the latter admitted last night, had been a firm believer in what she thought was the granddaughter's folly in "talking with spirits."

Kokomo, Ind.

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

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

THE CHILD ETERNAL.

I heard their prayers and kissed their sleepy eyes. And tucked them in all warm from feet to head. To wake again with morning's glad sunrise.

Then came where he lay dead. Those other children long to men have grown—

Strange, hurried men, who give me passing thought.

Then go their ways. No longer now my own.

Without me they have wrought. So when night comes, and seeking mother's knee

Tired childish feet turn home at eventide.

I fold him close—the child that's left to me.

My little lad who died.

—Katherine H. Terry.

the trances. Mrs. Schreier stated that she asked the spirit through her granddaughter's body, who it might be, and the spirit answered she need not know any more than that it was a member of the association of which she is president who had died years ago.

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

The Woman's Sick Benefit Association, the organization of which Mrs. Schreier is president, met in the Raine Building, located at the southwest corner of Baltimore street and Postoffice avenue, and the trunk was left in the meeting room. Miss Gable had never seen the book up to the time when it was placed in the trunk a few nights before the fire.

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

It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.—Blake.

Was Left With Spirit.

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

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

"She was the most beautiful sight I ever seen," said Mrs. Schreier last night. As Miss Gable advanced to her grandmother, the latter said, "and with eyes closed and with ill-will countenance, she handed the book to her grandmother, which the latter had before believed would never be returned to her. Mrs. Schreier stated last night that she was startled and somewhat frightened to receive the book, but took it."

"Take This Book," It Said.

"Take this book. I have saved it from the fire, and for punishment because you did not believe in the wonders from God. I commanded your granddaughter not to speak to you for seven days." The voice said words emanated from the young lady's throat, but Mrs. Schreier said she could not recognize it as her granddaughter's voice. Miss Gable, in all her trances would talk, she says, in different voices—the voice of the spirits who wanted to talk—and she says she believes beyond a doubt that God gifted her with

SUGGESTIVE EXPERIENCES.

Connected With Spirit Return and Control.

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

During the first years of my investigations of Spiritualism, I was so enthused over the discovery of future life that I wanted to tell my neighbors about it, and scores of people were welcomed to our home circles, many of whom went away puzzled and surprised.

During a private seance one day the medium was controlled by a spirit who, I suppose, had died of delirium tremens. For a half hour or more the screams and pitiful pleadings for protection from serpents and ferocious beasts, made my blood run cold; but by my calm and persistent assurance that there was no danger, no coarctation, no serpents to hurt him, he finally calmed down and soon left. This disagreeable incident led me to doubt the policy of opening the door too wide for spirit return.

Had he objected to leaving, or been at a loss how to leave, it would have been considered an obsessing demon or devil.

At another seance, an Irishman came, and for some time greatly interested us with his great volubility, genteel demeanor and rich brogue.

My wife's two sisters lay sick, their beds side by side. When one was dying the other sat up in bed and watched her closely. When the spirit left, she threw herself back in bed, exclaiming, "My God! she is gone!" For six weeks she was under control of a spirit claiming to be Mary Magdalene. She said Christ saved seven devils out of her. She said that diseases in those days were called devils. She talked almost incessantly. Although the sick one was a mere child, with scarcely any education, yet Mary Magdalene would tell accurately the book, chapter, and verse of any passage mentioned in conversation.

When any of the family would go away from the house, she would tell when they came back and what they had said while away. The time wore on, and it was a dreary six weeks to that family, they not knowing but that Mary Magdalene would become a permanent installment in the family. To them it was obsession. But one day Mary Magdalene told them that on account of Wardy being so weak when her sister died, there was danger of the shock of grief killing her, and so she had to control her body, but that Wardy would come back on a certain day. Any one may imagine the anxiety with which they waited for that day to come; but when it did come, Mary Magdalene told them: "Well, I told you that Wardy would come back to-day, but she can't come to-day, but she will come on day, and—hour," and sure enough, at day and hour, Wardy took possession of her own body. So, instead of Mary Magdalene being an obsessing demon, she was a kind and noble benefactor.

A. M. CUMMINGS.

Gardner, Kansas.

THE CHILD ETERNAL.

I heard their prayers and kissed their sleepy eyes. And tucked them in all warm from feet to head. To wake again with morning's glad sunrise.

Then came where he lay dead. Those other children long to men have grown—

Strange, hurried men, who give me passing thought.

Then go their ways. No longer now my own.

Without me they have wrought. So when night comes, and seeking mother's knee

Tired childish feet turn home at eventide.

I fold him close—the child that's left to me.

My little lad who died.

—Katherine H. Terry.

the trances. Mrs. Schreier stated that she asked the spirit through her granddaughter's body, who it might be, and the spirit answered she need not know any more than that it was a member of the association of which she is president who had died years ago.

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

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

It is a right reflection that if a man is full of the present moment to glorify it, he is with eternity and infinity; for he has all there is.—Blake.

Was Left With Spirit.

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

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

"She was the most beautiful sight I ever seen," said Mrs. Schreier last night. As Miss Gable advanced to her grandmother, the latter said, "and with eyes closed and with ill-will countenance, she handed the book to her grandmother, which the latter had before believed would never be returned to her. Mrs. Schreier stated last night that she was startled and somewhat frightened to receive the book, but took it."

"Take This Book," It Said.

"Take this book. I have saved it from the fire, and for punishment because you did not believe in the wonders from God. I commanded your granddaughter not to speak to you for seven days." The voice said words emanated from the young lady's throat, but Mrs. Schreier said she could not recognize it as her granddaughter's voice. Miss Gable, in all her trances would talk, she says, in different voices—the voice of the spirits who wanted to talk—and she says she believes beyond a doubt that God gifted her with

FLESHLY SPOOKS.

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

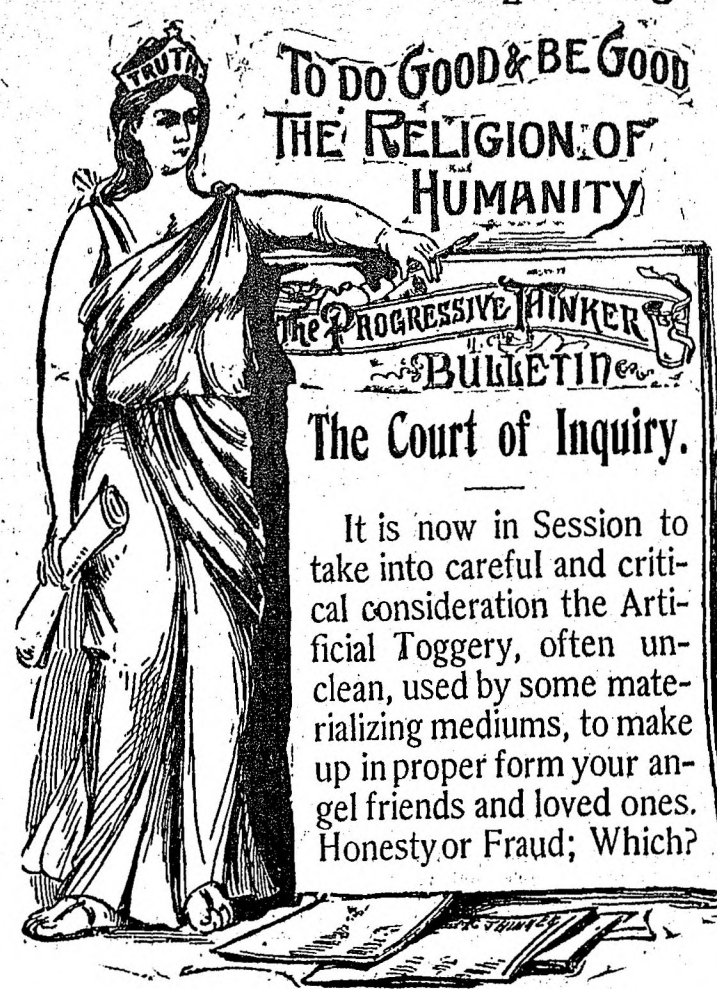
To the Editor:—In answer to your inquiry, let me say that I have seen some things of materializing mediums, but perhaps I may not be a competent observer of their doings. My judgment is seriously handicapped by what I know of physiology. I start out with the proposition that so far we know of none but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

For years before her death my wife had habitually spelled her name Annie instead of Anna. I wrote that name on the incantation list which was to call up the spooks. Soon a feminine figure approached me from the cabinet and called me by name, saying she was "Annie," my wife. I caught on instantly, for I had often seen the same mistake made with my wife's written communications. This was enough. It now seemed quite a superfluous waste of energy to continue to notice the fact that there was nothing in the form before me to suggest that of my wife, while I could distinguish enough in the poorly disguised features to enable me to recognize the medium's wife, who had admitted me when I came into the house. But I put on the screws a little by asking her to give me her maiden name. Then her voice weakened—it sank to a low note, she backed into the cabinet sighing forth that the "forces" were falling her. I looked upon the remainder of the performance as one would watch a puppet show, trying to get the worth of his money in amusement.

I have seen such dead conjurers as Herrmann, Heller, Houdin, in Paris, and others, successfully call living beings into apparent existence from apparent nothingness; but they claimed only deception of the senses, though I wonder still at the seeming reality of it. But when I am asked to believe that certain solid, perspiring, and odoriferous corporeities I have met at materializing seances are really manufactured in ten seconds out of invisible spooks, I can only wonder at the presumption of the fakers who dare to presume thus upon my credulity.

But this is not to say that I have never seen genuine manifestations of the dead. I have seen them, and of necessity to involve materiality, to some degree. I protest only when the spooks are too fleshly; and I never—hardly ever—visit public seances for fear of meeting them there. But, while actual speech without vocal organs is inconceivable, and real vision without materiality would be vision of the invisible, I must admit that things have been mysteriously said and done in my own house that involved knowledge that I did not possess, and active demonstration of force which she was neither in a position or a condition to exert. For she was bound fast to her chair while these things were done at a distance from her—and there was no one in the room that she knew, except myself. Besides, it is only a few weeks since I saw Miller do materializing stunts which were most easily wondered at than explained. This was at a test seance, engineered by Baron von Zimmerman, and held in a room at the Palace Hotel, which Miller had never seen or heard of before, he entered it to begin his work. The seance was held under the strictest conditions, the Baron and his carefully selected committee could desire. Before Miller was permitted to enter the seance room the committee had divested him of his clothing and supplied him with a brand new outfit from top to toe. When he did enter he was quietly led to the cabinet, formed of draperies nailed firmly to the floor on all sides, with the exception of two loose folds which served as

Court of Inquiry.



The Court of Inquiry.

It is now in Session to take into careful and critical consideration the Artificial Toggery, often unclean, used by some materializing mediums, to make up in proper form your angel friends and loved ones. Honesty or Fraud; Which?

Crisis Pending in the Ranks of Spiritualism.

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

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

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

One prominent Spiritualist and medium unites with Judge Dunn, and says: "You catch the spirit and you will have the medium every time, dressed in an artificial garb."

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

Not a single exception exists—all were dressed to suit the occasion.

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

Judge Dunn to the Front.

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

To the Editor:—When I penned the article printed in your No. 808, I little thought that I was the "entering wedge" so to speak of a controversy concerning fraud in the manifestation of the force which we call spirit, and that I should be called upon to defend myself by a possibility of being construed into a defense, an apology, or a convincing at palpable guilty fraud committed by those who claimed to be developed as media between the world of spirit and the world of mortal. The article was written and intended only as an inquiry by a seeker after knowledge, as it clearly purports to be.

True I gave rein to a few thoughts upon the matter of haste in condemnation, deploring what seemed to me to be a characteristic of some of our prominent writers, workers and thought molders, to jump as it were to conclusions upon allegations of fact not seemingly sufficiently substantiated—and at the same time distinctly disavowing any superior wisdom or knowledge or ability to determine matters, where our great men disagree or our investigators arrive at conclusions from the same point of view so entirely dissimilar.

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

The most astounding feature of these so-called answers is the almost unanimous misconception of the article itself; at no point does it apologize for or defend a person (medium or otherwise) who shall be found guilty of an intentional conscious fraud or deceit in manifesting spirit presence, or spirit power

around which all of the suggestions and statements of the article converge. The displayed heading of the article itself, while suitable as an attraction, and without which and its setting perhaps the reading it apparently has, was in fact misleading, for it was not written as a defense of any one.

True there were some allusions to the spirit manifestations at Hot Springs, friends in their hasty and doubtless by their regretted action in treating a fellow man as was Mr. Winans treated by them; true there were some allusions made to the liability of the spirit forces using material matters for the purpose of manifesting their presence to better satisfaction of the material mind; and there were some allusions to the difference of opinion between men eminent in the ranks of spiritual work here in this mundane sphere, as to certain scientific sciences held by Professor Crookes, in which the integrity of some of those manifestations were questioned, especially the hair from the head of the so-called Spirit Katie King; true the article gave the opinion of the writer to the effect that the reasoning of the Editor-at-Large on that matter was perhaps easier to follow than the actual statements of facts by the eminent professor, but at no point does the article attempt to lead the thought or dogmatize on the matter in question, and true also is it that in none of the articles called out by it, has the question asked been attempted to be answered except dogmatically affirmatively; this dogmatic assertion unfortunately is too much in evidence every time an inquiry is started; better ask questions than to answer them unless you are quite sure your answers have the impress and sign of absolute truth born of knowledge.

Now, first, Brother Barrett attacks my statement that the medium Winans was one of the oldest, and most trusted mediums in our ranks for this phase of manifestation, and states the contrary to be the fact. Well, if I am in error on that statement, I think as a late comer into the ranks I was abundantly justified in making, then our good brethren who have so long led the cohorts of Spiritualists as leaders, have not been on the watch for wolves in sheep's clothing, but have permitted the wolves to masquerade in the camps of the investigators and believers, and their hurt, for it is in 1895 when I began my investigation, this medium Winans was a high priest and within the very sanctum sanctorum, offering his manifestations of spirit power just exactly as he did at Hot Springs, and with the seeming endorsement of Brother Barrett as the head of the cult, for I have seen him at camp with both Brother Barrett officiated on the rostrum as an expounder of the faith and dispenser of the truth of Spiritualism from the mental side, and Brother Winans in the seance room at night convinced hundreds of the truth of spirit return and spirit communion and the persistence of life after death.

It is not to be called the physical phenomena of Spiritualism, and both of these high priests were duly accredited by the camps' management as honest expounders, each in his own way, of the truth we all came to love and cherish. At Mt. Pleasant Park, Clinton, Iowa, Mr. Winans has ever been apparently a welcome guest and hailed by the officers of the camp as a high priest of the spirit to manifest itself physically. So I think I am warranted in the claim made in my article so savagely assailed by Brother Barrett.

Brother Barrett fails to comprehend the article, for he deals generally with the abstract question of fraudulent displays, and fails to answer by any argument the crucial question as to the consciousness of the medium. True he makes argument against the use of any sort of paraphernalia unless materialized on the spot, and because in the article the proof of the possession and use of the same was admitted to have been sufficient by the writer, he then in answer to the question of consciousness, by the medium, exclaims in the language of some cheap sort of logician, "Would a duck swim?" and hence because a duck would swim, therefore Winans was conscious. Such logic is hardly under the present situation compatible with the learning and astuteness of the president of the N. S. A.

Brother Barrett makes a mistake when he says that "According to Brother Dunn, the media and their managers had a perfect right to take the paraphernalia into their seances," etc. Now, nowhere can it be found that the article criticized apologized for or justified the taking of anything into the seance room. The only thing in the article was a statement as to what was said to him by other mediums and developed psychics. If they are at fault, say so, but do not permit yourselves to get frenzied over a statement that never was made, and do not do an injustice in criticism—stick to the text.

Brother Barrett claims that there would be no necessity for spirit, "and that it is not necessary for any earthly materials for manifestation, for, as he says, if they needed any such aids they could call upon the 'more than omnipotent cabinet chemist who would materialize out of nothing of course, in about one quadrillionth of one second.' That is pretty quick, don't you think? and if we can believe that it can be done, why would we no longer balk at faith in the Mosaic account of the creation? 'He spake and it was done.' Give the Jewish Jew credit for the whole creation, call it a great materializing seance and no longer cite the doctrine of evolution as true. But it is possible the brother was using sarcasm to emphasize his point.

Time will not allow, nor space permit further analysis of Brother Barrett's remarkable tirade against the power of the spirit. It is too well known among the mass of Spiritualists, however, that there has arisen in our midst a class of so-called great high priests of Spiritualism who frown upon most physical manifestations as unproved. Brother Barrett himself claims that the only hope of proof of materialization which is worthy of consideration, is the seances held by Prof. Crookes with the medium Cook, at which the corporeal body of spirit Katie King, breathing, pulsating, embracing, and weighable—in fact a living, breathing, bodily entity, as much so to the medium; with hair perfectly natural, eyes that wink, heart that beats, and capable of appearing and disappearing at will manifested its presence to the Professor's entire satisfaction.

It is little wonder that skeptics laugh at this account of Prof. Crookes, and it is little wonder that in your Hot Springs article I am inclined to much skepticism thereon, but candidly, if this spirit could so manifest, and the hair did not dematerialize, as says Prof. Crookes, is it not fair to doubt the real materialization quality of the hair? and if it was not called into being from nothing in the seance room, why then, why the argument would seem irresistible, the conclusion that the same was earth in nature, and if earth, then it was provided by some agency, either mortal or spiritual; there is only one horn of the dilemma, that you take in solving the riddle, and you take the one that seems most rational, if a non-believer

in spirit power and call it a fake, and if a believer, you take the one that while it is a natural one according to laws we are familiar with, is taken because you have come to realize as did Prof. Crookes that there was a power other than natural (so to speak) and of whose laws we are densely ignorant, existing itself on that occasion. I venture no opinion on the subject, although I have one.

My friend, Mr. Hudson Tuttle, to whom all of us small men in the ranks of Spiritualism look up for knowledge, but with a deplorable lack of acumen he entirely misconstrues the article he criticizes. It is true he treats it and the writer with much more courtesy and fairness than does the president of the N. S. A. His criticism, however, is a blast against palpable conscious fraud, but he entirely fails to affirmatively answer the question around which the article centers, to-wit: "WAS THE MEDIUM AT THE TIME OF THE MANIFESTATION IN QUESTION CONSCIOUS?" Now in the statement of our Hot Springs article, I said that I was not in a position to give a definite answer to this question, and until that question is answered in the affirmative by some one that KNOWS, not merely believes, then as I claimed and now claim the charge of fraud is not maintained. I do not mean to say he was or was not conscious; of that I have no proof, but if we as Spiritualists have any idea of a standard which renders the person entirely oblivious of surrounding circumstances, why, then we may as well step down and out, and join the ranks of the followers of Brother Thomson Jay Hudson and other explainers of our phenomena, who attribute all manifestations to the person of the medium, and set aside all claims to spirit presence, power and persistence.

Brother Tuttle errs when he says that "Mr. Dunn further thinks that all materializing mediums exactly follow Winans' methods." In no place can it be found that I think anything about it. I merely state as a fact that at that statement I think as a late comer into the ranks I was abundantly justified in making, then our good brethren who have so long led the cohorts of Spiritualists as leaders, have not been on the watch for wolves in sheep's clothing, but have permitted the wolves to masquerade in the camps of the investigators and believers, and their hurt, for it is in 1895 when I began my investigation, this medium Winans was a high priest and within the very sanctum sanctorum, offering his manifestations of spirit power just exactly as he did at Hot Springs, and with the seeming endorsement of Brother Barrett as the head of the cult, for I have seen him at camp with both Brother Barrett officiated on the rostrum as an expounder of the faith and dispenser of the truth of Spiritualism from the mental side, and Brother Winans in the seance room at night convinced hundreds of the truth of spirit return and spirit communion and the persistence of life after death.

It is not to be called the physical phenomena of Spiritualism, and both of these high priests were duly accredited by the camps' management as honest expounders, each in his own way, of the truth we all came to love and cherish. At Mt. Pleasant Park, Clinton, Iowa, Mr. Winans has ever been apparently a welcome guest and hailed by the officers of the camp as a high priest of the spirit to manifest itself physically. So I think I am warranted in the claim made in my article so savagely assailed by Brother Barrett.

Brother Barrett fails to comprehend the article, for he deals generally with the abstract question of fraudulent displays, and fails to answer by any argument the crucial question as to the consciousness of the medium. True he makes argument against the use of any sort of paraphernalia unless materialized on the spot, and because in the article the proof of the possession and use of the same was admitted to have been sufficient by the writer, he then in answer to the question of consciousness, by the medium, exclaims in the language of some cheap sort of logician, "Would a duck swim?" and hence because a duck would swim, therefore Winans was conscious. Such logic is hardly under the present situation compatible with the learning and astuteness of the president of the N. S. A.

Brother Barrett makes a mistake when he says that "According to Brother Dunn, the media and their managers had a perfect right to take the paraphernalia into their seances," etc. Now, nowhere can it be found that the article criticized apologized for or justified the taking of anything into the seance room. The only thing in the article was a statement as to what was said to him by other mediums and developed psychics. If they are at fault, say so, but do not permit yourselves to get frenzied over a statement that never was made, and do not do an injustice in criticism—stick to the text.

Brother Barrett claims that there would be no necessity for spirit, "and that it is not necessary for any earthly materials for manifestation, for, as he says, if they needed any such aids they could call upon the 'more than omnipotent cabinet chemist who would materialize out of nothing of course, in about one quadrillionth of one second.' That is pretty quick, don't you think? and if we can believe that it can be done, why would we no longer balk at faith in the Mosaic account of the creation? 'He spake and it was done.' Give the Jewish Jew credit for the whole creation, call it a great materializing seance and no longer cite the doctrine of evolution as true. But it is possible the brother was using sarcasm to emphasize his point.

Time will not allow, nor space permit further analysis of Brother Barrett's remarkable tirade against the power of the spirit. It is too well known among the mass of Spiritualists, however, that there has arisen in our midst a class of so-called great high priests of Spiritualism who frown upon most physical manifestations as unproved. Brother Barrett himself claims that the only hope of proof of materialization which is worthy of consideration, is the seances held by Prof. Crookes with the medium Cook, at which the corporeal body of spirit Katie King, breathing, pulsating, embracing, and weighable—in fact a living, breathing, bodily entity, as much so to the medium; with hair perfectly natural, eyes that wink, heart that beats, and capable of appearing and disappearing at will manifested its presence to the Professor's entire satisfaction.

It is little wonder that skeptics laugh at this account of Prof. Crookes, and it is little wonder that in your Hot Springs article I am inclined to much skepticism thereon, but candidly, if this spirit could so manifest, and the hair did not dematerialize, as says Prof. Crookes, is it not fair to doubt the real materialization quality of the hair? and if it was not called into being from nothing in the seance room, why then, why the argument would seem irresistible, the conclusion that the same was earth in nature, and if earth, then it was provided by some agency, either mortal or spiritual; there is only one horn of the dilemma, that you take in solving the riddle, and you take the one that seems most rational, if a non-believer

in spirit power and call it a fake, and if a believer, you take the one that while it is a natural one according to laws we are familiar with, is taken because you have come to realize as did Prof. Crookes that there was a power other than natural (so to speak) and of whose laws we are densely ignorant, existing itself on that occasion. I venture no opinion on the subject, although I have one.

My friend, Mr. Hudson Tuttle, to whom all of us small men in the ranks of Spiritualism look up for knowledge, but with a deplorable lack of acumen he entirely misconstrues the article he criticizes. It is true he treats it and the writer with much more courtesy and fairness than does the president of the N. S. A. His criticism, however, is a blast against palpable conscious fraud, but he entirely fails to affirmatively answer the question around which the article centers, to-wit: "WAS THE MEDIUM AT THE TIME OF THE MANIFESTATION IN QUESTION CONSCIOUS?" Now in the statement of our Hot Springs article, I said that I was not in a position to give a definite answer to this question, and until that question is answered in the affirmative by some one that KNOWS, not merely believes, then as I claimed and now claim the charge of fraud is not maintained. I do not mean to say he was or was not conscious; of that I have no proof, but if we as Spiritualists have any idea of a standard which renders the person entirely oblivious of surrounding circumstances, why, then we may as well step down and out, and join the ranks of the followers of Brother Thomson Jay Hudson and other explainers of our phenomena, who attribute all manifestations to the person of the medium, and set aside all claims to spirit presence, power and persistence.



CANDIDLY

Read This Offer:

Truly, the world has never seen the like before. Search the annals of history, ancient and modern; critically examine the history of Spiritualism; look here and there, in every nook and corner of the world, and you cannot find a parallel to the offer made in reference to these twelve remarkable Premium Books. These twelve Premium Books, valuable Spiritualistic and Occult Library, and are furnished at a nominal sum. All are substantially bound and neatly printed, and those who purchase them are delighted with them. The last one to appear, "LETTERS FROM THE SPIRIT WORLD," written through the mediumship of that remarkable medium, Carlisle Petersen, should be in every library. Read the following carefully:

We have now TWELVE magnificent Premium Books, and you can select from them as follows:

- Any one of the Twelve Premium Books you may order, price 25 cents.
- This is the price, remember, when you order only one book in connection with a yearly subscription. The paper, one year, and one Premium Book, \$1.25.
- Any five of the Twelve Premium Books you may order, price \$1.25.
- Any three of the Twelve Premium Books you may order, price \$1.10.
- Any four of the Twelve Premium Books you may order, price \$1.50.
- Any five of the Twelve Premium Books you may order, price \$1.75.
- Any six of the Twelve Premium Books you may order, price \$2.00.
- Any seven of the Twelve Premium Books you may order, price \$2.25.
- Any eight of the Twelve Premium Books you may order, price \$2.50.
- Any nine of the Twelve Premium Books you may order, price \$2.75.
- Any ten of the Twelve Premium Books you may order, price \$3.00.
- Any eleven of the Twelve Premium Books you may order, price \$3.25.
- Any twelve of the Twelve Premium Books you may order, price \$3.50.

Lastly, all of these TWELVE Premium Books here announced are sent out in the negative for \$3.75, something never before equaled in this country or Europe.

Bear in mind that every order for a Premium must be accompanied with a yearly subscription for The Progressive Thinker. We repeat that the world has never seen the like of this offer.

OUR TWELVE REMARKABLE PREMIUM BOOKS FOR \$3.75.

The following is the list of titles of the Twelve Premium Books:

- 1—The Encyclopedia of Death, and Life in the Spirit World, Vol. 1.
- 2—The Encyclopedia of Death, and Life in the Spirit World, Vol. 2.
- 3—The Encyclopedia of Death, and Life in the Spirit World, Vol. 3.
- 4—The Encyclopedia of Death, and Life in the Spirit World, Vol. 4.
- 5—The Encyclopedia of Death, and Life in the Spirit World, Vol. 5.
- 6—The Encyclopedia of Death, and Life in the Spirit World, Vol. 6.
- 7—The Encyclopedia of Death, and Life in the Spirit World, Vol. 7.
- 8—The Encyclopedia of Death, and Life in the Spirit World, Vol. 8.
- 9—The Encyclopedia of Death, and Life in the Spirit World, Vol. 9.
- 10—The Encyclopedia of Death, and Life in the Spirit World, Vol. 10.
- 11—The Encyclopedia of Death, and Life in the Spirit World, Vol. 11.
- 12—The Encyclopedia of Death, and Life in the Spirit World, Vol. 12.

Each Spiritualist should at once commencing forming a Spiritualist and Occult library.

When ordering a Premium Book, one or more, you must send in a yearly subscription for The Progressive Thinker.

WOMANLY BEAUTY

Of Form and Feature—The Cultivation and Preservation of Personal Beauty Based upon Health and Hygiene.

By twenty well-known physicians and specialists. With 80 halftone and other illustrations. Edited by Albert T. B. A handsome volume, 256 pages, bound in cloth and gold.

In this volume the editor has brought together the teachings of those who have made a study of special features of the subject, and the result is a work that is unique and practical, not filled with a medley of receipts and formulas, so often found in books on beauty.

Fully illustrated with pictures that mean something to the reader, not of so-called "beauties," closing with chapters of "Hints in Beauty Culture" and "Hints in Health Culture," which, if followed, would do much to yield the price of the volume in securing health and good form, which is possible to all. Price \$1.

"The Romance of Jude. A Story of the Life and Times of the Nazarene and His People." Through the mediumship of Mrs. M. T. Longley. An intensely interesting book. Neatly bound in cloth and gilt. Only 60 cents.

Continued from page 2.)

This medium was alleged to have been a rank fraud, and was claimed to have been exposed because of earthly materials having been found in her possession and used by her in a manifestation called.

But why multiply words? The opinion for belief of any one is of no value to the other; in this matter of proof of spirit return and persistence of life after the shock of death occurs, each must be the judge of the value of the proof for himself. We do our own thinking, draw our own conclusions. When we are satisfied that the evidence presented is sufficient to convince us of the fact investigated, we cease to question it, and bend our energies to the direction of an honest endeavor to present the evidence to others. We want that evidence pure, we want it honest, of the spirit that is the power, and we want it as it is, in analyzing manifestations, measuring them by our own limitations, and denouncing all that fails to pass the muster of our plumb-line and measuring tape.

If we are to deny the claimed condition of physical mediums when they assert they are unconscious of surroundings; then to be consistent we must also deny the same as to our mental mediums and message bearers, must also give up all our learning, and claimed knowledge of spirit return and spirit manifestations, and admit that all of our investigations have resulted in nothing valuable to ourselves or to others. I am not quite ready to do that. It seems to me that we have come upon scientific knowledge of the persistence of the human ego after what is called death has interfered with its manifestation with the mortal form. By many it has been said, and is now sought, to embrace this knowledge with a web and wool of religious sentiment and call it a religious movement. For the use of the "Reverends" that are in the ranks of the Spiritualistic workers called mediums, and some not mediums, this is good business, here and many ways, and so for it may dignify the knowledge obtained, may result in good. But to my mind there is no much religion in it, when you define religion as a "system of faith and worship," the commonly accepted definition.

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

It would seem that he had no difficulty in continuing his work at Hot Springs, for it appears that on April 2, a few weeks after the so-called fraud circle, he succeeded in obtaining an endorsement of his powers and gifts as a materializing medium—see The Progressive Thinker, No. 804.

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

ANDREW C. DUNN.
Winnebago City, Minn.

Personal Experience in New Orleans.

To the Editor:—I thought it might be interesting to some of your readers to relate a personal experience.

I have just returned from New Orleans, and I would advise every medium to steer clear of that city. The City Fathers there have a very different way of looking at a medium residing there than in New Orleans. I secured a room with a lady who was a good Spiritualist. After becoming acquainted I was asked if I could relieve obsession? "Yes," I replied, "I could relieve the person, but she had a dear lady friend who acted so queerly at times that her own family got afraid of her. In a day or two she went to see her friend, explaining her errand very carefully. Even her husband and her grown son tried to persuade her to let me come and see her, but she simply said, 'Not so fast.' The next day she came to the Magazine of Mysteries to investigate me so that he might have something terrible to write about." In fact the husband was so wrought up about it that he lay down on a sick bed, which he never left until his body was taken to the cemetery. Of course he was ready to say that time I became very interested, and wanted to see this poor man before he passed out, but it was of no use; his wife, in her deluded condition succeeded in barring my way.

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

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

The Commandments Analyzed, 60 cents. Big Bible Stories, cloth, 50 cents. For sale at this office.

Nothing ever published since Spiritualism was first inaugurated, has created greater interest among the great mass of adherents than The Court of Inquiry. They have learned an important lesson, and will profit thereby. And now every materializing medium should step to the front, and in the interest of Truth, tell their Experiences, and deny, or admit, the use of artificial togger in connection with the presentation of spirit forms.

A TRENCANT REJOINDER.

To the Ten-Mile Communication by Judge Dunn.

It is the hit bird that flutters, the wounded bird that howls and the beaten disputant who resorts to bold assumptions and barefaced misrepresentation. Judge Dunn, with unwelcome generosity, concedes Dr. W. a "limited half-bushel" of comprehension, forgetting that he thereby allows him a capacity thirty-one times greater than his own plant measure, for there are thirty-two plants in two pecks. How sweeping the charge that the poor Doctor "assumes good faith and soundness of mind of any and everyone" who differs from him, when he distinctly said of his amiable opponent, "the rest of us concede his sincerity and think too highly of him personally to indulge in any individual abuse of him." Fortunately, or not, as you, Doctor Dr. W. happened to know Brother Kellogg's story of the Clinton seance and had the temerity to say publicly, that the man who stood on one side of the "spirit" form did not agree with Judge Dunn, who escorted the other side. Perhaps one had hold of Chang and the other one of Eng, but more likely both were grasping a masquerade human being.

That "some one named Kellogg" is a loyal Spiritualist, a man careful in judgment, open to conviction and one of the best known and most faithful officials of that camp for a decade, at least. I do not hesitate to say that I believe Judge Dunn was fooled on this point, and that it is the cold facts that "aspersion, mimicry and class as worthless" his judgment instead of Dr. W. so doing.

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

Every Illinois Spiritualist owning a normal conscience is its sole custodian while those who have strangled that mentor of the soul welcome the stimulant of plausible platitudes offered by our Minnesota brother as a momentary rejuvenator of their moribund self-respect.

Since Judge Dunn, with very questionable taste, introduces Emma Nickerson Warner's personality into the controversy, he is entitled to the full benefit of her views. Supposed to be wrapped in a restful afternoon nap before the inroads of disease had been recently made, she suddenly opened her eyes and said to her husband: "George, I want you to promise me that I'll pass out of life before you do, you will never try to reach me at a materializing cabinet, for I shall never come there. She knew that the rarely possible 'revelation' actual, and that it was a waste of time, money and judgment to dance attendance upon commercial dark cabinets.

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

Small wonder Brother Dunn is looking about for a scape-goat on which to lay the responsibility for his present humiliation, but President Barrett is not available, for he has been criticized and cursed from coast to coast by Dunn's proteges for doing too much "voluntarily" in the line of exposing "wolves" in sheep's clothing.

The Judge himself covertly classes Brother B. among a "class of so-called great high priests of Spiritualism who grown upon most physical manifestations as unproven." And yet Brother Barrett has said by voice and pen after referring to "false" mediums, "I honestly believe that the majority of these phases of mediumship are based on facts. I must not be misunderstood as being a foe to phenomena, nor as an enemy to mediums. On the contrary I am a loyal friend to both, but I do not want the spurious coin to pass current for the genuine."

Anyone offering Judge Dunn overwhelming evidence that he has been imposed upon will be met with his self-satisfied, cock-sure utterance: "My faculty of observation is sufficient for myself. I am possessed of all my natural faculties in a good condition and must be permitted to form my conclusions from their own merits." We may have found that only finite man who is endowed with infinite omniscience. It is beyond the prerogatives of the president of the N. S. A. to determine what mediums shall be allowed within the jurisdiction, or upon the platform, of any camp.

Judge Dunn's "faculty for observation" must sometimes be unreliable, for the officers of the Clinton Camp added in leading it astray. Observation embraces several faculties, but our astute brother evidently allows them to work singly instead of in natural co-ordination. Has he entirely lost the one called reason, or common sense? The physical mediums, as it does platform talent, and welcomed Winans just as did Dunn or any other individual. Some of its members patronized his seances, while all of them hoped his work was genuine. Had they dared to compel him to undergo critical investigation, and by chance rendered a conscientious verdict adverse to the medium, Dr. Dunn would have been found in the front ranks of the chorus which howled, "High priests of Spiritualism, opposed to physical phenomena!" while the financial patronage of such as he would have gone glimmering.

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

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

A Calm and Dispassionate Consideration of the Same From the Standpoint of Reason and Common Sense.

I have refrained so far from writing anything under the caption of the Court of Inquiry, but having been requested, and urged by some to do so, I will venture a few thoughts.

There has been much good said on one side. I think many have been bettered by reading the seances. Those who have been misled by the "mediums" are not even a denial; rather they have for once in their lives acknowledged the truth. They do not deny using, but SAY IT IS AT TIMES ABSOLUTELY NECESSARY TO USE ARTIFICIAL TOGGER, SUCH AS FALSE BEARDS, WIGS, TURKEY FEATHERS, ETC.

The only question I see involved is, "Is honesty, or fraud right?" Deceit seems to be their greatest forte. If they are so anxious to convince the sitters when called upon to examine the cabinet, sew the medium in the chair, put meat in his hands, why not, over the music box, or some secret place and show them the exact contents?

When I first wrote to Brother Boving of Hot Springs, Ark., congratulating him in the exposure of fraud, I did not dream of it ever going into print, but when he returned it I perceived that it was for my signature for the part I had written in regard to my experience with Winans, for publication, I hesitated, knowing that by so doing I would make perhaps everlasting enemies of some of my friends, but on meditation I affirmed my signature, saying: "I have said nothing but the truth, and will stand by it if I know the truth, and I am sure I would rather have the approbation of a few spirit friends for truth, than of the whole world for error."

I now think that the enemy of some will only be transient, for I am in hopes that in a short time they will see the error of their way.

In regard to Dr. Dunn's article, it is such a palpable falsehood in so far as materialization is concerned, I predict no evil will come out of it to true Spiritualists, for no reasonable person will believe it.

I want no sleight-of-hand, no legerdemain, no trickery of any kind, and, knowing I will not accept it, I have stated before, I have attended but three so-called materializing seances. I saw, perhaps, forty so-called spirit forms, and to my positive knowledge not one genuine manifestation.

Nor do I believe there is anyone on earth that can at a stated time and place, for money, produce a genuine materialized form. Many will say to the contrary. If they have an evidence of such, let them proclaim it. Because some will affirm that they have seen the genuine in these paid seances, don't understand me to say they are false; in their statement, but sadly mistaken.

It is not possible to acknowledge the truth when fully demonstrated is not worth bothering with. Wait till he gets the philosophy, and then the truth will demonstrate itself.

We have many statements made about materialization, but if you wish to go back to bible times for proof, I am perfectly willing to show you that the doctrine of the validity of the scriptures are concerned I do not take it for granted by any means, but many love it because they have never been born into a higher life.

When the apostles were all congregated in an upper chamber on account of the feast (perhaps boiled) Jesus is said to have appeared in their midst. Now who was the medium? Who was looking for any such manifestation? What was the idea in this manifestation? What was it for a purpose?

In olden times it was said that the dead would herald to the living that they have perished, and can not rise again. According to the narrative, Brother Thomas was a man just like me; he could not believe without evidence, so that appearance was for a purpose. So was it with Father Abraham. He was in his door when God appeared to him in the form of three men, and he had victuals prepared for them, and they did eat. That is as unreasonable to me as Noah swallowing the whale.

Now, as I have stated what I do not believe, let me state what I know. I know there is genuine materialization. It may occur when you are alone or in the form of three men, at a stated time or place for money. There is always a purpose in it. The natural law which rules and governs all things, at stated times unknown to the mortal, this phenomenon occurs.

I have been defrauded so much that, if it were not for the manifestations that I have received when alone, I would be compelled to deny the whole thing.

Oh! the ignorance there is! Why some are always looking for the unreasonable, and are not satisfied with anything else, is more than I can understand. They have good judgment in other things. Many of them can drive the very best of bargains, but when it comes to Spiritualism, they are lost. They are looking for the unreasonable, and are not satisfied with anything else, is more than I can understand. They have good judgment in other things. Many of them can drive the very best of bargains, but when it comes to Spiritualism, they are lost.

The simple plain truth can not be understood by some; they insist on the ridiculous, and that in the dark. Spiritualism is overruled, with phenomena, so-called, and not enough philosophy. The so-called phenomena does not always appear to be a disguise, but we are but acquainted with the law of evolution which governs all things; if we know whence we came, whether we are going, and for what purpose we are here, we would not require the phenomena we otherwise would.

A man said to me the other day: "I am sure I have talked with my father, mother, brother and sister, after they had passed through the veil of death state." He was positive in it. Yet he said he could not believe in Spiritualism. I said to him: "Why? It is because you are filled full of the old traditional religion." He was full of the old God idea, of the creation and fall of man, and the doctrine of a redeemer. I said that when his intelligence was developed he would understand the truth, then he could understand the phenomena.

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

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

Judge Dunn insists in his "plea in abatement" against the Winans case on trial in the Court of Inquiry, that the crucial point to be decided is, was Winans entranced or unconscious at the Hot Springs seance; or was he conscious of his acts.

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

One thing must be admitted: The appearances all indicated conscious, wilful intent to deceive. The careful beforehand preparations in the supply of paraphernalia, and the deftly cunning hiding of the same indicate consciousness of guilty intent, and fear of discovery and exposure.

The whole manner in the prearrangement and after disposition in the case points to wilful and consciously guilty purpose to deceive. The point now is, whether it was Winans' own conscious act and purpose, or whether it was the work of his "controls" while he was in unconscious trance—it was equally reprehensible either way.

Deception by "controls" should no more be condoned and excused, or defended, than deception by the "medium."

If the "medium" was unconscious during the time of actual performance of the tattered display, he gave before-hand a willing consent to be thus used, and so was a willing conductor and assistant—particeps criminis—partner in crime.

There is yet another point of vital importance involved in this unhappy business. Admitting—for this purpose only—that the medium was unconscious of his acts and further still, that he was even in unconscious trance when he prepared, purchased or supplied the paraphernalia, and when he hid it in a music box before and after using—what then?

Simply this: The dark shadow of the APPARATUS OF DECEPTION hangs over the manifestation as a murky pall—and utterly vitates and destroys its usefulness as a "test," or as evidence of spirit return.

A doubtful test is in effect, to practical purpose, no test at all. Doubtful "manifestations" are of no value except as bogus money in the hands of the gullible, and the gullible "dead-estates" who are ready to accept on "satisfied faith," like the good orthodox believers who gulp down the "proofs" of bible "facts," as "the sun stood still," the whale and Jonah, the literal physical resurrection of flesh-and-blood dead bodies, etc.

Such "manifestations" may give satisfaction to such gullibles—but it is like the satisfaction of the man with a bogus dollar in his pocket, believing it is genuine.

The use of artificial togger, even under unconscious trance conditions, can only tend to bring suspicion and cast doubt and discredit on all "manifestations" and all "mediums" concerned in such performances, hence should be avoided by spirits and mortals alike.

The argument, or plea, of unconscious trance, even if true, does not justify the use of artificial paraphernalia in seances for spiritual manifestations. Such manifestations to be of value, must be free from all APPARATUS OF TRICKERY and DECEPTION. This must be the crucial test of their value.

Even admitting that Winans was in a state of unconscious trance at the time of his performance, it does not excuse nor justify such manifestations. His "controls" have no right to use him in such manner, and he has no right to lend himself to "spirits" for such uses.

Spiritualists cannot afford to allow their cause to be loaded down with tainted phenomena—such as are produced by "mediums" who resort to artificial togger—to aid the "dear sitters" in their "wonderful manifestations."

I am reminded of a visit I made to a seance held by a "materializing medium" in Chicago, whose name and fame was somewhat prominent a few years ago. Her "strict test conditions" were strictly loose and unconditional. The lights were turned as low as could be without utter extinguishment. The "medium" for the wonderful display of spirit power took her place with curtains on a raised platform, and—of course (?) went into an unconscious trance. Her hubby and a "manager" after a time, the curtains parted slightly, and a light object—(spirit?)—was barely discernible at the opening. Hubby coaxingly inquired: "Dear spirit, can't you appear a little more plainly? Sweet spirit, try to show yourself more distinctly," etc., etc.

But the coaxing was all in vain; the conditions were no right; the dear spirit could not gather sufficient strength, the seance ended, the medium came out of her "unconscious trance," greatly exhausted—and the show was over.

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

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

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

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 an arise to 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.

HERESY, OR LED TO THE LIGHT.

A thrilling psychological story of evangelization and free thought. It is to Protestantism what "The Secrets of the Convent" is to Catholicism. Price, 80 cents.

ANGELL PRIZE CONTEST RECITATIONS.

For humane education, with plan of the Angell Prize Oratorical Contests. By Emma Root Tuttle. Price, 25 cents. All books sent postpaid. Address HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

MOSES HULL'S BOOKS.

Encyclopedia of Biblical Spiritualism; A Concordance to the Principal Passages of the Old and New Testament Scriptures which prove or imply Spiritualism; together with a brief history of the origin of many of the important books of the Bible. Price \$1.

Our Bible. Who Wrote It? Where, How? Is It Infallible? When, Where? The higher criticism. Price \$1.

Two in One, being a combination of the two books, The Contrast, and the Question of the Spiritualism of the Bible Settled, together with a series of startling contrasts between creedal Christianity and the philosophy of Modern Spiritualism. Price \$1.

The Spiritual Alps and How to Ascend Them, or a Few Facts as to How to Reach the Altitude. Price, cloth, 40 cents; paper 25 cents.

Joan the Medium, or the Inspired Heroine of Orleans, or Spiritualism in France nearly 500 Years Ago. A most interesting book. Price, cloth, 40 cents; paper 25 cents.

Christ of the Past and Present—A Comparison of the Christ-work, or Mediumship of Biblical Messiahs. Cloth, 35 cents; paper, 25 cents.

PAMPHLETS:

All About the Devil. Price 15 cents. Tally-ho! Iniquities, Incongruities, Inevitabilities and Blasphemies. A Review of Rev. T. DeWitt and Rev. F. N. Talmage's oft-repeated attacks upon Spiritualism. Price, 10 cents.

The Devil and the Adventists. A brief review of some of the recent attacks made by Adventists upon Spiritualism. Price, 10 cents.

The Spiritualists' View of Death and Its To-Morrow. Price, 10 cents.

The Old and the New. Price 10 cts.

BOOKS BY MATTIE E. HULL.

Wayside Jottings. Essays and sketches gathered from the highways and by-ways of life. Price 75 cents.

Spirit Echoes. Short poems and sketches. Very beautiful. Price, 75 cents.

The Spiritual Songster. A small booklet with words only, adapted for congregational singing and circles, etc. Price, 10 cents; \$5 per hundred. Postage, 50 cents.

FREETHOUGHT AND LIBERAL PAMPHLETS

These pamphlets were published by Mr. Green in the Free Thought Magazine and are all by eminent and able writers. The price on most of them has been reduced.

Roscoe Conkling. Memorial Oration, by Robert G. Ingersoll. Price 3 cents.

Thomas Paine. By Robert G. Ingersoll. Price 3 cents.

Voltaire. An address by Prof. Emile Pingault. Price 3 cents.

Abraham Lincoln. His Religion. By Robert N. Hoar. Price 3 cents.

Burns and Whitlaker. Some of Their Likenesses and Differences. By Prof. Charles G. Brown. Price 5 cents.

Religion in the Republic. By Mrs. M. A. Freeman. Price 5 cents.

Rational Worship. A lecture delivered before the Chicago Liberal Society by Dr. T. B. Gregory of Chicago. Price 8 cents.

Why I Am Not a Christian. By D. D. Stedman. Price 8 cents.

Genesis to Revelation. Free Thought Commentary on the Whole Bible. By Judge Parsh B. Ladd. Price 10 cents.

Revelation Under the Microscope of Evolution. By Prof. Daniel T. Ames. Price 10 cents.

Life and Career of Charles Bradlaugh. By George Jacob Holyoake. Price 10 cents.

Religion and Science. The "Reconciliation" of the Two. By Prof. C. S. Lewis. Price 10 cents.

The Open Court. Analyzed and Refuted by "Corvus." Price 10 cents.

Free Thought Past, Present and Future. By Prof. Thaddeus B. Wakeman. With his portrait and life sketch. Price 10 cents.

The Priest and the Church—What They Have Done for the World? By Judge Parsh B. Ladd. Price 15 cents.

John Tynhill Memorial. Ten short sketches of the life of this great man. Price 10 cents.

Cosmology Against Theology. By Vinfred. Price 10 cents.

The Church and State. The Bible in the Public Schools. The New American Party. A Criticism by "Jefferson." Price 10 cents.

Standing Up for Jesus; or What the Editor of the Free Thinkers' Magazine Thinks of Jesus. Price 3 cents.

"Why Am I Not a Christian?" By Rev. E. H. Keas. Price 3 cents.

Progress of Evolutionary Thought. The opening address before the Congress of Evolutionists, held in Chicago, Sept. 28, 29 and 30, 1893. By B. F. Underwood, the chairman. Price 3 cents.

Christianity, Its Impediment and Decadence. Also Demands of Liberalism. By Dr. F. E. Abbot and Prof. T. B. Wakeman. Price 3 cents.

Myth of the Great Deceiver. By James M. McCann. Price 15 cents.

The Evolution of the Devil. By Henry Francis. Price 25 cents.

Its Uselessness and Unscientific Assumption. By Henry M. Taber. Price 10 cents.

Liberalized Christianity. By Henry M. Taber. Price 5 cents.

The Republic in Danger. By Henry M. Taber. Price 5 cents.

Christianity. By Henry M. Taber. Price 10 cents.

As Portrayed by G. W. Kates in a Lecture at Pittsburgh, Pa.

G. W. Kates and wife, of Philadelphia, have been serving the Church of Spiritualists on Broad street for some time, and yesterday held their concluding meetings. Mr. Kates gave an address at the morning service, upon "Conditions of the Spirit." He quoted as follows: "Know ye not that ye are the temple of God, and that the God dwelleth in you?" (1 Cor. 3:16). "He that retheth his spirit is better than he that taketh a city." (Prov. 16:32).

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

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

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

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

"The resurrection is immediate and the spirit self is your dual self in exact similitude. If there is no resurrection of the dead then is Christ not risen." (1 Cor. 15:13).

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

"No wonder Paul said: 'If in this life only we have hoped in Christ, we are of all men the most miserable.' (1 Cor. 15:19). No, we need to have the facts of resurrection demonstrated by every possible spirit. With the record of only Jesus being arisen and reappearing, the people of earth have grown materialistic. Now with this being demonstrated by hosts of our loved ones, mankind is growing to be spiritualistic. This is restoring and demonstrating the truth, and is unfolding our ability to demonstrate that the Spirit of God dwelleth in us, and causes us to rule our spirits and not be defiled by the lusts of the flesh."—Pittsburgh Leader.

PRODIGALS.

Open the door to the prodigal son
Weary of husks and the keeping of swine.
Cast from your hearts all the ill he has done,
Meet him with festival, music and wine.
Strip from his form all his rags of disgrace,
Lave in pure water his travel-stained feet;
Bear him with honor and joy to his place,
Cleansed from the soil of his manhood's defeat.
Bend to him; pour him and praise him the cup,
Set a rich crown on the sin-abased head!
Swift from the dust raise his purity up:
Is he not living, our son who was dead?
Draw down the curtains and shut out the night—
There was a wild face looked in thro' the pane—
Haggard and famished, world-troubled and white,
Pinched by the north wind and drenched with the rain.
Sound the loud music, let laughter be heard,
Fill high the cup and let none pause to hark—
Only a sob or a word
From that wan woman shut out in the dark!
[Who? Hush! be silent. What matters the rest?
Would you dare claim her, your daughter or mine?
Were she the infant that slept on our breast
Leave her unswayed—with the husks and the swine.
BEATRICE ST. GEORGE.
Oak Park, Ill.]

LET HOPE PREVAIL.

There is never a time of grim despair
But faith will at last prevail,
There is never a day that is full of care
But trust will uplift the veil.
There is never a burden that weigheth sore
But laughter will make it light,
There is never a sky all clouded o'er
But a smile will make it bright.
There is never a night that is full of fear
But hope will make it calm,
There is never a life that is dark and drear
But love will bring it a balm.
—Exchange.

"The Constitution of Man." By Elizabeth Towne. Gives a clear and practical presentation of advanced mental science and embodies many new and original ideas, and the fullest teaching extant as to the nature, control and direction of desire. Price 50c.
A lecture and course of twenty-four successful lessons by Dr. B. F. Austin, B. A., D. D. The titles of some of the lectures are as follows: Self-Help; Financial Success; Ideals; Economy; Planning; Anticipatory Courtesy; Kindness and Tact; Anger; Help. Price 25c.

A Tale of Cosmic Multiplication.

BY CHARLES DAWBARN.

I have rarely been so interested—almost thrilled—by a thought new to me, as by an article in the North American Review for May, by Sir Oliver Lodge, the well-known English scientist. The article is headed "What is Life?" but it is a clear misnomer, almost a joke, for he makes no pretense at an answer to his own query. The reader will know no more about "life" after he finishes the article than he did before. But, all the same, the article rings with a truth for me that has evidently been one of Nature's dearest secrets in her wondrous creative processes. Sir Oliver might appropriately have headed his article "A Tale of Cosmic Multiplication," but as that did not occur to him I will pre-empt it for my present use. Of course the learned expert of the Society for Psychical Research is not responsible for anything more than the text for this sermon, but for that text he should receive the thanks of every student of Nature.

Every school-boy of the eighth grade knows that matter—which is Nature's life—leaf to hide her nakedness—is composed of molecules. And a molecule is in its turn, a friendly gathering of certain units that have a liking for each other. The learned scientist may know all about units and atoms, but the rest of us mingle only with molecules as we walk through life. And everything we know, and even think, is just a gathering and blending of these molecules. And at this point we face the great truth I find in my text. When units enter into married life and become one molecule they don't settle down into a silly young couple that thinks all the world of itself, and almost nothing of its neighbors, but, on the contrary, they are anxious to make friends with as many as possible willing to row hard and pull together in the same direction.

The school-boy knows that Nature has some very singular methods of manufacturing the various articles she produces in her factories. For instance, here is a unit of hydrogen posing as a most worthy and respectable cosmic citizen, and admired by all her acquaintances as a unit of oxygen. They make eyes at each other, but nothing comes of it, and nothing would come of it through all eternity except when a second hydrogen molecule begins to flirt with the same young oxygen. The result is not exactly bigamy or Mormonism, for all three of them immediately disappear, and nothing is left, but a drop of water, which the scientist can coax them to reappear again if he so choose. This, so far, is but the old and well-known truth of the composition of matter by the blending of units in different proportions into molecules. But after this blending there is something left which did not blend, and this is the tale which the learned professor has to tell us, and which an now taking for my text, is what the atoms of hydrogen had within itself, all ready for use, the power to blend with an atom of oxygen, just as the atom of oxygen had the power to blend with two atoms of hydrogen. The point we had not noticed, and which the professor now points out, is that there is a further power possessed by those atoms after they had seemed, and been believed to be entirely satisfied with their union.

That water molecule has the power to tear apart atoms which have blended into other forms, for instance, as sugar, salt, and everything else which can be dissolved by its action. In other words, as you added molecules to each other, forming what the scientist calls "mass," you were discovering or uncovering a power which was latent in the atoms though active in the molecule. The mere increase in the size of your "mass" thus evolves powers that are of tremendous import in the process of creation. This addition and multiplication of the atoms—this celestial arithmetic—unlocks one of the greatest mysteries of life itself, as we shall presently see, although it by no means tells us all of it.

Now instead of talking about hydrogen, oxygen and so forth, let us keep in mind that back of the blended molecule is the great fact that intelligence, energy and substance are always present, inhering in every unit, but exhibiting themselves in proportion to mass. For instance, every blending, whether of liquid, solid or gas, contains all these, and their manifestation will depend not only on the first attraction of atoms to each other, but will differ as more and more molecules aggregate into a larger and larger mass. We don't even perceive in the first mating of atoms the separation into solids, liquids and gases. There must be a great collection of those units and atoms before even our most sensitive instruments can tell us any change has taken place. To illustrate there is a ball of matter we can handle. It is composed of atoms and molecules we call "lodestone." Those most compressed we call solid. Those least so we recognize as exhibiting attractive force, and actually whirling round that solid core, and out into space. These finer particles would constitute what we call an atmosphere, but the mass of them cannot hold them from rushing right out and away from the center. Here is where we first discern the importance of mass. Add more and more of that so-called solid matter and we have at last bodies large enough to fly through space with orbits of their own. We notice that meteors and asteroids are such bodies, but we soon perceive their limitations. They know not enough mass to hold these finer particles as an atmosphere for its own use, and consequently its intelligence, substance and energy could not manifest as life, for life can only appear amidst the less solid particles of mass which we call atmosphere. Retain them and you might possibly have life, but to retain them you must have the attraction of gravitation, which depends upon mass. And there is not enough of mass in meteors and asteroids to permit and hold any such family gathering of intelligent forms.

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

So much seems reasonable and clear, based on a natural fact. It is the next step which the writer would present as a new thought. The effect of mass doesn't cease with the production of "life." If the mass be increased it would make a million of our earths,

then there are new conditions that must will produce new effects, for mass has been added to mass until the collective molecular energy seems transformed into a radio-activity so vast that a whirl in the ether is created which outreaches the furthestmost planet. There, for the first time, the scientist discovers energy at work without exhaustion, which is an impossibility in any less accumulation of mass. Watch the mere vibrations of that molecular mass, note their vast range, and you presently discover not only the heat, light, electricity, etc., which we now register and use, but the student now perceives that life itself is but a product of sufficient mass UNDER CERTAIN CONDITIONS, in other words, that it is just an effect, like all the rest.

Intelligence and energy act upon and through substance in proportion to mass. There is the mass vibration we call "zero," because it is our limit of perception in that direction. In the other direction we have radio-activity which destroys even when we attempt to study it. Both alike are effects of mass. It becomes only a question of a sufficient aggregation of molecules, and any effect possible between zero and the fearful output of radium might be marked on Nature's thermometer. Somewhere between those limits, at a point we score as, say, but ten degrees on that thermometer, "life" appears, just as heat, electricity, magnetism, and every other effect of mass movement appears when its points in vibration are reached.

Science has long noted that certain very unexpected effects appear in mass as you increase or lower its vibration. Ice, water, steam, gas are a mere matter of changes of vibration of the same mass.

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

If we choose to speak of the appearance and action of intelligence from molecule to mass, from crystal to cell, as "life," we may outreach humanity by a few degrees, more or less, but at each stage there will be these wonderful "critical points" to mark the change from one level of mass vibration of sufficient mass. Given intelligence, energy and substance, their manifestation will be in proportion to vibration, and the vibratory movement will be in proportion to mass.

We now can begin to realize what Nature is evolving in her planetary systems. We see that the mere energetic movement of the particles of mass produces an aggregation of molecules produces or evolves certain effects that no man, without experience would deem possible. That is a natural fact to be ever remembered. A still more important fact is that as the size of the lump of molecules increases—as its mass becomes greater—very different manifestations become possible, so that the mere size of the mass is really of vast importance.

The work done by our sun would be impossible without his mass. And, of course, other suns a million times larger may be, perhaps more than that of radium as radio-activity outpaces the vibration of a piece of burning coal. Necessarily the mortal is limited in his conceptions by his sense life. Thus the power of mass may produce vibrations almost infinitely beyond those of electricity and radium, but we have no words—not even thoughts—by which to express such powers, save as we may, perhaps, think of our own known forces as still manifesting, but in higher octaves. The greater mass will surely evolve a greater electricity. And if my claim that life is also an effect of sufficient mass at a certain degree of vibration be acknowledged as a natural fact, then it follows that the higher conditions produced by greater aggregation of mass will and must evolve something vastly superior to what we know as "life."

We acknowledge that consciousness is an effect of "life" which ultimately exhibits in humanity as self-consciousness. Just for a moment we pause here to recall the fact that increase of mass does not exhibit its changes as energy by ounce, and ton by ton the aggregation increases, otherwise the elephant having more mass should be far more intelligent than the ant. Nature advances by critical points at which she suddenly exhibits the change she has been preparing as she added mass to mass.

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

The scientist with the mighty brow recognizes his own limitations. He has neither sense nor tool that can give him a fact of this order. He is a man of flesh and bone, and he lies down on his couch, with a rug over him to keep him from catching cold, and proceeds to dream. He dreams of the nameless "all in all" in his dream he calls it "ether," and endows it with the potentiality of everything of which he has ever thought, including himself. But as "ether" it is beyond even dream analysis. He knows it must contain intelligence, energy and substance in potentiality, but he cannot even dream them into his own possibilities. But somehow his dream flashes at a "critical point" and he finds himself watching units—specks, if you please—darting hither and thither amidst that ether. That unit he recognizes as substance, proclaiming its own intelligence and exhibiting its own energy. He perceives that no two units are alike, any yet, as he dreams, he sees each one seeking a mate, and thereby he discerns the eternal law that progress depends upon one becoming two. That critical point has evolved the one intelligence and all, and by its intelligence it perceives its own need. That critical point was CREATION, and all that followed was evolution. But the dreamer dreams some more and presently discerns, or thinks he discerns that the unit mated into two is still unsatisfied. The two become a dozen, a thousand, a million, and the dreamer calls them an atom, and notes they are yet unhappy. But this unhappiness does not mean they are needing something new. It only means they have potentialities and are not yet satisfied. This satisfied crowd the dreamer calls an "element," by which he means he can't imagine what that crowd is going to do next.

His dream is really becoming inter-esting, and if his wife will let him dream for another hour or two that dreamer fancies he may find out something.

But on this occasion the planets smile and he goes on dreaming. And presently he sees, or thinks he sees a lot of these element-crowds associating with another crowd that is not so free to lie in a word, or dream, or think, or feel, or grow larger and larger, or till he calls it a mass. And the bigger it grows the more plainly he sees that every individual molecule, whether of element or otherwise, is full of powers that are unexpressed, and cannot be expressed until the mass has grown a great deal bigger.

So he dreams on and watches. And in one spot where there are a whole lot of units tightly squeezed together he sees, like a flash, a crystal make its appearance. It was the child of a "critical point" for he could not detect any preparation. It just came when there was enough mass for intelligence to show itself more clearly. So the crystal became the first highest expression of intelligence possible in that mass.

As he watched it seemed to him as if every unit had two hands, a right hand and a left hand, which in his dream he called positive and negative, and as the mass spun faster and faster the swinging of these hands in the trinity and magnetism, or something scintillating as light and heat or gravity, became apparent. But as he dreamed on he felt sure they were all original properties of the unit, and the ether back of the unit, and that it was the growing size of the mass that permitted this unit play to be perceived by his sense.

He saw the mass keep growing larger and larger, as units kept coming from the ether, till he noticed, in his dream, that in the greater whirl of the molecules pressed closely on the center. So he dreamed that they surrounded the mass most compressed and became its atmosphere. Continuing to look, in his vision he saw the intelligence in the mass now expressing itself as mineral at the core, but becoming liquid, and then gas, and then steam, and still mass to its utmost "gases," as he called those dancing units.

Now another "critical point" was passed, for he saw a new effect when the mass began to push out from within, a new expression of the unit's inherent power which could not peep out before. And he dreamed that it was "protoplasm," he called it. "Yes," he thought, "because the mass was now large enough to permit the unit to so far satisfy its longings, that cell multiplied, and the collected units, spinning round in the ether, became a world. In his dream he saw that vegetable life and animal life had just appeared on the outside of this last "critical point," although they had been latent in the ether from its beginning, and in the ether from which that unit had emerged.

The dreamer still dreamed on, for it seemed to him that his vision was giving him the key to many a mystery, at least in his dreams. He could see intelligence, with vast energy, pushing this manifestation of "life" out through substance and into consciousness, and as each step was gained, he felt that everything gained as yet, the electricity flashed into light, and heat, as before, for the unit was continuing its eternal dance, and the waving of its two hands. But now there was added a "consciousness" that grew and grew, affecting substance in its form and its powers by a process which the dreamer called "evolution."

It was here he learned the wonderful lesson of "critical points" which meant something new and unexpected peeping out whenever there was a mass of sufficient size. He had watched in his dream the unit mating with unit, and yet always a potency left unsatisfied; that is to say, the new partnership, whether exhibiting itself at certain critical points as solid, liquid or gas, was always ready for yet another step onward. And nothing more seemed required to that end, at least in his dream, but a sufficient accumulation of mass. As he continued to watch he saw that wherever units gathered and blended into mass there was always "form," and intelligence using that form to its own end. Then he perceived that one condition was the matter, the less manifestation of intelligence seemed present. And then the dreamer who had discovered that at one "critical point" life had appeared, and at another consciousness, now perceived that in his own form intelligence had gained another step and become "self-consciousness," which was watching and studying the powers of its own self.

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

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

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

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

It was now the dreamer thought he saw that this last step past a "critical point" left the ego with two form potentials, one on one side the point and one on the other, both existing at the same time, and having occasionally some faint connection. Still when the mortal form could not maintain itself any longer they called it "dead." It soon dropped apart, and then the ego

Home Again.

Dr. Peebles, Returning From His Lecture Tour Through England, Scotland and Wales, Is Interviewed.

Question.—How long were you absent, and where did you spend most of your time?

Answer.—I was absent about three months, enjoying the ocean passages exceedingly. I am never seasick. It is the ocean that rages and rolls at times, but not my stomach. Seasickness, like most other sickness, is a bad habit. I spent most of my time in London, and though smoky and foggy, it is pronounced healthy, and is a world of itself. Samples of every nationality, race or tribe may be found in this city of cities. When not off in Scotland, Manchester or Wales lecturing, I was daily in the literary department of the British Museum. Accompanied by a professor and an employee of the museum, richly did I enjoy my reading from the clay cylinders, the boundary stones, the inscriptions on the door-stones of Nebuchadnezzar II, king of Babylon; the lucid writings on the Tell El-Amarna tablets; the records of the defeat of Merodach Baladan in his invasion of Palestine; the clay tablets of the Assyrian tablets giving an account of the creation, and the flood, etc. That the writer of biblical Genesis borrowed extensively or thieved openly from Babylonian history, there is not the remotest doubt.

Q.—Did you do much lecturing in these countries?

A.—Every Sunday I was upon the platform lecturing once or twice, and a portion of the time two or three evenings during the week. I went over the Atlantic waters to rest, and remained to work. It should be remembered that I first crossed to England in 1888. J. J. Morse, uneducated in the schools, was then just developing into trance mediumship. He is now a noted writer, lecturer and editor. During the winter I delivered the full course of Sunday evening lectures upon Spiritualism ever given in that country. There was no organized society of Spiritualists then in London. Now there are over twenty holding regular meetings.

Q.—How about the Spiritualist literature of these countries?

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

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

Q.—Is there as much fraud under the name of spirit mediumship in those countries as in ours?

A.—This is an inquiry that I am not competent to answer. That there have been and are vile, shameful, wicked frauds practiced among us in the name of spirit mediumship, no honest, well-informed man will dispute, for their villanous have been caught with their phosphorized muslin togery on their backs, and their wigs are still held as trophies of their frauds. What can be more daring, more terrible than trickery in the name of immortality? Spiritualists are learning, through deep tribulation, that it is indispensable to know something of the moral standard and character of mediums, especially of traveling tramp mediums, before trusting to the genuineness of their manifestations. It is often difficult to draw the line of demarcation between the genuine, with their good pure influences, and the fraudulent, influenced by some clown or tricky life-long legerdemain actor while in the flesh—now a spirit. These obsessing demon-like spirits often take on great flaming names, prophesying and promising much, yet doing little unless to deceive.

It gave me great pleasure to meet Walter Howell at Manchester, and again at Sheffield. He has been for several years the regular speaker at Birmingham Society, and it has greatly prospered under his ministrations. Mr. Lucas, a solid, clear-headed and ethical thinker, is the main financial support of this society. He lectures in London, to San Francisco, and other parts of our country a number of years ago will be remembered only as having been clear in expression and rich in philosophy. Mrs. Howell is a native of this country. Come home, my children!

Q.—How does the Spiritualism of England compare with movement in this country?

A.—I lived altogether in his new form. Watching while both forms were in existence the dreamer saw, or thought he saw that while living in two forms might be progress it was not happiness, for each was cumbered and confused by the other. So he perceived that when Ego was released by the dropping of pieces of the old form he presently encountered more "golden points." But each step it was always a question of mass, for the more mass the greater the power.

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

The dreamer confesses to himself that he can conceive of no limit—"critical point"—beyond which lies exalted power, for every unit is itself but a manifestation of infinity.

When the dreamer woke he had learned the lesson that Creation is an impossible, and even theologically unnecessary, for the great UNKNOWNABLE is absolutely complete. His every manifestation is through mass, where by intelligence can alone exhibit its mighty power. And this is the Tale of the Cosmic Multiplication Table.

CHARLES DAWBARN.
San Leandro, Cal.

Eye Glasses Not Necessary.

Eye Sight can be Strengthened, and all forms of Diseased Eyes Cured without Cutting or Drugging.

That the eyes can be strengthened so that eye glasses can be dispensed with in the great majority of cases has been proved by the testimony of thousands of people who have been cured by that wonderful little instrument called "Actina." Actina also cures near and farsightedness, astigmatism, cataracts, and all other eye troubles without cutting or drugging. Over seventy thousand of the Actina have been sold, therefore it is not an experiment, but an absolute fact. The following letters are but samples of those that have received daily benefit from the use of Actina.

Mrs. M. E. Chapman, 242 West 133rd St. New York City, writes: "The Actina" cured me of my eyes. The doctors said there was no cure outside an operation. I have been entirely well for over four months, can see to read and sew as well as before. I can honestly recommend 'Actina' for all afflictions of the eye.

Emily Kapp, 1039 Galea Street, Milwaukee, Wisconsin, writes: "The Actina" purchased from you a year ago saved my brother's eyesight. My brother was near-sighted, wore numerous eye and glass glasses and now he can go to school and do all his work without wearing glasses. J. R. Holdbrook, Deputy County Clerk, Fairfax, Va., writes: "Actina" has cured my eyes so that I can do without glasses. I very seldom have headache now, and can study up to eleven o'clock after a hard day's work without feeling any harm with Actina. Every member of a family can use the one Actina, for any form of disease of the eye, whether of the eye or head, Actina will last for years, and is always ready for use. Actina is sent on trial postpaid.

If you will send your name and address to the New York and London Electric Association, Dept. 342N, 929 Walnut St., Kansas City, Mo., you will receive absolutely FREE a valuable book, Prof. W. B. Treatise on the Eye and on Diseases in General, and you can rest assured that your eyes can be cured, no matter how many doctors have failed.

CANCER CURED

WITH SOOTHING, BALMY OILS. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Circular, Free. DR. BYE, Cor. 6th & Broadway, Kansas City, Mo.

NEW INVENTION!

Write for our Booklet, "How to Cure Cancer." New Quaker Pencil, Vapor Bath, Cancer, Eczema, Ulcers, Piles, Fistula, Catarrh, Eczema, and all Skin and Female Diseases. Write for Illustrated Circular, Free. DR. BYE, Cor. 6th & Broadway, Kansas City, Mo.

WORLD WIDE CO., 82 WORLD BUILDING, CINCINNATI, OHIO.

814

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 figure on your copy, 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.

UNCOOKED FOODS

And How to Live on Them—With Recipes for Wholesome Preparation.

Proper combinations and menus, with the reason uncooked food is best for the promotion of health, strength and vitality. Mr. and Mrs. Eugene Chittenden illustrate. No one can afford to be without this special recipe which discover that proper preparation increases the palatability of food. Learn how and what to cook in order to build and retain the highest degree of normal health by following the recipes. It will simplify methods of living—help to settle the servant question and the financial problems as well as point the way for many to perfect health. Price \$1.

A Study of

Elizabeth Barrett Browning.

By Lillian Whiting. Author of "The World Beautiful," "Katie Field" After Her Death," "From Dreamland Sent," etc. With portrait of Mrs. Barrett Browning. The writer of this "Study of Elizabeth Barrett Browning" has drawn the book into five chapters, with sub-titles as follows: LIVING WITH VISIONS. "Summer Snow of Apple Blossoms." "Mist-Flows of Clouds and Rain." "The Unseen." LOVES OF THE POETS. The Fragrant Friends: "Gleanings." "One Day My Sirens." IN THAT NEW WORLD. "Pia and Poetry." In Casa Guidi. "The Poet's Home." "The Poet's Life." ART AND ITALY. Individuality of Character; The Clashed Hands; Katie Field's Records; Mrs. Barrett's Death. LILIES OF FLORENCE. Poetic Rhapsody; Spiritual Laws; The Poet's Scientific Thought; The Consideration of Genius. For Sale at this Office.

MARHOMET

His Birth, Character and Doctrines. By Edward Gibbon. This is No. 6 of the Library of Liberal Classics. It is considered to be historically correct, and so correct and perfect in every detail as to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 35 cents.

BODY AND SOUL

BY J. CLEGG WRIGHT.

This volume consists of a course of lectures delivered in the transepts, and is certainly no small contribution to the study of the soul. It is a good work to read in every detail, as it is to be practically beyond the reach of adverse criticism. This work will be found intensely interesting. Price, 35 cents.

INDUCE

Your Neighbor to Subscribe for The Progressive Thinker.

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

The Proofs of Life After Death

A Twentieth Century Symposium.

An assembly and collection of letters and expressions from eminent scientists and thinkers of the world, giving the strongest and best reasons known to the world today, a substantial evidence of the continued existence of the soul after death. Arranged under the several heads of Science, Physical Research, Philosophy, Spiritualism. With a special contribution on Immortality from New Standpoints.

Compiled and edited by Robert J. Thompson, Late Special Envoy of the United States to the President of the French Republic.

A work of especial value, giving the views of a large number of eminent persons. Finely printed and bound. Price \$2. For sale at this office.

PROGRESSION OR HOW A SPIRIT ADVANCES

The Evolution of Man. By Michael Faraday. Price 15c.

General Survey.

The Spiritualist Field—Its Workers, Its Work, and General Progress, the World Over.

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

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

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 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, Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

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

THIS GENERAL SURVEY DEPARTMENT IS ONLY INTENDED TO CHRONICLE THE ENGAGEMENTS AND WORK OF SPEAKERS AND MEDIUMS. A REPORT OF WHAT THE VARIOUS SPEAKERS SAY WILL NOT BE PUBLISHED, AS WE HAVE NOT SPACE SUFFICIENT FOR THAT PURPOSE.

On the Fourth of July, the Illinois Ladies Sunflower Club will hold a basket picnic on the grounds of the Minnesota Cottage, Lake Bluff, Ill. A number of Chicago's most prominent mediums will give spirit messages between 2 and 4 p. m. Bring your lunch. Coffee, lemonade and ice cream served. Come and have a good time. Committee: Mrs. Isa Cross, president, 540 E. 56th street; Mrs. O. B. Wilson, vice president, 2 E. 47th street; Mrs. Ella Bloom, corresponding secretary, 892 S. Turner avenue; Mrs. Frances Koeller, treasurer, 222 Irving avenue; Mrs. Belle Curtis, financial secretary, 615 Otto street.

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

What is science but the revelation of a new world different from the visible one? When we see light and colors, they tell us of an invisible ether with particles vibrating with almost incalculable rapidity; when we hear faint or loud sounds, sharp or grave, they tell of the more or less ample and rapid vibrations of matter.

Mrs. May A. Price expects to be at Lily Dale Camp, New York, from July 14 to the close of the season's work. She will be glad to arrange for work with other societies during the fall and winter. Address her at 423 First street, N. E., Washington, D. C., or at Lily Dale, during the season of work there.

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

Light, of London, speaks of the work of Dr. Peebles while in England: "Dr. Peebles had a series of crowded and enthusiastic meetings during his trip to the north. At Manchester, Glasgow, Sheffield and Leeds he was warmly welcomed and listened to with sympathetic appreciation. The Sheffield Daily Independent, May 18th, gave a good report of his address at the Attercliffe Vestry Hall on the 17th inst., from which the following extract will be of interest to readers of 'Light.' 'Spiritualism has been proved to be the basis of a future conscious life. It gave the people knowledge for faith; it brushed away the mourner's tears; it taught mankind to live righteously, godly, and spiritual lives here on earth, and prepared them for the heavenly life to come. Every objection brought against modern spiritual manifestations might be brought against the ancient manifestations recorded in the bible. There was nothing so uplifting to the human soul, said Dr. Peebles, as the great truth that ministering angels were always about impressing and inspiring, and seeking to induce men to lead higher and holier lives.'"

W. F. Schumacher writes: "The West Side German Spiritualist Society held its annual picnic at Reissig's Grove in Riverside, June 16. A very elaborate programme had been provided. Sister Bartelmann, Sister M. Schumacher and Brother Koeller, M. D., being the speakers. Wm. Lynn, with many other mediums, gave communications. Circles were held on the grounds. While 500 or more in attendance were treated to a feast of spiritual food, the physical body was not neglected. With the natural wants of men being satisfied, we were ready for the glories of the camp fire, which was celebrated in honor of the Indians. Camp broke about nine o'clock, and everybody repaired to their homes. Remember the picnic of the Rising Sun Mission, on July 1, at the same grove. All are welcome."

J. W. Ring, a prominent leader in the ranks of Spiritualism, is now in California. He will lecture at Mr. John Lobb's Queen's Hall, Edinburgh, the previous evening. In the course of his address Mr. Lobb affirmed that some four hundred and thirty "dead" people had manifested their presence to him, including his old and revered friend, the Rev. Charles Spurgeon, also Cecil Rhodes and Dan Leno. The Dispatch says: "Mr. Lobb impressed on his audience the fact that these people were not dead. 'They want you to know that they are alive and keenly interested in your affairs. They are living in the enjoyment of all their powers, refined and invigorated.' There was hope for all, for 'on the other side' there were myriads of good spirits waiting to give light and point out errors. With the 'Lord's Shroud' he saw 'the marks on his face.' It was a 'saw looking face,' but he was glad to see the speaker. His mother said to him: 'John, I am glad you have stopped preaching hell-fire.' Mr. Lobb explained that he used to preach such terrible sermons to reach subjects. He replied: 'Yes, I have, but I promise me for breakfast, dinner and supper.' (Laughter.) He was glad she had come, and she said she had not seen the hell-fire she used to tell about. With Dr. Talmage he discussed a sermon the doctor had preached, and said he wanted to ask him about 'that blessed sermon' against Spiritualism. The doctor confessed that if he were on earth now he would not preach it. Since he became a Spiritualist, Mr. Lobb continued, he knew the bible, 'that blessed old book' better than ever before; it was full of Spiritualism. In conclusion, Mr. Lobb expressed the deep conviction that there was a 'blessed immortality' to come."

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.

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

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

J. W. Buchanan of Dallas, Texas, thinks that section of the state a most excellent locality for a good, honest medium to labor in.

D. G. Hill writes: "At the Golden Rule Spiritualist Society's meetings on Sunday, June 18, the afternoon was given to talks by Jas. E. Coe and Mrs. Nora E. Hill, with messages from the latter, and for the evening the speaker, Dr. J. H. Randall, was at his very best and delivered a masterly lecture on Spiritualism. He was followed by Dr. MacFarland with short talk that was much enjoyed, with messages by Mrs. Kittle Gifford. Our choir, with music and songs assisted in making the services most enjoyable. Our speaker for Sunday evening, July 2, will be Mrs. Nora E. Hill. This date will be the first of our series of summer meetings, with open door, all welcome. The entertainment given by this society, on Saturday evening, June 17, was most enjoyable. This society will hold a grove meeting and basket picnic in John A. Robb's grove, Lyons, Ill., on the bank of river near the junction of Ogden avenue and Joliet street car lines, the terminal of Ogden avenue line, on Sunday, July 9, 1906. Come with your lunch and enjoy a pleasant outing. Admission to grove 10 cents. The feeblest to grove religious emotion in every way. This society has certain supersensitive natures, chiefly among women, feel in a cathedral. 'Subdued light, and magnificent architecture, and devotional music appeal to their feelings in some transient fashion; but they return to ordinary worldliness as they step out into the air. The subject of the revival, differ from the in the greater force of the original motion, and in the extent to which it is maintained by surrounding circumstances and restrained from immediate escape in action. The subjects of it do not step out into the air; and the force which has been excited obtains no immediate change of operation, but the subject of it produces an explosion.'—Truth Seeker."

H. B. Pomeroy writes: "Jesus said: 'My words are spirit and they are life.' I am a Spiritualist, and Jesus of Nazareth is the medium through whom I receive the greatest spiritual light. For me, He has brought life and immortality to life. I regard the better element among Spiritualists as the best exponent of His gospel that we have in the world to-day. I am sorry that Spiritualists (some of them) have imitated other sects and established a theological school and priesthood. I regard priestcraft, kingcraft and moneycraft as belonging to a very low order of Spiritualism, indeed, as antagonistic to a measure to sincere spiritualism."

Oscar A. Edgerly's engagements as made for the coming year are as follows: The last two Sundays of June at Hampden, Maine; July and August at Grand Lodge, Mich.; September still open; in October will visit Minneapolis, Minn., and attend the N. S. A. convention; November and December are still open for engagement, January, 1906, is engaged with the First Spiritualist Church of St. Paul, Minn.; during February he will serve the First Association of Spiritualists of Washington, D. C.; March and April are engaged by the First Spiritualist Church of Baltimore, Md.; the first two Sunday of May he is engaged with the Spiritualist society of Worcester, Mass.; first Sunday of June is engaged with the society of Providence, R. I.; Mr. Edgerly will be pleased to hear from societies which have open dates in September, October, November and December, 1905, and in the last part of May and June, 1906. Permanent address, 42 Smith street, Lynn, Mass.

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

J. L. Cameron writes from Salt Lake City, Utah: "After looking over the greatest of spiritual papers, The Progressive Thinker, which arrived at my home to-day, I feel strongly impressed to say a word or two about those great books, Reading the Vail and Beyond the Vail, both of which I ordered from you recently, and which I have carefully read. Many people are present time in my opinion, are straddling the fence on this question—don't know which way to jump. If those books are true, and I can't see for the life of me how any candid reasoning being after reading them can come to any other conclusion, then materialization is a demonstrated fact. We have Wm. W. Lynn, and may the angels bless and protect him, the instrument through which those great books were given to the world. Here, then, we have one at least who is honest, and I would say to every one who is interested in the great questions of life and immortality, get those books. In conclusion, I thank you, Francis, never give up the fight on the frauds. I don't call them mediums; their place is, in darkest Africa, which if they don't get in this sphere, they certainly will in the next."

Under the heading "Interviews With the Dead," the Edinburgh Evening Dispatch, Scotland, devoted nearly a column to a report of what is called a "wonderful lecture," delivered by Mr. John Lobb, at Queen's Hall, Edinburgh, the previous evening. In the course of his address Mr. Lobb affirmed that some four hundred and thirty "dead" people had manifested their presence to him, including his old and revered friend, the Rev. Charles Spurgeon, also Cecil Rhodes and Dan Leno. The Dispatch says: "Mr. Lobb impressed on his audience the fact that these people were not dead. 'They want you to know that they are alive and keenly interested in your affairs. They are living in the enjoyment of all their powers, refined and invigorated.' There was hope for all, for 'on the other side' there were myriads of good spirits waiting to give light and point out errors. With the 'Lord's Shroud' he saw 'the marks on his face.' It was a 'saw looking face,' but he was glad to see the speaker. His mother said to him: 'John, I am glad you have stopped preaching hell-fire.' Mr. Lobb explained that he used to preach such terrible sermons to reach subjects. He replied: 'Yes, I have, but I promise me for breakfast, dinner and supper.' (Laughter.) He was glad she had come, and she said she had not seen the hell-fire she used to tell about. With Dr. Talmage he discussed a sermon the doctor had preached, and said he wanted to ask him about 'that blessed sermon' against Spiritualism. The doctor confessed that if he were on earth now he would not preach it. Since he became a Spiritualist, Mr. Lobb continued, he knew the bible, 'that blessed old book' better than ever before; it was full of Spiritualism. In conclusion, Mr. Lobb expressed the deep conviction that there was a 'blessed immortality' to come."

Dr. Beverly lists, speaking favorably of the work of Prof. Hills and Mrs. Dixon, who has developed a new phase. She turns her back to the audience and gives each one a short reading from the sound of their voice. Her daughter, the child medium, gives remarkable tests. Visiting mediums are present every Sunday and every visitor is promised a short reading. Free public services from 3 to 10 p. m., at Arlington Hall, 31st street and Indiana avenue. Dr. Beverly's address is 44 East 21st street.

W. J. Elmo writes: "The Spiritual Alliance Church at 2514 Vincennes avenue, corner Cottage Grove avenue and 25th street, will not close this summer. Meetings will be held at 8 and 9 p. m. every Tuesday night, with music and messages by Mrs. May Elmo. Mediums are invited to assist in the afternoon service. Mrs. Laura Holton has charge of music and choir. Our choir consists of fifteen girls and boys from 12 to 15 years old, and receive vocal lessons each week at the expense of the society. They are highly praised by the audience. This society will hold its last social of the season, Saturday evening July 8. All welcome."

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

Maurigette Mac writes: "On Thursday, June 23, at 2019 Vernon avenue, the residence of Mrs. Jeffery, her regular monthly social will take place. A good time is expected. The speakers and palmists being present to give spirit messages and readings. We expect a large crowd on that evening, as Violet, her little Indian, is making an extra effort to let everyone have a good time, and she always makes the coffee so we always have a good cup of coffee with our good thoughts."

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

Owing to a misunderstanding, we have one week open on our summer program, namely August 6 to 11 inclusive. Correspondence solicited with respect to the above mentioned dates. We would like to list one or two good phenomena mediums. Address H. R. LaGrange, secretary, Island Lake Camp Association, Brighton, Mich.

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

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

Correspondent writes: "St. George's Hall, 3337 State street, is just now a place of great interest, conducted by L. H. Freedman, M. D., the well-known Australian healer. He spoke on Ethical Spiritualism, and sang two very beautiful songs, 'The Choir Invisible,' and 'The Song of the Dawn.' Miss Zazelle gave many messages, and all were well received. Mr. Ellis then gave a demonstration of independent telegraphic messages. People must come to the hall to see this in order to believe. The doctor then followed, and asked for those who were sick to come forward. He gave a most comprehensive diagnosis, never failing in one in

When writing for this paper use a pen or typewriter.

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

evening. In the course of his address Mr. Lobb affirmed that some four hundred and thirty "dead" people had manifested their presence to him, including his old and revered friend, the Rev. Charles Spurgeon, also Cecil Rhodes and Dan Leno. The Dispatch says: "Mr. Lobb impressed on his audience the fact that these people were not dead. 'They want you to know that they are alive and keenly interested in your affairs. They are living in the enjoyment of all their powers, refined and invigorated.' There was hope for all, for 'on the other side' there were myriads of good spirits waiting to give light and point out errors. With the 'Lord's Shroud' he saw 'the marks on his face.' It was a 'saw looking face,' but he was glad to see the speaker. His mother said to him: 'John, I am glad you have stopped preaching hell-fire.' Mr. Lobb explained that he used to preach such terrible sermons to reach subjects. He replied: 'Yes, I have, but I promise me for breakfast, dinner and supper.' (Laughter.) He was glad she had come, and she said she had not seen the hell-fire she used to tell about. With Dr. Talmage he discussed a sermon the doctor had preached, and said he wanted to ask him about 'that blessed sermon' against Spiritualism. The doctor confessed that if he were on earth now he would not preach it. Since he became a Spiritualist, Mr. Lobb continued, he knew the bible, 'that blessed old book' better than ever before; it was full of Spiritualism. In conclusion, Mr. Lobb expressed the deep conviction that there was a 'blessed immortality' to come."

Dr. Beverly lists, speaking favorably of the work of Prof. Hills and Mrs. Dixon, who has developed a new phase. She turns her back to the audience and gives each one a short reading from the sound of their voice. Her daughter, the child medium, gives remarkable tests. Visiting mediums are present every Sunday and every visitor is promised a short reading. Free public services from 3 to 10 p. m., at Arlington Hall, 31st street and Indiana avenue. Dr. Beverly's address is 44 East 21st street.

W. J. Elmo writes: "The Spiritual Alliance Church at 2514 Vincennes avenue, corner Cottage Grove avenue and 25th street, will not close this summer. Meetings will be held at 8 and 9 p. m. every Tuesday night, with music and messages by Mrs. May Elmo. Mediums are invited to assist in the afternoon service. Mrs. Laura Holton has charge of music and choir. Our choir consists of fifteen girls and boys from 12 to 15 years old, and receive vocal lessons each week at the expense of the society. They are highly praised by the audience. This society will hold its last social of the season, Saturday evening July 8. All welcome."

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

Maurigette Mac writes: "On Thursday, June 23, at 2019 Vernon avenue, the residence of Mrs. Jeffery, her regular monthly social will take place. A good time is expected. The speakers and palmists being present to give spirit messages and readings. We expect a large crowd on that evening, as Violet, her little Indian, is making an extra effort to let everyone have a good time, and she always makes the coffee so we always have a good cup of coffee with our good thoughts."

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

Owing to a misunderstanding, we have one week open on our summer program, namely August 6 to 11 inclusive. Correspondence solicited with respect to the above mentioned dates. We would like to list one or two good phenomena mediums. Address H. R. LaGrange, secretary, Island Lake Camp Association, Brighton, Mich.

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

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

Correspondent writes: "St. George's Hall, 3337 State street, is just now a place of great interest, conducted by L. H. Freedman, M. D., the well-known Australian healer. He spoke on Ethical Spiritualism, and sang two very beautiful songs, 'The Choir Invisible,' and 'The Song of the Dawn.' Miss Zazelle gave many messages, and all were well received. Mr. Ellis then gave a demonstration of independent telegraphic messages. People must come to the hall to see this in order to believe. The doctor then followed, and asked for those who were sick to come forward. He gave a most comprehensive diagnosis, never failing in one in

TOPIC FOR THE PROGRESSIVE LYCEUM.

Sunday, July 2, 1906, 8 P. M.: "Our Nation's Birthday Anniversary."

Gem of Thought:—

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

Unfurl her standard to the air, The red, the white, the blue, The strong, the pure, the true, so fair, With strength our lives imbue.

For information concerning The Progressive Lyceum, authorized lesson sheet of the National Spiritualists Association, address John W. Ring, Spiritualist Temple, Galveston, Texas.

Mrs. Ella J. Bloom writes: "On the Fourth of July, the Illinois Ladies Sunflower Club, auxiliary to the I. S. A., will hold a basket picnic on the grounds of the Minnesota Cottage, at Lake Bluff, Ill., beautifully located on the lake shore. A number of Chicago's most prominent mediums will be present. A good time is assured to all, come and get acquainted, and have the good time of your life. Tickets for the round trip 75 cents. Morning trains at 8:25 and 10:30. A committee with tickets will be at the depot at the 10:30 train Chicago & Northwestern railroad, Union street depot. Tickets can be had at the office of The Progressive Thinker, on the North Side from Mrs. Belle Curtis, 615 Otto street; South Side, Mrs. Dr. Cross, 560 East 56th street. A handsome hand-painted chocolate set, pot and six cups and saucers, donated by Mrs. Cross will be raffled off on this occasion. Chances on the same can be had by any member of the club, for 10 cents. Bring your lunch. Soft drinks, coffee, ice cream and lemonade for sale by the ladies."

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

I dear friends, each ear that flows while I write, were gold, our darling workers would not want.

While my heart goes out to every one on the new list of pensioners, yet because of having seen and heard one—Lynum C. Howe—and Sister Belle Bush (whose beautiful poems I have often read to my audience, who have responded in a way of sympathy). Can I not be permitted (for the sake of these and others) to mail a song to every one who reads this? "Katydid" will sing to you in thanks for that act of goodness.

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

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

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

UNITY CAMP.
Meeting Held in the Interest of Organization.

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

On motion of Mr. Hall, seconded by Mr. Ham, a committee of five (with Dr. Alex. Caird, chairman), Mr. Ham of Lowell, Mr. Fuller of Newburyport, Mr. Hastings of Brockton and Mr. Hall of Brighton, was selected to discuss plans during the summer months, and be prepared to place such plans before the societies for action in October, when they shall come together again for the winter's work. Among the delegates present were Mr. Hall of Haverhill, Mr. Wright, Salem; Mr. Hastings, Brockton; Mr. Fuller, Newburyport; Mrs. Bennett, Stoneham; Mrs. Swallow, Cambridge; Mr. Brown, Waltham; Mr. Hilton, Malden; Mrs. Scott, Cambridge; Mr. Taft, Salem; Mr. Jones, Lowell; Mr. Hall, Brighton, and Dr. Caird of Lynn.

BEFORE IT IS TOO LATE.
If you have a gray-haired mother Sit down and write the letter You put off day by day. Don't wait until her third step Reach heaven's pearly gate But show her that you think of her Before it is too late.

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

We live but in the present, The future is unknown—To-morrow is a mystery, To-day is all we own. Think that that fortune lends to us May vanish while you wait, So spend your life's rich treasure Before it is too late.

The tender words unspoken, The letter never sent, The long-forgotten messages, The wealth of love unspent, For these some hearts are breaking, For these some loved ones wait—So show them that you care for them Before it is too late.

—Truth Seeker.

"The Inequality of Ecclesiasticalism, A Menace to American Civilization," By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the materialistic or spiritualistic basis of religion. Scholarly, masterly, trenchant. Price 25 cents.

"Continuity of Life a Cosmic Truth," By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, 25c.

"Religious and Theological Works of Thomas Paine," contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 450 pages. Price \$1.

WHO DARE DO MORE?

An Impromptu Note From Mrs. Virginia Barrett.

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

In this way I am able to reach the public and be sure of an audience this weather. So far, I have distributed nearly 100 spiritual doggers, and a great many copies of our spiritual papers.

This work is important, and will result in much good. We should all feel, as Spiritualists, that we have gained a victory in being allowed this privilege for our city officials. I feel that it is time we let down the fences that surround us, and meet success in the same manner other churches do.

Let every city and town continue the good work and interest in the open parks, if they can do so with respect and dignity.

I have named this meeting "The Flag Service," and indicated the place by a flag.

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

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

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

I dear friends, each ear that flows while I write, were gold, our darling workers would not want.

While my heart goes out to every one on the new list of pensioners, yet because of having seen and heard one—Lynum C. Howe—and Sister Belle Bush (whose beautiful poems I have often read to my audience, who have responded in a way of sympathy). Can I not be permitted (for the sake of these and others) to mail a song to every one who reads this? "Katydid" will sing to you in thanks for that act of goodness.

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

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

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

UNITY CAMP.
Meeting Held in the Interest of Organization.

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

On motion of Mr. Hall, seconded by Mr. Ham, a committee of five (with Dr. Alex. Caird, chairman), Mr. Ham of Lowell, Mr. Fuller of Newburyport, Mr. Hastings of Brockton and Mr. Hall of Brighton, was selected to discuss plans during the summer months, and be prepared to place such plans before the societies for action in October, when they shall come together again for the winter's work. Among the delegates present were Mr. Hall of Haverhill, Mr. Wright, Salem; Mr. Hastings, Brockton; Mr. Fuller, Newburyport; Mrs. Bennett, Stoneham; Mrs. Swallow, Cambridge; Mr. Brown, Waltham; Mr. Hilton, Malden; Mrs. Scott, Cambridge; Mr. Taft, Salem; Mr. Jones, Lowell; Mr. Hall, Brighton, and Dr. Caird of Lynn.

BEFORE IT IS TOO LATE.
If you have a gray-haired mother Sit down and write the letter You put off day by day. Don't wait until her third step Reach heaven's pearly gate But show her that you think of her Before it is too late.

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

We live but in the present, The future is unknown—To-morrow is a mystery, To-day is all we own. Think that that fortune lends to us May vanish while you wait, So spend your life's rich treasure Before it is too late.

The tender words unspoken, The letter never sent, The long-forgotten messages, The wealth of love unspent, For these some hearts are breaking, For these some loved ones wait—So show them that you care for them Before it is too late.

—Truth Seeker.

"The Inequality of Ecclesiasticalism, A Menace to American Civilization," By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychological science. Demonstrator of the materialistic or spiritualistic basis of religion. Scholarly, masterly, trenchant. Price 25 cents.

"Continuity of Life a Cosmic Truth," By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, 25c.

CALIFORNIA NOTES.

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

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

At Tijuana the Plaza de Toros was the bull fight place, was pointed out to us; also the ruins of an ancient Catholic mission.

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

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

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

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

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

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

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

We asked for literature giving information regarding the school; the "guide" gave us information that would help us to get it if this literature is in existence.

We were told of the cost of the main building, of the wealth of the principal donor and supporter of the school, but our "guide" gave evasive answers to some of the questions of members of our party and we were not allowed to get into the heart of the matter.

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

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

This kind of treatment was enough to cause the members of our party to declare with Dequigny: "Enough if every age produce two or three critics of this esoteric class with here and there a reader to understand them."

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

If it gave us no knowledge of what was transpiring within those walls, it enlightened us as to the nature of theosophists treat honest inquirers regarding this new school of "reform" (?)

We were taken back to the dock in the omnibuses to wait the coming of our launch. We all kept our good humor and enjoyed the five mile return trip across the bay very much, though we are still wondering what this esoteric philosophy amounts to, anyway.

E. W. SPRAGUE.

KANSAS SPIRITUALISTS.

Mrs. Bryan and Mrs. Jaquet in the Field.

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

On the 9th, 10th, 11th and 12th of this month we held a mass meeting, and with the able and worthy assistance of Dr. Geo. B. Wayne, Mrs. A. Kayner, Virginia Bryan, and my guides, we have not only organized, but got our state charter next Wednesday, the 21st inst., and then we intend having state ordination services on next Sunday, there being four applicants.

And we have now enrolled on our books twenty-four members. Now is not this doing well for four days' work? Just think of the rapid strides the spiritual world is making. After next Sunday, Mrs. Bryan and Jaquet, send greetings to all friends and societies that we have been allied with in our home city, Kansas.

L. J. JAQUET.

"Beyond the Veil." A sequel to "Rending the Veil." Being a compilation, with notes and explanations, of narrations and illustrations of spirit experiences, spoken, written and made by full-blown materializations setting up a "What We Shall Be," and a code of ethics, requisite to the most speedy realization of the highest and purest felicity attainable in the future life. A very remarkable book. Large octavo, 600 pages. Price, \$1.75.

"The Majesty of Calumness, or Individualism and Possibilities." By Mrs. George Jordan. Another valuable little work. Price, 30 cents.

THE CHESTERFIELD (IND.) CAMP.

The Full Programme of This Favorite Place of Resort.

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

Monday, July 17—9 a. m., lecture, Mrs. Anna L. Gillespie; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Tuesday, July 18—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Wednesday, July 19—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Thursday, July 20—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Friday, July 21—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Saturday, July 22—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Sunday, July 23—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Monday, July 24—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Tuesday, July 25—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Wednesday, July 26—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Thursday, July 27—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Friday, July 28—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Saturday, July 29—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Sunday, July 30—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Monday, July 31—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Tuesday, August 1—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Wednesday, August 2—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Thursday, August 3—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Friday, August 4—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Saturday, August 5—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Sunday, August 6—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Monday, August 7—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Tuesday, August 8—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Wednesday, August 9—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Thursday, August 10—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Friday, August 11—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Saturday, August 12—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Sunday, August 13—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Monday, August 14—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Tuesday, August 15—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Wednesday, August 16—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Thursday, August 17—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Friday, August 18—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Saturday, August 19—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Sunday, August 20—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Monday, August 21—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Tuesday, August 22—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Wednesday, August 23—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Thursday, August 24—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Friday, August 25—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Saturday, August 26—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Sunday, August 27—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Monday, August 28—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Tuesday, August 29—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Wednesday, August 30—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Thursday, August 31—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Friday, August 31—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Saturday, August 31—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Sunday, August 31—9 a. m., lecture, B. A. Austin; 10 a. m., conference; 2 p. m., lecture, B. A. Austin, subject, "What Does Spiritualism Stand For?"

The Progressive Thinker.

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

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

Spiritualist Meetings.

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

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

The North Star Spiritual Union holds services at Perle's Hall, 1546 Milwaukee avenue, every Sunday at 7:30 p. m.

Central Spiritual Church, East Madison street, holds services every Sunday at 2:30 p. m. at Park's Hall, 30th and Archer avenue. Conducted by Mr. and Mrs. Howes.

The Light of Truth Church will hold services in Hopkins' Hall 628 W. 63rd street, every Sunday at 2 p. m.

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

HELP... FOR THE SICK

Dr. Peebles Institute of Health offers Free Consultation to the Sick and Suffering.

If you are in need of health and wish to be cured, write the Doctor at once. They Can Help You.

Dr. Peebles Institute of Health, 1546 Milwaukee avenue, every Sunday at 7:30 p. m.

Central Spiritual Church, East Madison street, holds services every Sunday at 2:30 p. m.

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at 3 p. m., lectures, B. A. Austin, subject, "What Does Spiritualism Stand For?"

Conferences at