



SPiritUALISM—Progress, the Universal Law of Nature: Thought, the Solvent of Her Problems. SPIRITUALISM

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NOT DECLINING.

A Reply to the Philadelphia Press.

To the Editor:—You ask me to write a short review of an article that appeared in the Philadelphia Press of May 7, in which the writer asserts that "the decline of Spiritualism is rapidly declining." The reason he assigns for such decline is that it is all fraud. He says: "It is quite conceivable that every medium might be a fraud and yet Spiritualism flourish mightily among those to whom questions of evidence count for nothing." He further says: "Moreover its place has been taken by Christian Science, which is just as certainly a humbug but happens to be the kind of humbug that is fashionable to-day, for there is a fashion in humbugs as there is in over-skirts."

Now, Mr. Editor, to answer such an illiberal, egotistical and poorly informed man as the Philadelphia Press writer has shown himself to be, is a waste of time and printer's ink. Is it too harsh a thing to say that a man is either egotistical or ignorant or both, who asserts that Spiritualism is all a fraud and a humbug and that "questions of evidence count for nothing," in the face of the fact that it has numbered among its believers the most distinguished scientists, lawyers, statesmen and authors of this and past generations—such men as Victor Hugo, Astronomer Flammarion, Alfred R. Wallace, Prof. Zellner, Judge Edmonds, Prof. Elliot Coues, Prof. Hare, Frances H. Willard, Ella Wheeler Wilcox and thousands of others who were doubters as capable of weighing evidence as this unknown writer in the Press.

It is a lamentable fact that dishonest people have practiced fraud in pretended mediumship, but there are quacks in the medical profession, hypocrites in all the churches, traitors in all governments, tricksters in all parties, defaulters in places of trust, rascals in all fraternal societies. It is also true that counterfeit money circulates along with the good, and that every state has on its shelves adulterated and shoddy goods. I freely admit that Spiritualism, under that name has been damaged in the estimation of many honest, intelligent people, by bogus mediums, but the knowledge that man shall live after death and that this fact can be substantiated by evidence, is steadily spreading.

Names count for but little, but Truth is all-important, as the law of spiritual return is as acceptable of scientific demonstration as is the law of gravitation. If the Philadelphia Press man does not know this, he, instead of the Spiritualist, is the Ignoramus. I personally know eloquent clergymen, able lawyers, conservative logical thinkers, who after years of the most thorough investigation, have been forced to believe in the fundamental doctrine of Spiritualism—the possibility of spirit return.

Every great reform, every new truth, every grand discovery, has been ridiculed by egotistical, ignorant men. Galileo was persecuted; Bruno was burned; Morse was called crazy; Fulton was laughed at and reviled; Harvey was denounced.

There are now and always have been two kinds of people in the world. One class was orthodox. A man of that class thought all the wise men lived in the past; all truth had been discovered—he was satisfied. Any new thought was heresy; every reformer an enemy to good order; every invention a cunning fraud, and every man who was something better a knave or a fool. The other class had their eyes in the front of their heads. While not despising the wisdom of their fathers, they thought they did not possess all wisdom. They thought, they investigated, they experimented, they searched the nooks and corners of nature for new truths—they were always persecuted, and sometimes crucified by the rabble, but they were the true saviors of the race.

For ages the fear of death haunted men like a nightmare. They were told by the church that they must have faith that their loved ones still lived, but they wanted to know. A tiny ray coupled with intelligence came. They began investigating it, the phenomena deepened and widened. They continued to investigate, and they are still investigating. There are now millions of such seekers for the truth.

The conservative class thundered against these investigations; they denounced the phenomena as from the Devil; they declared that these students of the occult were insane; they said they were heretics; they ostracized them; they reviled them, and had it not been against the spirit of the age, they would have imprisoned or crucified them.

Spiritualism as an "ism" may decline, for it has never been an organized body, but the answer to the question of Job: "If a man die, shall he live again?" will be sought for, and the problem of life and death will be solved to all eyes, by tens of millions who have partially investigated spirit phenomena.

Let the materialist who believes that men are swished out of existence by death ridicule; let the non-progressive orthodox who think that all truth has already been revealed anathematize; let the shallow thinker scoff; let the self-righteous egotist misrepresent; let the Philadelphia Press raze; but let the fearless seeker for truth keep a steady nerve and his face to the front.

Man on this earth is still in the cradle of knowledge, he is in the kindergarten of Nature's great school; he has not yet learned more than the alphabet of the knowledge he will yet acquire. He knows how to send his thoughts on the wings of the lightning to his brother in the flesh, but he will in the future freely converse with his loved ones who have laid aside the flesh and who are active beings in a sphere now invisible to those whose clairvoyant vision has not been opened.

Are, thousands do so now. The hon-

THE MUSTARD SEED.

Spiritualism Is Growing, Not Declining.

I see in the last number of The Progressive Thinker a notice of a coming special number for July 6, to be devoted to the subject of the assumed "decline of Spiritualism," charged by a secular paper. Not to forestall anything that may be written on this subject in said issue, I would like to just enter a protest in advance against all such allegations.

It is true, I suppose, that we Spiritualists are not sufficiently awake yet to the importance of proper organization, and there are various reasons for this, none of them, however, in my opinion, because of a decline in our numbers; but that Spiritualism itself is declining—that there is not, instead, a constantly growing popular interest in its fundamental doctrines—that they are not now affecting and influencing general thought and opinion on related matters as never before, these are all authoritatively denied in the almost revolutionary reforms in orthodox affirmations, now almost continually made by the press and preachers, or the wisest of them, concerning death and our future. Compare these with what they were when Spiritualism introduced itself at Hydesville in 1848, and note what Spiritualism has done and is doing, and then say it is declining. There are more people than ever before affirming our doctrines and the number is increasing in geometrical proportion, whether we as a sect are doing our duty or not.

Ask any one you meet now, professing Christian or Freethinker, what she or he thinks about death, and notice the reply. And the Christian clergy, when officiating at a burial, almost without exception speak of death in natural terms now, adding, of course, here and there some little of their old orthodox nonsense that fits into and compares with the balance about as a piece of rusty old iron would as an ornament to a beautiful golden chalice.

Spiritualism declining! Why, never before has it reached its present place in the public mind and heart; never before has its teachings met with a more respectful hearing when properly and intelligently presented. Secular papers are keen to publish anything reliable on pertinent matters, and it is rare that an educated, well-formed exponent of our philosophy talks to anything else than a crowded house.

We are living in a materialistic time and, assisted by our apparent prosperity, are inclined to be pretty "bigotted," but we are as much interested in knowing what death is and means to us as ever, and this interest naturally increases as we become more and more enlightened and civilized.

Spiritualism offers the only satisfactory revelation on this subject that man has ever received, and the civilized world will never let it decline, besides, Spiritualism has told us the truth and it is sure to grow, not decline, as every other truth has.

There are many laments because of our failure at sectarian organization, but that of itself is not evidence of the decline of Spiritualism. One reason for this in my opinion is that we do not want the salvation of our fellow creatures at stake; it is not with us a matter of life in a heaven of bliss, or an eternity of horrible torture in hell, it is merely a matter of education, and there are so few of us qualified to do this acceptably and fewer still who can afford to do this without pay. But this does not materially affect Spiritualism itself; the truth is out and is being thoroughly demonstrated by competent mediums everywhere, and is at home in the churches, where it is disrupting and overthrowing all their old and mistaken creeds.

Spiritualism, like the mustard seed mentioned in the Bible, that from so small a beginning grew up to shelter man and beast and fowl, has not yet reached its growth, it will take ages for the truth to be out and in being thoroughly demonstrated by competent mediums everywhere, and is at home in the churches, where it is disrupting and overthrowing all their old and mistaken creeds.

Spiritualism declining? Where? How? When Truth ceases to be appreciated; when Love forgets its longings and hope departs from the human breast, then, and not until then, shall Spiritualism, the modern evolution and product of all that is best, purest and sweetest in human experience and aspirations, be suffered to decline among us, but not before.

J. M. HUMPHREY.
Union Hill, N. J.

est Spiritualist who knows this as certainly as he knows any other demonstrated fact, deeply regrets that some dishonest pretenders have brought reproach upon his soul-elevating cause, but he remembers that early Christianity had its Judas; the American Revolution its Benedict Arnold; and that every grand movement in all the ages of the past its calumniators and betrayers.

Man is immortal. Science has demonstrated that there is no death. All things visible and invisible are intensely alive and active. There is ten thousand times better proof that our spirit friends live, and love and progress, than that the body of Jesus was resurrected.

Spiritualism is the profoundest of all sciences. Without the light shed by it, the world would be left in midnight darkness and hopeless despair.

Alameda, Cal.
R. A. DAGUE.

Each soul's ideal prophesies.
The future height that soul may rise.
He who loves good and true
In time will reach their stature too.
So let your love forever twine
Its tendrils round some dream divine
And if your faith falls out away
You may be all you dream some day.
GALLA HARCOURT.

NOT ON THE DECLINE.

Stronger in Numbers and in Working Force.

The copy of the article published in the Philadelphia Press entitled "The Decline of Spiritualism" is received and we accept the invitation to review the same from our "own standpoint."

The article named starts out by saying: "The pessimism of President Barrett and other members of the National Association of Spiritualists, voiced at the New York meeting, is warranted by the facts. Spiritualism and its sister cult, Theosophy, have lost all their novelty, and in doing so have lost all their attractiveness."

In reply to this I will say, I see but one quotation from President Barrett or any other member of the National Association of Spiritualists in the entire article that can be in any way construed to indicate that Spiritualism is on the decline, or that interest in the subject is waning.

According to this article President Barrett said "The trouble is Spiritualism has spent too much time chasing after phantoms and have not done enough concrete work." This statement is true in a measure, no doubt; but does that prove that Spiritualism is on the decline?

As to the statement that "Spiritualism and its sister cult, Theosophy, have lost all their attractiveness," I will say this is not true of Spiritualism. Of Theosophy I care not to speak here.

Spiritualism has not lost attractiveness either in its phenomena or its philosophy. More people are studying the phenomena and philosophy of Spiritualism to-day than at any other time in its history. This is shown in the great demand for its literature, and the prompt supply of the same. It is to be seen in the reports of the Psychological Research Societies of the world; also in the fact that a greater number than ever before of the professors in the numerous universities of learning of the civilized world are studying its philosophy and investigating its phenomena.

More evidence that Spiritualism is not on the "decline" is visible in the fact that a large number of said professors who investigate it thoroughly, report favorably to the truth of its phenomena, many of them accepting its philosophy, thus leading others to investigate it.

The tendency of many cults, such as Christian Science, Theosophy, etc., to appropriate portions of its teachings, is proof that it has not "lost all its attractiveness."

The further fact that leading ministers of various denominations are preaching portions of the philosophy of Spiritualism in their pulpits, either openly or "under cover," in order to attract larger congregations, would seem to contradict the statement of the Press.

Numbers of the great scientists of the world have accepted Spiritualism as scientifically demonstrated truth. This is evidence of its "attractiveness."

A novel can hardly be made attractive, since modern Spiritualism became popular, unless it contains something of the phenomena or the philosophy of Spiritualism.

The statement that "there can be no question of the enormous percentage of fraud in mediumship," is not true; it is itself evidence that Spiritualism has not lost either its "novelty" or "attractiveness," for if there were neither of these qualities in Spiritualism, there would be no demand for it, and consequently the occupation of "fraudulent mediums" would be gone. There are no doubt many fraudulent mediums, but there is not a "monstrous percentage" of them. The percentage does not "approach so near to 100" that it is doubtful if there be the one genuine medium among all those who belong to and have their part and lot in the Spiritualistic Association. Such insulting language as this does not merit a reply.

After nearly twenty years of active work in the ranks of Spiritualism, associated and unassociated, and thoroughly acquainted with many mediums and witnessing their manifestations, I can truly say they are as true, as honest, as noble and good, as any other class of people. Many of them fill positions of honor and all are respected in their home communities. A fraudulent medium is exposed by the Spiritualist. He is published in the Spiritualistic papers; the public press takes up the cry. It is heralded all over the civilized world. The people who never saw the phenomena nor listened to the philosophy of Spiritualism, but who "know it is all fraud," cry out, "I told you so." The new investigator begins to doubt. The old Spiritualist says, "Well, it may be true," and thus the thought of fraud is projected, and the psychic wave carries it out upon the atmosphere, and it is imbibed by every sensitive and through the law of "suggestion" the thought of fraud has been multiplied and increased on every hand until nearly every honest medium is under suspicion, and many innocent ones are accused. It seems to me it is high time for Spiritualists to call a halt. This fault-finding, fraud-hunting, accusing and condemning, is driving some of our finest and most sensitive mediums from the field, and should not be continued. Dear reader, if you have come to be a doubter in consequence of the abnormal and unjust cry of fraud, go back to the home circle, to the dear home medium, who needs not to compete with the world for his or her sustenance with membership for an occupation. Or go to work and unfold your own spiritual gifts, and let heaven's name let us all stop poisoning the air with that fatal suggestion of "fraud."

There may be an increased number of fraudulent mediums to-day, but there are many more mediums than ever before. While the number is constantly increasing, doubtless, the per cent of fraudulent mediums is decreasing; and principally for the very good reason that enlightened Spiritualists have become educated to distinguish between the true and the false, and the

THE PRESENT

And the Future of Spiritualism.

The editor of The Progressive Thinker has called my attention to an article in a Philadelphia paper on the decline and downfall of Spiritualism. It may have been written by a Spiritualist, for we have in our ranks those who by nature are croakers, or because of personal reasons decry our cause.

This is not a peculiarity of Spiritualists. A number of years ago it became a fad among Unitarian ministers to talk and write on the failure of Unitarianism. It was asserted that the Unitarian churches were becoming deserted, that the number of Unitarians was fast decreasing, that Unitarianism had accomplished its mission and that it already was in rapid decline and would soon cease to exist. Notwithstanding these unbecomingly pessimistic charges the principles of Unitarianism went marching on and the fad finally died away.

A similar fad is growing up among Spiritualists. It will have its run and then die. In the meantime the fact of spirit return will continue to win its way to the hearts of those who mourn.

The triumph of Unitarianism and Universalism is not in the growth of the number of their organizations, for they have but few if any more churches than they had forty years ago when I entered their ministry. These sects as organizations are to a great extent failures, while in this respect the Methodist church, which is about the same age and whose principles are dying, has been a great success. The triumph of the two liberal churches has been in the spread of their doctrines, which were never gaining ground faster than they were at that very period when their own ministers were prophesying their decay.

So the triumph of Spiritualism is not so much in the growth of its organic body as in the constantly increasing respect which the fact of spirit return is receiving from the world at large. This is evident from the attitude of the public press towards it. Where there is one article like that in the Philadelphia paper, there are a score of articles to offset it and neutralize its effect. The most striking psychic phenomena known as "reading" in The Progressive Thinker are articles taken from the daily press of Chicago, New York, St. Louis and other cities. Were there not a growing demand for such articles they would not appear in such abundance. The same fact is proven by the public libraries, from whose shelves the demand for books of a psychic character is on a steady increase, and was never greater than to-day. The same is true in the scientific world in which men of the highest scholarship are more and more feeling the truth of spirit return and openly defending it.

As a sign that Spiritualism is decaying we are referred to the increase of legislation against it. This is not a sign of its decay, but of its growth. Laws are seldom made against a dying evil, but against a growing one. Laws are being enacted against Spiritualism and Christian Science because their steady growth is frightening conservative people.

Another fact is that no law has been passed against the fact of spirit return, but only against that phase of Spiritism known as "reading." And these laws have been originated usually among physicians who want them passed to protect their own pecuniary interests.

I fear some of our workers are doing just as the world does; that is they measure Spiritualism by its organization. The fact is the greater number of Spiritualists are not in our organizations, and perhaps never will be. I am sorry it is so, but it is a fact. We are to remember that Spiritualism is not founded like Christianity on an organization. It had an existence and a growth, and a most wonderful growth, long before there was any thought of organization; and to-day above and independent of the machinery in which we try to harness it, it has an existence of its own. It is a movement more than which any power is not that of a river bed by banks which confine it to its channel, but it is the power of sunshine or of moisture universally diffused. It is an inspiration invisible, silent and wide spread.

Spiritualism follows the laws of other truths. No unpopular truth can be measured by the number of those who are willing to stand up and be counted in its defense. The Spiritualist must about the Bible being the infallible word of God is wide spread in the orthodox churches and yet if put to vote only a small fraction would stand up and be put on record against the popular belief in the Bible as the "word of God."

Even the fraud in our ranks need not and will not discourage a worker who is wise and thoughtful and comprehensive in his views. Never as now were Spiritualists so hostile to fraud, or so well prepared not to be deceived by it, or the pretender found it so difficult to gain success by his tricks, or the courts were so inclined to recognize true mediums as against the fakes.

It is unjust also to conclude Spiritualism is declining because it does not create the enthusiasm which it once did. It was then a craze. Thousands gathered to hear the most commonplace trance speakers out of curiosity. That a time of sitting would come was inevitable.

Again, Spiritualists falsely claimed that they had in their ranks millions upon millions of adherents. When organized Spiritualism reported only about 50,000 the cry of "decline" was made. Who does not see how illogical is such a comparison? The millions which were claimed, never existed, and the 50,000 of organized Spiritualists are but a fraction of the whole.

If in any part of the country societies are not prospering, the reason is not because those who desert them are not still Spiritualists as ever, but because of false methods and bad leadership and jealousies and personalities, which in time will be corrected.

Pessimism among its friends is one of

CANNOT DECLINE.

Its Course Is Onward and Irresistible.

To the Editor:—My attention being called to an article in the Philadelphia Press on "The Decline of Spiritualism," I am impressed to make a few comments thereon.

Spiritualism cannot decline. It has its foundation on the eternal rock of truth, as immutable and indestructible as the fountain from which it flows. If there is any truth in the article, it is that the people are leaving the spiritual ranks to join some "rad" or "cult." Why? Because of their lack of appreciation. In obedience to a fundamental law of human conduct, man seeks what he most desires if he thinks it attainable.

Everything depends on what he desires, and what he desires depends on the status of the man. While the prestige of truth is supreme, it is not for the truth's sake that it is prized—that prestige is used in support of some special interest inimical to the general interest, and truth is ignored and its interests must be supported. They are great by good computation. The Pope is the supreme sovereign in Christendom; cardinals are more powerful than kings; bishops more zealous and vigilant than the guardians of state, and the priests more devoted. These interests, involving untold millions of wealth, dignity, power, honors and glory, eclipse all things temporal. The church has committed herself to a specific creed, setting forth certain dogmas that must be supported, or the whole fabric falls.

Hitherto the weapons against her were simple protests and denials—negative in character and ineffectual in effort. Spiritualism comes forward and says: "Your claims are unfounded, your creed is absurd and your dogmas are false. We have hereofore hidden the other side of life is real, and the loved ones gone before have come back and revealed the truth. The fact of spirit return and communion with mortals is demonstrated and so firmly established that all the schemes and artifices you can bring against it will not prevail." There is a conflict, a deadly issue. Either one or the other must be overthrown. We know what the church has done in the past. The same motive that actuated her then actuates her now, though her methods are different.

The article in the Philadelphia Press is a most skillful piece of artifice, as a careful perusal of it will show. It begins in a lugubrious way to "regret" the decline of Spiritualism. The purpose is first to secure the sympathy of the reader. Then it speaks of the enormous percentage of fraud in mediumship. This is to convey the idea that most mediums are frauds—an impression most desirable to be made. "In fact, the percentage approaches so near 100 that it is doubtful if there be one white crow—the genuine medium—among those who belong to and have their part and lot in the Spiritualistic Association." Doubtful if there be one genuine medium! This is absurd, and an insult to the mediums who stand beneath and support the entire superstructure of Spiritualism. In the light of innumerable and well established facts, the writer is either mendacious or ignorant.

"Since the tawdry monotony of the heaven of Spiritualism has palled on the believers, they seek other and more exciting cults that promise more, and give results in this world as well as in the next." There is no "tawdry monotony of heaven" about it; neither is it a "cult." It is a revelation of what has hitherto been veiled and obscured by the dogmas of theology. "And as the phantoms have proved very unreliable, even Caesar and Franklin and Lincoln, to say nothing of Moses talking gibberish." This is an artful dodge to impress the readers with disgust and smirch the subject with odium.

The writer pretends that because "Spiritualism no longer fires the popular imagination, its word claims have been wholly discounted; and no longer interest the general public," and must stand aside for "Christian Science, which is just as certainly a humbug." To declare Spiritualism a humbug is to declare men among the most eminent in all the walks of life who have, after years of careful investigation, and at the sacrifice of popular favor, accepted and proclaimed its truth to the world, to be the victims of humbug, even when "the percentage of fraud approaches so near 100 that it is doubtful if there be one genuine medium." This is absurd. So much in regard to the church. There are other obstacles to contend

WHO SAYS \$10?

A Plain Business Proposition.

It seems from expressions made by various parties through the Spiritual press that a great many Spiritualists favor organization, and it seems to me the time has arrived when another kind of talk should be inaugurated, and a grand start made to accomplish what mere talk has failed to do. Some object to organize under the N. S. A. from the fact that they have annexed a creed to their work; others object because of personal reasons.

Probably few persons if they would acknowledge their honest convictions really believe in every tenet embodied in the church creed to which they belong. It is generally known that Spiritualists are a scattered, unorganized people, without a tie to hold them together, or that will protect them in their rights and privileges either religiously or financially against the assaults of designing persons.

As president of the N. S. A. in this matter of organization, I will relate a little incident. In the state of Ohio a blacksmith's shop together with all his tools were entirely destroyed by fire. A large crowd of men was standing around the smoldering ruins, and first one then another would express his sympathy for the blacksmith who had lost all he had by that fire. One man who had listened to the words of sympathy and sorrow, spoke up in a loud voice, saying, "Gentlemen, I am sorry five dollars. How much are you sorry?" In a few minutes enough "sorry" had been subscribed to give the blacksmith a good start again.

Every one knows that it will require funds to start an organization of Spiritualists, and I will make this proposition. I will be one of five hundred in the state of Kansas to subscribe ten dollars to be placed with the State Spiritualists Association for the purpose of sending out one or more missionaries, whose business it will be to organize societies through the state; and I will make the same proposition to the state of California, where I expect to make my future home. These new societies so organized to become auxiliary to the State Association. It is very nice where societies in large cities are able to hire the best talent so engaged, how will it fare with societies where it is necessary to have our best mediums to start an interest in our beautiful philosophy that organizations may be effected?

When inferior or undeveloped media are used to prove to skeptics the truth of communion between the mundane and supermundane spheres, only contempt is brought upon the cause of Spiritualism. Could a few more of our best mediums, like Bro. G. W. Kates and wife be given employment by State Associations, it would require but a few years until organization would be effected, and the strength of Spiritualism be a surprise to the world.

Who says ten dollars?
B. G. SWEET.
Empire City, Kansas.

"Where Am I At?" The Acon.

A designer has a choice of ways by which to control; hence that class of laws that are invulnerable, or unchangeable, are not channels through which a designer can operate, or give free conduct to his will.

A universal designer would be one who could operate irrespective of law, or create and annul laws to his use and desires.

A designed law would say to the acon: "What my creator doth decree, Such, O acon, thou shalt be."

A designed law, despotic and invulnerable says: "My plan no potency can revoke. Thou shalt, O acon, be an oak." Lorain, O. E. V. MORSE.

Poor Preach, Poor Pay.

"Yes, sah, I preached for dat con'gation two years, and all I evah got f'm de membars wuz ten dollars. Ten dollars, sah, not a cent mo'."

"That was miserably poor pay," replied the listener.

"I don't know," rejoined Uncle Rastus, scratching his head reflectively. "Did you ever heah me preach, boss?"

Success is full of promise till men get it; and then it is last year's rest from which the bird is flown—H. W. Beecher.

with. Man can respond only to what is in him. If his spiritual nature has not been developed, it cannot respond, though the pearls from heaven may drop around him as thick as hail, he would still continue to trample them in the dust. If Spiritualism advances, there must be spiritual men and women; and it will advance in just so far as they abound.

In looking over the daily journals, one can see what the Spiritual status is. Commercial advancement, records of crime, the laudation of wealth, accounts of fashion and sensational paragraphs, these are in response to the actual status of the public mind. Not a word regarding man's moral and spiritual interests, save an occasional "spook" story. The tendency is to matters material. With such a tendency, public sentiment could not be otherwise than indifferent to Spiritualism, especially when we take into consideration the methods of warfare employed against it, and the aid of journals, directly and indirectly, that they afford to the church.

So we have an active enemy in the church, aside from a passive enemy (so to speak) in lack of spiritual appreciation in the people. But Spiritualism is not declining. It is growing and infusing itself in art, literature and science, just in proportion as the people are prepared for it. Its power is onward and irresistible.

E. J. SCHELLHOUS.

LIFE AND EXPERIENCE IN SPIRIT LAND

A Series of Letters from the Spirit of a Well Known Lady, Given through the Mediumship of Carlyle Petersilea.

LETTER NUMBER SIXTEEN.—Continued.

No; our spirit children grow up, they love, they mate and marry very much as you do, except that they are taught to whom they rightly belong and make no miserable mistakes.

A good and pure girl does not marry a vile man. Goodness is matched with goodness and purity with purity, and that is as it should be on earth.

Why, you ought to see some of the glorious weddings we have here. The act of a priest saying a few words over them does not marry them here.

Now, I don't want to be misconstrued. I don't want any body to think that this is not necessary on earth. No doubt it is, although it does not constitute true marriage; but, of course, as you are now, it is necessary, at least you think it is, and as one thinks so it is; but we do not marry that way here. A patriarch may say a few words of blessing over a young couple; but we celebrate marriage here as on earth, and our celebrations are often most grand and impressive. I hope to write you about one sometime, but I will add here that the sole end and aim of marriage is not propagation. It appears so sometimes on earth, but you will soon learn better when you get here. Husbands and wives on earth who have been married a great many years and have ceased to bear children, if they ever had any, find that their happiest time has been after they are too old to have children; they are more truly united, if there is any unity between them at all, than they were in their younger days; their love for each other is stronger; they grow into a oneness, or unity, that they knew nothing of at first; and if they are truly united they go on together in this life, happy and joyful.

Now, Professor Franz Petersilea has told me that he wrote, twenty years ago, about the employments in heaven. At that time no one seemed to accept it as true, not even Spiritualists. He sent the book, which he called "The Discovered Country"—for truly he felt that he had discovered a country new to him—by influencing his son, to a number of publishers, who, on glancing it over, considered that he was losing his mind, and returned it with most uncomplimentary remarks; but the son did not lose heart. He knew that the spirit of his father wrote it; he had evidence upon evidence of the fact, and he knew, also, that his father was not capable of falsehood, especially to the son he loved best of all the world; and now see how the world has moved on. Such men as Rev. M. J. Savage and Rev. Heber Newton, and many other divines, not only believe it but preach it from their pulpits; and who now thinks of calling them insane? No body. And now nearly all Spiritualists believe it. They are a little more chary about animal life, but let that pass at present, except a word or two.

That great and good man, Dr. J. M. Peebles says, as I now read in the mind of the medium, and as Professor Petersilea wrote twenty years ago: "The Spirit World is no shadowy realm but real and permanent. *** There are forests, fields, flowers, sparkling fountains, flowing rivers, pleasant groves, immense libraries, palatial mansions with gorgeous domes constellated and astral; cottages and princely palaces with tessellated floors, tapestried walls, diamond pointed ceiling and scenery of transcendent loveliness."

Now I advise every one who has read this in The Progressive Thinker, to copy it out in large, golden letters, and hang it in a conspicuous place in their very best room, and read it over thoughtfully every time the eye rests upon it. Professor Petersilea wrote the same thing twenty years ago, but no one believed him.

Now, Dearest Dr. Peebles, I once knew you when I was in the form. Perhaps you will remember me and guess who I am. I will whisper my name in your ear at home, but it will never do to write it. Those words that you uttered were the grandest truths you ever uttered; but, dear Doctor, just think for a moment. Would not those forests look a little lonely without a particle of animal life? Would not those groves and meadows lack something if there was not a bird there to sing? Would not those waters appear void without the beautiful fish? Would not those cottages and homes look as though they lacked something without a domestic animal pet such as horse, dog, cow, cat, bird, especially the dear little humming-bird and butterfly; and all these things are higher than the groves, the waters, the mountains, the fields, and so forth. Why did nature, or spiritual law, leave out the higher, or the middle strata of life, and accept, or form the lowest and the highest, the highest being the spirit of man, or human spirit? Dear Doctor, remember that spirit is life and life is spirit, no matter what that life may be, or in what form it appears.

I now read in the mind of the medium: "But Dr. Peebles once said, or wrote, of a singing bird in the heavens, or spirit world."

Doctor, if one bird has been permitted to exist in the spheres, how can it be that all others are excluded? If one bird lives, all must, else it would be a miracle, and there are no miracles; and if one bird lives, all animal and insect life must live also, for natural law could not allow the birds to live and not other animal life as well, for a bird is but a flying animal. O, Doctor, the truth is grander than even you thought it to be—but to go on with my subject.

It is now conceded by nearly all Spiritualists, and taught by many divines, notably Rev. Savage and Rev. Newton, that there are employments in heaven much like those of earth; and this is true. Now if there are employments, you must see at once that there must be amusements as well; and this is true; but the cruel sports are all left below and will go out of date there after awhile. People don't go fishing here, for fun, with a cruel barbed hook for the poor fish to swallow and then writhe in agony until they die. Men don't go out here, to shoot poor, little birds, and other small, harmless animals, for fun, and consider it fine sport; neither do they set bounds to chase poor little, defenseless rabbits and hares, that they may, at last, shoot cruel shot into their panting sides. Think of it, ye men who have immortal souls. Put a picture before your eyes of one poor, little, innocent hare, flying for its life before a pack of great baying hounds, and great men on foot and on horseback, flying after the hounds and rabbit that they may shoot the poor, little, terrified, defenseless mite. Look at yourselves, ye great, egotistical egos, and see how ridiculous you appear, and what horrible crimes you really are.

No; there is nothing of that kind here in the spirit world, but all innocent and harmless amusements and sports we have. Theaters abound in the spirit world, but representations of vice and crime are left out. Our theaters are great educators of the spirit people. Many who would not understand a scientific lecture, would enjoy and comprehend the same truths if given in a sparkling play; and, then, our youths and children need them, and they are enjoyed by both the learned and the unlearned, and, speaking in earthly parlance, by both young and old; then, we have great rejoicings and festivities of all kinds which are adapted to innocent minds and also wise ones.

If we have water we also have boats; but they are pleasure boats. We do not have locomotives or cars; we do not need them. We do not have mills or factories; we do not need them. But concerts, theaters, lectures, balls, parties and receptions we do have in plenty, and they transcend anything you have upon the earth, consequently I am not able to give it through the mind of a medium.

No need to be reincarnated, my dears. You will find all that you need without it.

All you on earth who have aspired to be actors and actresses, but owing to circumstances could not, will find ample opportunity here. All who have aspired to be singers and musicians, but were disappointed, will become such here. Why, you ought to hear some of our prima donnas; nothing like it was ever heard on earth—and operas glorious! Plenty of opportunity for Wagner and all other great operatic composers. If you want to follow the calling of a music teacher, such calling you may follow with profit and pleasure and then give pupils concerts and other concerts, with grand Rubinstein often as leader, and as after Wagner, Mozart, and all the other mighty musicians. You may also lead, yourself, if you please and are qualified; and for lectures, teachers of all grades and descriptions, plenty of employment, here. No money in it, of course, but plenty of love, honor and respect—but for the old school of doctors there is no employment. You will have to make the most of your time on earth, for there is no sickness among the spirits except that of the mind. But the hypnotic suggester will have a good time and plenty to do. Better turn your minds in that direction, my good doctors, else you will not be wanted. And you, creed-bound, orthodox divines and Catholics, better come along with the rest or you will be left far behind.

Now, again, I read in the mind of the medium about an earthly teacher who adopted a little baby girl and taught her through what he meant play or amusement; and she became one of the most learned of children. That is precisely what we do here, and the way we do it. Everything that a child or youth learns here is placed before it as pleasing amusement or play, or something that is delightful and beautiful; and that reminds me that you all ought to buy the book called, "Mary Ann Carey," written by herself through this medium. You will find it at the office of The Progressive Thinker. This lady was the mother of Carlyle Petersilea. She passed into spirit life when he was but three years of age. She had little children in the spirit world and left two or three on earth. In that book she describes how children are educated—tells of her own and others. The book is an exquisite history of her own experience in the spirit world, and her maiden name on earth was, Mary Ann Carey. She was the first wife of Professor Franz Petersilea; a lovely and beautiful creature. I have often met this lady here, and know whereof I speak.

We have no prisons, no penitentiaries, no police courts, no courts of any kind. All you officers and keepers of those things, better turn your attention toward education, and ameliorating the condition of mankind, so that, after a little you may be able to turn your prisons, jails and penitentiaries into educational halls and institutions of learning; then you will not feel so strange when you get here, and will find plenty of employment.

All things of this nature that you commence on earth will reach up into the spheres and you can go right on with them, much to your delight.

Yours truly, MADAM.....

LETTER NUMBER SEVENTEEN.

At this time I wish to write on the marriage question. The medium says, "O, Madam! Do not." But I am a woman and I will. When a woman says she will, she will; and when she says she won't, she won't; be sure of that. If I write at all I intend to write that which I wish to write. I am not writing to please the world, but to give to the world truthful information on subjects of paramount importance, and if marriage is not an all-important subject, surely, what is?

Now the medium says, "O, Madam! We shall be called free-lovers. We shall have it said of us that we exert a pernicious influence. It will not do to write on the marriage question at all, dear Madam."

Won't it? We shall see. It would take a great many egotistical egos to hinder me, I think.

As I said before, I am a woman, and when with you in the flesh, suffered the most horrible agonies and untold tortures from a so-called marriage; a marriage contracted in the first flush of my early girlhood; a marriage contracted when I was an innocent, unsophisticated child, ready and willing to trust the whole world, not understanding, in the least, the base wickedness, the two-faced falseness, the egotistical, dominant, domineering qualities that are possessed by a very large proportion of the male half of the world. Of course I mean the earthly world, for it is to those in the flesh I am writing.

If there can be anything more awful and pernicious than a base, false alliance between a man and a woman, I am yet to know it. It is one of the great, black, deadly nightmares under which the world is laboring at the present time, blindly, ignorantly, stumbling on, not willing to wake up and understand truth as it is, although suffering in the nightmare's clutch, with faculties all benumbed.

I call upon your divorce courts to witness the truth of my statement, also the wretched, suffering wives who are not divorced. I am not talking to those who are reasonable well mated; not to those who might be much happier together if they but made the effort; not to those who might adapt themselves to each other if they would; not to those who desire to be re-united in the spirit world; no, not to any of these—all who wish to be reunited in the spirit world will, or may be, if they have not rendered it impossible by their own baseness—but to those who are irretrievably and entirely miserable; to those where there can be no union no matter what methods might be adopted.

Your world is reeling under this stupendous burden, calling loudly for help, for wisdom, for knowledge on this great and all-important subject; but if one dares to rise up and speak or write on the marriage question, the dogs are let loose and the hue and cry begins, "Free love! Affinity hunter! Pernicious doctrine! Soul mate! Two halves that make one whole! O, horrible!"

Keep quiet. Hide your head. Let the dominant male tell you what you ought to write and say; just as Paul did in the days long gone by. Cover your heads, O, ye women! Be abashed and shamefaced, and dare not to speak in public or in the church; suffer and be silent, O ye slaves and vassals! Creep home and ask the dominant male, if you desire to know anything, and he will tell you precisely what he wants to. It is his wishes and desires that you are to obey. Dare not to differ from him in anything, for is not his word law? Is he not the ruler of the world? And I answer sadly, He is at present. Not because he is worthy to be, but because he is the positive, dominant party; he, at present, represents positive brute force.

But changes are coming to you. Slowly and gradually the spiritual shall arise and Truth shall take woman by the hand and lead her forth from her bondage, for man, or the dominant, positive, egotistical ego has thus far made her a slave. If Truth points upward and says to her in misery, "you are yet destined, in that higher world, to be united to the other half of yourself, to the one you failed to meet on earth, who will be your loving and joyful companion, the complement of your spirit and soul," we hear the cry from the dominant male, of course, "seething passion!" Why, the seething passion is within us one who cries; he is looking through his own passions. Pure, holy, soul love, does not abide with him; and he who cries "free love," is usually a free lover in secret, or worse. "Love is not the word. The other world I will omit, but it begins with an L. The one who calls out, "affinity hunter," is usually he who leers at every woman he meets, and secretly follows a poor but pretty shop girl returning home from her work at ten o'clock in the evening, and insults her on the first dark corner.

(To be continued.)

The idle man is the devil's cushion.—Bishop Hall.
When we are out of sympathy with the young, then I think our work in this world is over.—George MacDonald.
The world is continually growing better to all who are honestly trying to make it better.—Frederic McNeil.

PREMATURE BURIALS

And Spirit Power and Responsibility.

With interest and profit I have read many of Mr. Hudson Tuttle's replies in your query column, and have considered him for years as a man with a rational and well-balanced mind; so having for a long time desired to know what his explanation of such a Spiritualist could give in answer to the question—why do not spirits prevent premature burials, the same was propounded to him and received a reply in No. 608.

Disappointment attends his answer, for it is not up to the standard maintained by him on other questions. I am not one who desires a guardian angel to take me by the hand and lead me through life; on the contrary I neither wish to be led or driven. If there is a man living who believes more strongly in individuality, or as William Denton expressed it, in being yourself, than I do, I would be pleased to meet him.

The main point in Mr. Tuttle's reply is, that being independent individuals we must exercise our own powers to work for ourselves in this world, neither learn on mortals nor spirits. This is something in which I fully concur, but a dead man, or one in a comatose condition so resembling death as to deceive friends and physician, is the most helpless thing on earth; and if the living do not render aid or interfere with the burial no matter how much individually such a person had when in a comatose state of action, it counts for nothing that I wish to know why, if from some mysterious cause understood by nobody, people are often placed in the grave before the life principle is extinct, that spirits, if there are any, do not make an effort to prevent it. There would be no loss or injury to one's individuality to receive aid under such circumstances; but it does not and never did come from spirit world.

That a sensitive is necessary for spirits to reach those living in the flesh, we must take for granted the moment a belief is held or accepted in Spiritualism; but, as Mr. Tuttle seems to think I cannot, that such a sensitive must be present with the family of the so-called dead. There is not a town of any importance or a single city in this country but what has from one to many sensitive, who claim to be the instrument of communication between the two worlds. Let us take these spirits to see a dear friend being prepared for premature burial, and let us also suppose that their natural inclination would be to prevent it. Is there no way open to them to do it unless the family circle has a sensitive?

It would seem that there is, for no family wherein there is a sensitive, would refuse to convey the warning where needed, if the same was made known by spirits.

Let us suppose that through some medium unknown to the family about to bury one of their number, word was sent to delay, as life was not extinct; what excitement would result and what a boom Spiritualism would receive, if the same was a fact and by delay consciousness returned. But such a thing never occurred, and we have indisputable evidence that premature burials have and do occur. What spirit ever returned to tell of premature burial and to warn the living in regard to such things? None as far as I know; and yet if there are spirits how many could and would, if their natures and human sensibilities have undergone no change, as we are told is the case after death.

Brought up in the atmosphere of Spiritualism and growing into that doctrine, I was for many years a believer to-day I am as great a doubter as Jameson, and furthermore am just as earnest and honest in a search for the truth. I have no hobby to ride at the expense of Spiritualism or any other ism, but I do want facts and knowledge that seem impossible to obtain. I have never yet, and did not at the time understand why William Denton did not make known his death through me, Boston sensitive, when three months was required for that fact to become known in the usual manner. Such things as these have a disturbing effect on belief, and the man who thinks will begin doubting as naturally as water runs down hill. When a believer I never thought that spirits should be held responsible for human events of any kind, but I did think and with good reason that much trouble and misery would be averted from the world with very little effort. I believe it is claimed that railroad accidents have been prevented by spirits, and human lives saved on numerous occasions, and many of us know that medium Lottie Fowler was credited with foretelling the Bridgeport explosion. Now if a man's life can be saved by a spirit, what harm results to his development? None, as far as reason can discern, for it is his development that counts, and it would then be a better development, whereas if saved by spirit power he continues to unfold in the flesh. If there are spirits and they can direct a man's daily life to the very end, I should say it would be folly to permit such direction, but if they can prevent accidental death, crippling from injuries, and premature burials that play no part in the soul's development from any standpoint, requires more knowledge than I possess to say whether humanity would be losers in any sense if they should. Needless suffering is a benefit to no mortal mind or immortal soul, if there be such a thing, therefore I must continue to hold that spirits are powerless, heartless or non-existent when they make no effort to prevent premature burials.

CHANNING SEVERANCE.

Los Angeles, Cal.

Have You Hay Fever or Asthma?

Medical Science last reports a positive cure for Asthma and Hay-fever, in the wonderful Kola Plant, a new botanical discovery found on Congo River, West Africa. Its cures are really marvelous. Hon. L. G. Clute, of Greeley, Iowa, testifies that for three years he had to sleep propped up in a chair in Hay-fever season, being unable to lie down at night. The Kola Plant cured him at once. Rev. J. L. Combs, of Martinsburg, W. Va., writes that he cured his Asthma of fifty years' standing, by the use of the Kola Plant, and these and hundreds of other cures are sworn to by a notary public. So great is their faith in its wonderful curative powers, the Kola Importing Co., of 1164 Broadway, New York, to make it known, are sending out large cases of the Kola Compound free to all sufferers from Hay-fever, or Asthma. All they ask in return is that when cured, they will tell their neighbors about it. Send your name and address on a postal card, and they will send you a large case by mail free. It costs you nothing, and you should surely try it.

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WHERE HE IS AT.

In a Charming Castle in the Air.

J. Young McFarland, in The Progressive Thinker, June 29, asks where he is at. I can tell him. He is where the Protestant, Roman Catholic, and Greek Christians were and are. He is where the Pagans were and are. He is where primitive man was. He is where the imagination and fancy of all peoples have been. He is in just as beautiful and exquisite elysian fields as the most luxuriant imagination can picture. He is in a charming "castle in the air." He is where he must and will continue to remain until he attains an acquaintance with the real, the unshifting, the undecidable, the demonstrable, the all-glorious, the independent, the eternally intelligent, the self-luminous universe of so-called nature. He is still in the cradle inherited. He is drinking from fountains abandoned by the truly progressive mind of this age and era. The new waters are sweeter, more satisfying and less perplexing.

Primitive and subsequent man, knowing nothing of nature, set her down as a football for a great all powerful king and magistrate. This king they fancied always was, but with very limited reason they could not understand that nature could just as well always have been. More recently the more rational portion have grown to admit that there is a lump in the logic, but they get over it by charging that it is impious to investigate.

The more progressive side of Spiritualism, hand in hand with science, is studying and getting an understanding of nature that is bursting the theological bubbles of the very limited antiquity. A foundation is being laid that will be eternal adamant, that will correctly explain all things; that will clearly make all truths agree; and on which all men stand, and no longer doubt. Great truths are being grown. A few see them first. They permeate the mass by almost tedious degrees.

Brother McFarland can continue as he is and abide the all good time. He has a brilliant fancy that brings supplies. He has greater satisfaction in store. He evidently knows the wisdom of living in the old house till a better is in sight. He is thinking. That is a good beginning.

The subject is in the air and will not down. Evolution moves but one way. When Brother McFarland learns that evolution is of nature and not of the artistically atmospheric fancy king, he will have taken the first step on that charmingly scenic, mosaic, and solid road that is open before him.

The brother cites great minds believing with him to fortify his position. Gladstone was a giant in statesmanship and a pigmy in theology. He lay back on theology as a meshing soporific after his other fatiguing labors. An American Indian tradition would have served him as well.

The brother quotes Jesus. Jesus was nothing but a medium controlled by orthodox spirits. If the brilliant brother hasn't yet learned this, let him inquire of any number of correctly informed spirits.

The brother's other great quotations had their then environments and limitations that controlled their thinking and studies.

Let Brother Mc. keep on and go far enough and he will learn that there is no mind separate from matter. It will require much special investigation, but he is equal to it. There are certain so-called highly educated mortals, and so-called highly educated spirits that are so slow to bring themselves to give up the word god. They don't care so much for the substance, but they want the name. Such persons could say "God is matter." It would be nearer the truth than any definition thus far. Some fancy spirits and some fancy mortals say spirit is not matter. There is time enough for them to learn better. Verona, Wis. E. W. BALDWIN.

RIGHT GENERATION.

Love the Fundamental Law of Life.

In the light of truth and the upliftment of the human race I hold that the position of E. C.onger takes in his article on "Right Generation" is just and tenable. Every right-thinking man or woman should demand protection from the fungus growth of diseased and perverted human expressions of life that so choke and smother out the more promising plants of the human race in the onward development of life. The deadening paralyzing influences generated by the poorly and criminally born of to-day (and all down the ages), retard the evolution of the planet and the races that inhabit it.

If the law of Love is the great fundamental law of all life, then love should be the motive underlying any action or law the government might institute, and surely it would be love in its highest sense to the people, the consequences of their ignorance and weakness, and especially those unborn. No one has a right to curtail personal freedom so far as it pertains to the person only, but when it concerns the unborn entities that have no voice in the matter, then any of the "powers that be" should exercise whatever power they may have in seeking the highest good of the greatest number.

When stock raisers are studying the laws of life, and the positive plane and elevating the callous and status of their animal species, is it not time that the human race should study the same plane? Is not the generative plane absolutely the fundamental plane on which to begin the work of re-generation?

If the race understood and worked in harmony with the law underlying the plane of generation, there would be but a short time to climb to reach the plane of regeneration.

There would be but very little loss to be separated from the gold; but as it is there is an almost insurmountable hill looming up before some people which they may climb and they may not. What we need in the world to-day is less generation and a better quality of human plants. Those that are propagating life on the negative plane and elevating the callous and status of their animal species, is it not time that the human race should study the same plane? Is not the generative plane absolutely the fundamental plane on which to begin the work of re-generation?

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SATURDAY, JULY 13, 1901.

The Temple of Karnak to Be Restored.

It was mentioned in these columns some months ago that while workmen were engaged in an attempt to restore the partly fallen Hypostyle Hall of the great Temple of Karnak, in Egypt, eleven columns gave way and fell. This was in October last. Thirteen columns had fallen in ancient times, and it was while preparations were being made that the others fell, and three others were so shaken as to compel removal.

Our archaeological readers will be delighted to learn that hundreds of Arab laborers, under the direction of able engineers, are now engaged in restoring those ancient ruins, the largest and best preserved of any in Egypt which have reached these times.

All of these twenty-seven columns will be reconstructed and placed in their original position. The uppermost member of each column weighs 1242 tons. The architraves weigh 25 tons each.

Modern engineering processes are not equal to the task of reconstructing this work, so a huge inclined plane, requiring 100,000 cubic feet of earth, after the manner of the ancient artists, will be constructed and removed when the work is finished, which it is expected to be completed by May of 1904.

In December last M. Legrain, in charge of the work, came upon a wonderfully beautiful bust of one of Egypt's olden gods. Other portions of the statue have subsequently come to light, and it is hoped to find the residue of it in its original position. Possibly, a small piece to complete one of the legs. This statue, labeled "Khonsu of Thebes, God of the Day," will be placed in the reconstructed Temple, and it is expected other treasures of ancient art will be unearthed in the removal of the debris of ages which have accumulated in the ruins.

Dawn of the Millennial Morning.

The long-promised millennial era, when Christ is to reign a thousand years on earth," according to second advent theories, must be rapidly approaching. The evidence is found in that rarest of places for common sense—a Christian pulpit.

Rev. R. A. White, so very liable to any sensible thing, is reported in a late Sunday discourse to have advocated pool and billiard rooms and dancing facilities by the churches as a means of recreation for members. He said:

"The church must stand hand in hand with all forms of good amusement. Its men must be upon cheap, shoddy, vulgar or immoral amusements. The good theater offering amusement and instruction ought to receive the support of the pulpit and of the church people. Physiological and biological science demonstrates that primary and universal desire or tendency on the part of children is to play. This tendency is not the gift of some evil spirit, as parents are sometimes tempted to think, but as instinctive and necessary a tendency as the tendency to hunger and thirst. This is nature's way of keeping the child in activity until such time as work and education, systematically directed, shall go on with the task of development. Amusement is the adult's form of play, and it should be encouraged."

Cheers, say we, for Dr. White, and for any other brave preacher who carries common sense with him into the pulpit, and teaches it to his people. We need more of it, and less of the blighting, dwarfing creeds, laboring to transform adults into babes, so as to fit them for heaven.

The Revolt Is General.

The anti-clerical party in Spain is in revolt at the action of the church in holding a jubilee demonstration. A cablegram from Madrid says: "Violent speeches were made by the anti-clerics, who afterwards paraded the streets shouting 'Burn the Convents.' The crowd blessed the Infanta Isabella, whose carriage was forced to change its course to avoid the hostile people. Such a demonstration in Spain is indicative of the general revolt in all countries against priestcraft. The church would do well to observe the impending revolution against the tyranny of creeds, and shape its action to harmonize with growing intelligence."

Buddhism in Chicago.

A Buddhist nun, Sister Sanghamitta, formerly a Roman Catholic, is now in Chicago, beating up recruits to her new faith. She is holding meetings every Sunday morning in a fashionable quarter of the city. She is said to be a woman of some ability, and was once a leader in diplomatic circles.

Reverend Churchmen.

On any other hypothesis than inability to determine on a line of policy to meet new issues which have arisen within the last few years, how can we account for the evidence of unrest we see in all the churches? The truth is, their supports have failed; the foundation was laid in sand; and the structure is ready to fall in ruins. The lamentations of the clergy are only the creakings of the superstructure as its parts give way.

The Baptists lately held a Young People's Union, a State organization, at Mexico, Mo. Rev. Johnston Myers, pastor of the Immanuel Baptist Church, Chicago, earnestly ambitious to do something for the upbuilding of Zion, gave a discourse entitled "Soul Winning."

The doctrine seemed perfectly bewildered. Starting out with the bold assertion that God had sent him there to speak to that State Convention of Baptists, he launched out with the broad statement:

"There is something wrong with the church to-day. Our work is worse off than we know, because it is almost impossible to get the truth about conditions. Preachers report the bright side at conventions, because they are afraid their heads will come off if reports show their churches in bad condition. This is why we have Christian Science, faith cures and other strange doctrines. The people are looking for something the church is not affording them—a heartfelt religion. A variety of fads has swept the churches, and preachers in some cases have gone after them, instead of souls. The ministers are in society, some of them, and are popular with the people. They are good fellows instead of soul winners."

Now, that is good. The Elder lashed the clergy. They deserved it. If not up to some manhood they were about to be guilty of some misdemeanor or neglect of duty, so, like the naughty boy the parent couldn't punish anies, it was well to lash them when he had an opportunity.

We greatly question if our esteemed brother, Rev. Myers, knows the extent of the breach made, not only into the walls of the Baptist temple, but into that of all the churches. Every one of them was built on the fable of original sin and total depravity. They thought to cure the ill by making an atonement to God by a human sacrifice. They invented the story of an immaculate son, half God, half man, who should suffer in man's place for the sins of the world. And yet the act was not complete unless man accepted the sacrifice as his.

As men broke away from the leading strings of the clergy, and thought for themselves, they saw every claim was false; that there was no fall; no total depravity; no endless hell into which sinners were to be plunged. Their physiological knowledge antagonized the virgin-born God, who developed the story of the crucifixion, and denied that of a physical resurrection.

And there is where the people are to-day, and these are the questions the clergy are called upon to combat. Miracles and special providences are like last year's birds' nests. They have served their purpose, and have taken their place with the fabled vampires who feasted on human blood.

American Thrift in the Orient.

Yankee thrift has entered the Orient, and Syria, Palestine, Arabia, are being revolutionized. The railroad from Joppa to Jerusalem paved the way to additional railroad lines which have made travel easy to the most secluded regions. The result: A new impetus has been given to everything. Wells are being bored, and water is being raised by wind-mills imported from Illinois, to furnish pure water for pilgrims to Mecca, and for general use. American flour is on sale in the markets. American leather is in great demand, and American watches are driving out inferior grades. Two hundred phonographs are on sale in Damascus and Jerusalem. Flouring mills have been introduced from Chicago, with powerful wind-mills for motor force. And, strange as anything, a steam street roller, costing \$8,800, has been introduced into Beirut, for macadamizing the streets. Wire nails, paints, rope, clocks, paper, shoes, bicycles, corn, hammers, drilling machines, electrical appliances, agricultural machinery, canned meats, corn meal, and nearly everything representing American industry, are on sale in the leading cities of Syria, etc.

Mohammedan laws will exclude infidemics. If the missionary can be shut out with his sectarianism, commerce will rebuild the waste places; industry and science will reclaim her exhausted soil, and Palestine will enter on an era of prosperity, unparalleled in its history. It is fabled greatness of 3000 years ago, rested on the dreams of its prophets, and pretended historians, for it never existed in fact.

Christianity will claim credit for all these grand results we have mentioned; whereas, in truth, Commerce is the electrifying agent which is revolutionizing the world, and Syria as well.

A Practical Text.

Here is a text for a sermon: In the storm last week, two churches in Pittsburg were struck by lightning, while a saloon was the only building left in one of the flood-swept West Virginia towns—Conneautville, Pa., Courier.

The editor of the Courier is a zealous Methodist. He was taught by his parents, and by his church, that all the machinery of the universe is directed by, and is under the special supervision of Providence; that he rewards good actions and punishes bad ones according to their merits, and that the lightnings and the elements are his grim messengers for evil or for good.

But this act of destroying churches and of protecting saloons the editor thinks is a good object lesson on which sermons may be based.

If our esteemed friend will allow the teachings of natural philosophy, to shape his judgment instead of the superstitions of his church, he will find that all the elements, lightning included, are subject to changeless law, and cannot act other than they do act; that they know neither evil nor good, and never turn aside from their course at the caprice of any God. The saloon not destroyed was not in the path of the electrical current, and had no scope inviting it to deviate in its course, while with the church the law was reversed.

A person, who will be guided by reason, will give common sense a fair play, will soon eliminate the popular creeds from his theology, will find nothing but this truth, which the Courier suggests, to guide him.

Marvelous, Isn't It?

The student of ancient history, compiled by Christian authors, constantly meets with the announcement of some event antedating Christianity hundreds, perhaps thousands of years, and the assertion:

"This is another example of the singular facility Christian history and doctrine was absorbed by and incorporated into Pagan legends."

It is to be presumed the late discovery of the cave in Crete, fabled as the birth place of Jupiter, and lost to the world for more than 3,000 years, will be apologized for as a rude attempt to imitate the birth place of the dear Jesus.

This cavern in Mt. Ida seems to have been closed to the world more than 1,000 years before the alleged birth of Jesus. Dark damp mould covered the floor from five to seven feet in depth. Unburned offerings were found on the stone altars. A bronze knife whose handle was in imitation of a human head, was a noteworthy discovery. Ivory ornaments from broken sword hilts, knives, axes, bracelets, were scattered under a stone altar three feet in height. Crevice after crevice was found stocked with blue glass, tweezers, and occasionally a votive axe. Many of the bronze objects were found mostly inclosed in stalagmites, which had to be broken to recover the treasure. Immense stone jars, large enough to hide the "forty thieves," were standing in place. They were mostly still covered, but empty, having evidently been used in which to store treasure. They were elaborately carved.

Of the Palace of Minos, with its long corridors, blind galleries, tortuous passages, and spacious underground conduits, with bewildering small chambers, we have the suggestion of a labyrinth, and it may have been such.

The non-classical reader will be interested to learn that Minos, the King of Crete, and known as a great lawgiver, is reported to have been the son of Zeus—Jupiter—and the fair Europa, from whom Europe derives its name. His laws date from B. C. 1400, only a few years later than the period ascribed to Moses. Some writers have suggested that Moses is in fact a reflex of Minos transferred to Egypt, Palestine, etc., and antedated to make him appear the original. It may be. We don't know.

But we do know it is marvelous that the quarrel between the Sultan of Turkey and the King of Greece, some two or three years ago, terminated by placing the island of Crete in the hands of the British, and the exposure which follows of this great cavern, whose mouth was covered by immense boulders, and whose great depth, 200 feet, with large halls, fretted roofs, a multitude of rooms, antique relics, and well described by the poets of 3,000 years ago as the birth-place of God, should be revealed to the world. Just when severe criticism is contending the birth of another God, claimed to have been born of a mortal maiden in a cavern, in Bethlehem of Judea.

This subject, so full of interest, and so suggestive of corrections of what has passed for history we are unwilling to leave until a train of thought it has evolved is more fully ventilated.

Mean Act of Satan.

As plausibly instructed in the spring-time of life we were reading the holy scriptures the other day. It chanced to be II Samuel, 24:1, and we read: "The anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah." Reading on to verse 15, we learned the Lord sent a pestilence on Israel because of that identical act he had ordered, and seventy thousand men perished. Of course we wept.

Before the eyes were dry we opened I Chronology, and there read an account of the same occurrence, save it was Satan who stood up against Israel, and provoked David to number Israel; but the Lord sent the pestilence, Verse 14. Just the same, and the 70,000 of Israel perished. Our grief was accelerated, for we were in doubt which to censure, the Lord or Satan.

Not a Pan-Religious Congress.

A Congress of Religions was announced to be held in Buffalo the last week in June, with Dr. H. W. Thomas, of this city, as president. Dr. Jenkin Lloyd Jones was to give the opening sermon. Rev. R. A. White was announced to talk on "The Relation of the Church to Amusements."

From the essence of leading orthodox names mentioned in connection with addresses, etc., it is probable that wing of the Christian faith want nothing more to do with Religious Congresses. The experiences at the Columbian Exposition were not very assuring of practical benefits to the dominant religion, on the contrary the allowing of all faiths a bearing there militated severely against the interests of those who claimed to be the custodians of all the good there is in the world.

An Old Practice Revived.

A curious instance of religious fanaticism has recently come before the courts of Lemberg, in Austria-Poland. A wealthy Roman Catholic lady has been tried and convicted and sentenced to three years' imprisonment for kidnapping a Jewish girl and confining her in a convent, where she was baptized against her parents' will.—Chicago Journal.

That kind of "fanaticism" was common all over Europe when Catholicism was supreme. It was one of the methods by which Christianity became dominant. That was a severe blow to the church when the civil authorities refused its aid to enforce the bulls of the Pope.

Unfortunate in His Method.

Rev. Jo. Cook, of Ticonderoga, N. Y., usually hailing from Boston, is best known among Liberals of all schools for his blackguardism, and personal abuse of opponents, died at the place of his nativity, of Bright's disease, on the 25th ult., aged 63 years. Cook was of the Talmagean school of bitterness, mistaking it for religion. He imitated the Master, in his "Woe unto you scribes, Pharisees, hypocrites," and in proclaiming the people "wolves," and "a generation of vipers." He is not wise, whether as a preacher, or a God, who deals in slanders. It is a practice not commendable in any age of the world, or by any teacher. The more exalted his position the more the habit is to be deplored.

"Voltaire's Romances." Translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, an inimitable enemy of the Catholic Church, are worthy of wide reading. With philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

THE BOOK OF A TRUE PROPHET

We advise you to read "Volney's Ruins of Empires."

Volney was born in France in 1757. He devoted himself to the study of truth. A small inheritance was devoted to travel, to historical investigation. He was a profound student; an earnest, simple man, a true philosopher. His arguments were sound. The proof of this may be found in the conduct of that distinguished gentleman, Napoleon Bonaparte. Napoleon asked Volney for his frank opinion and got it so truthfully that he kicked the distinguished writer in the stomach, being able to make no other adequate reply. Volney's splendid work, the foundation of much that now passes for original thought, is based upon an earnest desire to fathom the causes of men's success and failure. He says of himself in his famous letter to Dr. Priestly:

"The part which belongs to me is that of a traveler, resting upon the ruins and meditating on the causes of the misfortunes of the human race."

The essence of Volney's philosophy may be found in two lines at the end of his pamphlet on "The Law of Nature."

"Preserve thyself, instruct thyself, moderate thyself, live for thy fellow-citizens, that they may live for thee."

Could there be a more admirable combination of Christianity and sound, benevolent philosophy? It combines the importance of education with the moral beauty of the golden rule.

"Education, moderation, combined with unselfish interest in other men, will indeed accomplish the true work of civilization. For causes of evil, there are two: Ignorance and Cupidity. These are the twin sources of all the torments of man."

The invocation with which he opens his splendid study of men's minds begins thus:

"Hail solitary ruins, holy sepulchres and silent walls. You I invoke, to you I address my prayer. While your aspect averts, with secret terror, the vulgar regard, it excites in my heart the charm of delicious sentiments, sublime contemplations. What useful lessons, what affecting and profound reflections, you suggest to him who knows how to consult you!"

"When the whole earth, in chains and silence, bowed the neck before its tyrants, you had already proclaimed the truths which they abhor; and confounding the dust of the king with that of the meanest slave; had announced to man the sacred dogma of equality. Within your pale, in solitary adoration of liberty, I saw her genius arise from the mansions of the dead; not such as she is painted by the impassioned multitude, armed with fire and sword, but under the august aspect of justice, poised in her hand the sacred balance wherein are weighed the actions of men at the gates of eternity."

Visiting the sandy ruins of Thebes, Volney writes:

"There a people now forgotten discovered, while others were yet barbarians, the elements of the arts and sciences. A race of men now rejected from society for their sallow skin and frizzled hair founded on the study of the laws of nature those civil and religious systems which still govern the universe."

You will perhaps reject the conclusions of Volney as to the importance of the early negro intellect. His view is strongly supported. Lucian says of the negroes:

"The Ethiopians were the first who invented the science

of the stars, and gave names to the planets, not at random and without meaning, but descriptive of the qualities which they conceived them to possess; and it was from them that this art passed, still in an imperfect state, to the Egyptians."

Didorus declares that the negroes rightfully believed themselves to be the oldest of nations. He says:

"It is probable that born under the sun's path, its warmth may have ripened them earlier than other men."

The man fit to teach his fellows is far ahead of them in intellect, and it is possible for him in the realness of science and of social questions to play the part assigned to inspired prophets in the religious world. Lamarck, Plato, Aristotle, Goethe, and above all the great genius, Charles Fourier, made predictions absolutely accurate, and verifying events have proved their right to respect and veneration as prophets of civilization.

Page after page of admirable writing, beautiful optimism, is filled by Volney with predictions of the future of the human race.

"Man's obstacle is his ignorance which misleads him in the means and deceives him in causes and effects. He will enlighten himself by experience; he will become right by dint of errors; he will grow wise and good because it is his interest so to be."

"Individuals will feel that private happiness is allied to public good. The weak that, instead of dividing their interests, they ought to unite them, because equality constitutes their force; the rich that the measure of enjoyment is bounded by the constitution of the organs, and that lassitude follows satiety; the poor that the employment of time and the peace of the heart compose the highest happiness of man. And public opinion, reaching kings on their thrones, will force them to confine themselves to the limits of the regular authority."

There is prophecy in that last sentence. It was written by a man who lived when a king's power of life and death was undisputed.

Public opinion has reached kings on their thrones, limiting them to regular authority, and the despots of Volney's youth, their wings clipped by the revolution to which men like Volney gave birth, are now the mere puppets of legislatures and public opinion.

Read thus:

"The world is waiting for a legislative people; it wishes and demands it, and my heart attends the cry."

The world is now ruled by legislative peoples. Many of his prophecies are still to be fulfilled, but they will be fulfilled.

A magnificent prophet of hope is Volney, a credit to the human race and to the glorious French nation, which has contributed so much to human welfare. In this prophecy the hope of all humanity is expressed:

"The human race will become one great society, one individual family, governed by the same spirit, by common laws, and enjoying all the happiness of which their nature is susceptible."

Read "Volney's Ruins of Empires." In that single book intelligently read, there is an education.—New York Journal.

The above is for sale at the office of The Progressive Thinker. Price, paper cover, 50 cents; bound in cloth 75 cents. It is a remarkable book.

Who Can Kindly Assist Him?

To the Editor:—I desire to inform the many friends of Mrs. Perkins that for the past week she has seemed to lose all that she has gained and is very feeble and prostrate at present. She is very anxious to go to California to the salt water where institutions of cure can be entered that will revive her and where are many of our friends. The drawback at present is the lack of finances. If any generous soul having the money to lend us will send the same, Box 64, Rolla, Mo., every dollar will be carefully recorded and returned as soon as I can get to earning some.

To our many donors and well-wishing friends we extend our heartfelt thanks. GEO. F. PERKINS, Box 64, Rolla, Mo.

We hope that Spiritualists generally will kindly send something at once to Mr. Perkins to enable him to go to friends in California. Mrs. Perkins is certainly in a most deplorable state. Her physical condition has unbalanced her mind, and she requires constant attention. We will send him at once \$2, and hope that others will follow our example—sending him something, however little it may be. We hope that all who read this, and are blessed with some means, will respond at once to this call, for this case is most pitiable.

Whatever you send him will be considered in the light of a loan, if you so desire it, and at some future time returned. Don't sleep, eat or drink until you have assisted in this matter, performing a humanitarian, angelic deed. You will be made the richer by the act.

DISAPPOINTED.

There are songs enough for the hero who dwells on the heights of fame; I sing for the disappointed, For those who missed their aim.

I sing with a tearful cadence For one who stands in the dark, And knows that his last arrow Has bounded back from the mark.

I sing for the breathless runner, The eager, anxious soul Who falls with his strength exhausted Almost in sight of the goal;

For the hearts that break in silence With sorrow all unknown, For those who need companions, Yet walk their ways alone.

There are songs enough for the lovers, Who share love's tender pain, I sing for the one whose passion Is given all in vain.

For those whose spirit comrades Have missed them on the way, I sing with a heart of sorrow, This minor strain to-day.

And I know the solar system Must somewhere keep in space A prize for that spent runner Who barely lost the race.

For the plan would be imperfect Unless it held some sphere That paid for the toll and talent And love that are wasted here.—Ella Wheeler Wilcox in the Chicago American.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's inner forces are here gathered and made amenable to the well-being of humanity. Medical men especially, and scientists, general readers and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

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HEALERS, ATTENTION!

A Matter of Very Great Importance.

If you are not a healer yourself, read this anyhow and call the attention of any healer you know of, to the following words of timely warning.

With a view to self-protection against unjust persecution at the hands of the medical trust, backed by silly laws enacted and enforced by the same class of creatures who crucified Jesus and burned whole generations of sincere seekers of truth, it is imperative that all healers of this country, but owing to a lack of interest taken by the individual healers all such movements have proven failures. It should not be so. Every-body who wants the right to choose his own physician, everybody who thinks he knows enough to judge for himself whether or not he needs drugging, and above all the natural healer should take an active interest in any movement that may help him in retaining his natural rights.

The trouble in the past has been that most of our healers have been too contented and inflated with self-importance to give credit where it was due; swelled with a feeling of pride or self-sufficiency, and because of some phenomenal success, many would turn up their noses and refuse to affiliate with those whom they considered their inferiors. Others whose success was limited because of lack of understanding, development or perseverance would denounce the claims of their more successful brethren as humbug, and in turn refuse to affiliate with those whom they thought petty jealousy, dubbed frauds.

Again classes have been opposed to each other, for no other reason than that they resorted to different means to accomplish a certain work. With Christian scientists everything was fraud but Christian Science. Mental scientists would admit nothing but its own teachings. Magnetic healers laughed at every thing but magnetism. Now it is strange that such progressive people should be so very unprogressive.

There are those who have bigoted notions to effect that no man nor law could interfere with them, etc.

All that is nonsense. No one person or class has a monopoly on healing; one will fall where another succeeds, all will fall sometimes and it is neither to the credit nor the discredit of a healer to succeed or fail if he does his utmost. Regardless of the means, individual opinions are as to the best means of healing, we must admit that we do not yet know it all, and that it is a divine force (the father in heaven) which does the work by it through the laying on of hands, through suggestion, prayer, silence, manipulation or by the use even of drugs. We are not remembering that we are but instruments through which the Infinite manifests in various ways, and instead of fostering feelings of jealousy and disdain, we should have room for nothing but love and encouragement for our co-workers in the vineyard of the Infinite.

Let it be no longer. Let us all unite in one grand organization, that will cover the entire continent and eventually wind its way across the seas and around the world. Let us have an organization that will offer a solid front to all unjust legislation and persecution, one that will fight every single case for the injured and oppressed, that they are unjustly brought into courts, and further an organization that will not only be strong enough to effect the repeal of unjust laws and passage of such as are just, but one that will go to the very bottom of the matter by inducing a congressional investigation into the various systems of healing, thus letting the tub stand on its own bottom and giving the whole people of the country the truth at first hand, and leaving them to judge them for themselves if they want any more drugs or not. The health of the people of the nation is a national matter anyhow, and state legislation on the question should be abolished together, as it is not only non-sensical but most always dictated by the medical trust.

Though somewhat discouraged by the experience in the past, of others in the organization of healers, I am going to make one grand effort to establish an ideal society of the kind and hope I will meet with the proper encouragement from all healers. It is no small task to make a success of the matter, when there are so many diversified opinions, but if everybody will put his shoulder to the wheel we will soon get it rolling. So, one and all of you—every individual who desires to preserve his or her natural rights, to choose their own mode of treatment, when ill, to heal, etc.—come into the fold.

You cannot stand alone. In Illinois to-day you make yourself liable to the law if you so much as lay a finger on a patient without first standing an examination on message before a gang of political heifers (mind I do not say healers) who know about as much of healing as a pig knows of Sunday-school teaching. You may think you can fight your own battles, but when the officer of the law gets you by the collar and puts you in dingy holes for curing somebody, all your spluttering will amount to nothing unless you have plenty of money to squander, and then you will not get justice. If you know, what is to your interest, be you a Christian scientist or a hydropath, don't fail to take advantage of this opportunity to get your rights in full. Attempts will be made during the next session of the legislatures of Illinois, Wisconsin, Ohio, Missouri, Florida and Texas to prohibit all but medical healing. Even mental or absent treatments are to come under the ban. I know many will say it can't be done. Don't be so foolish. Legislatures have legislative power and they can legislate to suit their own fancies. The medical fraternity are organized and petition for such laws as suit their purposes, while the natural healers being unorganized, can not do anything effective; though they may write a letter to their representative asking for justice, they will only be laughed at for their pains.

My plans in regard to this organization will lead us to success and gain for our indisputable rights. We will make war on no man and even the progressive medical practitioner may join our ranks, but not the old-time, dyed-in-wool quack; we want none of him.

Now in closing, let me ask you not to expect very long, for my letters are as any as my time, and means are limited. Will not answer any letters unless stamped envelope is enclosed, and the nature of the communication requires it. If you are in favor of such an organization as I spoke of, send your name and address and ten cents in silver for prospectus, plans, etc., at once, which I will send you as soon as I can get them out.

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matter whether Curious
Acute, Without Cutting
Drugging.

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There is no need for cutting, dragging or pulling the eyes for removal of disease; for a new and better treating affections of the eye has been discovered, whereby all forms of eye diseases, including the most stubborn, are cured by a simple, safe, and effective method. This new treatment takes the form of a liquid, known as "Foster's Eye Treatment," and is applied by means of a small glass applicator, known as "Foster's Eye Applicator." It is a simple, safe, and effective method, and is the only one that will cure all forms of eye diseases, including the most stubborn, without the use of any cutting, dragging, or pulling.



The illustration shows a small glass bottle of Foster's Eye Treatment. The label on the bottle is partially visible and reads "Foster's Eye Treatment" and "W.C. Foster". Next to the bottle is a small glass applicator, which is a simple tube with a small bulb at the end. The applicator is shown with the liquid being applied to the eye.

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THE SPIRITUAL

**THE SPIRITUAL
SIGNIFICANCE
—
VERY IMPORTANT WORK
—**

the Spiritual Significance is by Lillian Whiting, author of "The World Beautiful," "After Her Death," "Kate Field Record," "A Study of Elizabeth Barrett Browning," Cloth, \$1.00.

Miss Whiting finds the title of her book in these lines from "Aurora Leigh":

"If a man could feel

one, but every day, feast, fast, and working-day, spiritual significance burn through hieroglyphic of material shows, unceasingly forward he would paint the globe with wings."

developments of modern science and the discovery of natural laws; to note that new forces have been discovered and applied in wireless telegraphy, are simply laws of an unexplored realm into which humanity is rapidly advancing and thus gaining a new environment. From this evolutionary progress, as illustrated by physical science, the author of "The World Beautiful" continues to say:

continues the same argument presented in those volumes in a plea that future life is the continuation and development of our present life in all its faculties and powers, and that the soul may be ennobled by the constant sense of the Divine Presence, and our knowledge of the nature of man in his relations to God tend to a higher morality and increasing happiness. The book is characterized by the

essential style and qualities that
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QUESTIONS AND ANSWERS.

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby as terse, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and write letters of inquiry. The supply of matter is always several weeks ahead of the paper, and hence there is unavoidable delay. Every one has to wait his time and place, and all are treated with equal favor.

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

HUDSON TUTTLE.

G. L. David: Q. Can you refer to that part of the Bible where Satan was thrown into the bottomless pit? A. Revelations 20:1, 2, 3, is the source of that tremendous fancy, which Milton elaborated in Paradise Lost into the war in heaven and the plunging of Lucifer into the abyss of hell. The passage reads: "And I saw an angel come down from heaven, having the key of the bottomless pit, and he laid hold on the dragon, that old serpent which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed a little season."

Yet older than the Bible story, the wild imaginings of the author of the Apocalypse were the mystic war of the pagan gods of high Olympus; the vengeance, and swift launching of the thunder-bolt by the supreme Jove in defense against attacks of lesser deities, and these myths bear the constant, lingering impress of hero-worship, and nature worship of times vastly remote even when Pythagoras taught in Greece the philosophy he had learned in the East, and the site of the seventh-hilled city was a wilderness.

A great deal of the ingenuity and attempts at interpretation of this passage, and the "thousand years" being made one of the important data in fixing the duration of "time" and the second coming of Christ. The fact has been apparently overlooked that a "thousand," or "ten thousand," is used in the Bible to represent an indefinite period. The sacred writers were quite reckless in stating the exact truth, as may be correctly said of nearly all ancient historians. Nowhere do we find that the thousand years have come to an end, and hence on Bible grounds we must believe that Satan is yet in the "bottomless pit," where the angel "shut him up and set a seal upon him." As in a bottomless pit there would be no tendency to fall anywhere, he can be fancied as suspended in the wide space which has neither top, bottom nor sides, and perhaps forgotten by the angel who set the seal on him. Who knows? If we believe the Bible he is safe, and the talk of pulp ministers that he is raging around rapping and deceiving, is in flat contradiction to the divine word.

There is no incentive in supposing that Satan is yet sealed in the bottomless pit, in vain effort to find the exitless bottom. To have the sin, crime and suffering inflicted on the world today by the dominancy of evil, does not necessitate his presence. He was so active before the overthrow he received by the hands of the angel; had so completely circumvented the plans of God, that the world drifted right on to ruin. What would have been the disaster had he not been caught and handled by the angel? The churches are having a hard time in the conflict against the tide of infidelity, what would come to pass if the great captain, who so successfully even-handed deity Jehovah and thwarted all his plans, even to the placing Him in the dire strait of being nailed to the cross to save a remnant of mankind whom he created and pronounced perfect, should escape and again take command.

P. J. C.: Q. Should you undertake to select from a promiscuous assemblage of people, one capable of becoming a medium, all things considered, what age, sex and temperament would you choose?

A. Mediumship is common to such varied temperaments, ages and conditions of health, that it would be indeed perplexing to make a definite answer to the foregoing inquiry. Actual test by holding seances is the only means of ascertaining positively. The sensitive temperament is indicated by restrained or self-contained manners; which come not from coldness, but shrinking from contact with others. The more perfect the health the more reliable the impressions. Intensely dark hair and eyes on one side, and light hair and blue eyes on the other, indicate possession of sensitive faculties. The soft, velvety hand indicates healing powers; the cold, impressibility.

Mrs. A. J. Thomas: Q. Can you tell me where I can get a vegetarian cook book?

A. If you will write to the Sanitas Nut Food Co., Battle Creek, Mich., one will be sent you free.

A good book on Fruits and How to Use Them, recently written by Hester M. Poole, and like everything she writes, of first value. This book can be had of the author, Metuchen, New Jersey.

I. C. Germantown, Pa.: Q. Will the time ever come when there will be no room in the spirit world for the countless millions who seek to enter therein? A. The conclusion to which man naturally arrives is that all other worlds must be inhabited with beings like those on the earth and man at the head. A world without human inhabitants he regards as utter waste. Yet after all the speculations of astronomers and the descriptions of supposed people who reside on the various planets of the solar system, the much-talked-of signaling the people of Mars, the conditions known to exist on other planets, makes it impossible for any of them to be inhabited with beings like those on the earth. There is every assurance

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that the earth is the only planet of the solar system which has man as an inhabitant. And what is true of our system is probably true of all stellar groups. If human occupancy be the sought-for end, it is seldom reached. To the one perfect aspect of the fruitful bough, there are scores of blighted blossoms, dwarfed, gnarled, and fallen fruit.

Living beings in some form may exist in many of them, but evolved by such conditions as to make their natures such as we cannot understand.

If we believed all the countless stars of heaven to be suns, with attendant planets, all peopled with human beings, ascending to spirits, there might be a doubt arise as to the capacity of space for the myriads innumerable. Even with this belief, the spaces between the stars is so vast, that the spheres compared with occupying an inconceivably small part. The earth itself already shows signs of decay, and the time will come when it will be incapable of supporting human beings. The time will come when all its reserved resources will have been used up, and nothing will remain.

Ernest Cole: Q. Does mineral magnetism when it enters the human body become animal magnetism?

A. When the early mesmerists experimented they found that they could, by placing their hands in front of the subject's head, attract it, or at other times repel. From the resemblance of this movement to that of iron subjected to a magnet, this was called animal magnetism, and most unfortunately for it is a misnomer, and has been ever since a prolific source of erroneous inferences. On this account the term is too objectionable to be retained. The magnetism of the magnet and that of so-called animal magnetism are distinct, and there is no transformation of one into the other.

SOME SOLID FACTS.

Justice, Spirituality and Organization.

To support, practice and love justice is the beginning of virtue. No justice, no virtue. Justice finds her support in principle. A person without principle is not just, and hence not honest. Wretched women and men by the scales of justice, for by so doing only can you gain that wisdom by which you can determine their character and ascertain their spirituality. A spiritual person is a just person. If you would live a spiritual life, first be just. If you are a storehouse for jealousy, prejudice, vanity, avarice, etc., you are far from being a spiritual person and you have no right to the name Spiritualist. Spiritualism is coequal with eternity and time, and the predication and foundation of spirituality. Spirituality is the garb and plumage of science. Without spirituality you are but a pseudo-scientist. Not having spirituality you cannot be a Spiritualist, you are but a sophist.

Spiritualism is as broad, high and deep as the Universe. She has no creed, her laws are not found in the Divine Arts, the records of science and histories of a mighty past that had no beginning.

We are but period marks in that mighty Cosmos. Not long since a lecturer declared there were fifteen million of Spiritualists in the United States. This statement was as untrue as that of a priest of religion who claimed that Christianity is a part of religion or of his creed. Sophists and priests clothe themselves in stolen goods.

Many people are educated, but precious few have wisdom. I might say it is gratifying to meet a person who is in possession of the salt of common sense. How many among those fifteen million are just? Use your fine-tooth comb, Mr. Sophist, and when you have finished, report how many spiritual persons are left. I think you will find a great help in blue bottles in the shape of jealousy, prejudice, avarice, vanity, conceit, bigotry, etc. Those fifteen million Spiritualists, rotten-egged, locked up and robbed of their liberties, are unable to preserve a union, to unite, to organize; are, to protect themselves from the heinous legislative acts of priests of medicine, religion and politics. They cling dirt at each other, instead of seeking to unite and into the ranks of medical and religious priests and their ignorant and fanatical serfs. Give me fifteen million of spiritual people and I will be able to write the history of a Democracy in poetry and song and transmit it to the next generation pure and just. Not one slave and no child crying for bread.

The offf of religion can never enter the temple of Spiritualism, whereof I say, "disperse yourselves of all religious creeds," said as hypocrisy, conceit, idolatry, vanity, superstition, avarice, bigotry and much more, and in their stead place upon your shoulders the cloak of justice and for once be women and men worthy of the name, practicing those beautiful virtues that make character for eternity. Organize; have justice for your code; give and demand justice.

As Spiritualists we are denied the liberty of choosing our own medical attendants in time of sickness. This is not justice but tyranny; tyranny as black and damnable as that practiced in Russia. Yes—and this is called Free America. Not one man but many men, assembled as legislative bodies, pass those acts of tyranny and call them laws. As the people, so too the nation. The passing of heinous acts proves an legislator to be unworthy of the name American. They are hypocrites, knaves and thieves. They trample justice under their feet and have their price. Justice and liberty are sold to the highest bidder. Benedict Arnolds are no longer an exception but the rule. No legislator is so hogishly ignorant but he knows when he is voting away his neighbors' rights.

Every legislator is dominated by religious and medical priestcraft. Each playing into the hand of the other. They have their dummies in the ranks of the politicians. The lawyer stands ready to frame any act that will defeat justice and rob truth of her liberty. He has his price, and the medical and religious priests are ready to pay the servant.

Let this Republic be to continue, then it must be by the united efforts of the Liberals; Spiritualists should be in the van. You say you are in possession of truths that the other isms do not possess. How much spirituality do you possess to prove that statement? What are you willing to do for Justice and Truth that you may enjoy liberty and be free? A spiritual organization can legislate to be unworthy of the name American, and bigotry, fanaticism and ignorance are never allied to Justice or Truth. Those evils belong to priest-

craft, and their followers, and are not a part of the great Spiritual Fact. A medical priest is as unjust, lecherous and cruel as any priest of religion, and no Spiritualist or Liberal can ever expect justice from them. The medical and religious priests are a unit. They are the enemies of Justice and the defamers of Truth and traitors to liberty.

DR. GEORGE J. MILLER.

Latham, Ark.

The Lyceum.

I have noted a number of articles on the Lyceum question in recent issues of The Progressive Thinker, and as I am one of the interested parties would like a word on the subject.

To begin with, it is the easiest thing in the world to criticize. Any one can do it. There never was a thing on earth that could not be criticized and ridiculed.

Much has been said regarding what we ought to have for the Lyceum. The only thing that is needed is a class of workers who will take hold and do something and not expect someone else to do it all.

For years I have been the advocate of a system of lesson sheets for Spiritualist lyceums, modeled after the Berean Lesson Leaf of the Sunday-Schools. There was no way of doing it, and two years ago I stated that if money could be raised to pay the actual cost of printing, I would undertake to do the editorial work, etc., without cost to the Lyceum Association.

This proposition brought out a response from a gentleman in Chicago who donated a check for \$50 to aid it. Other donations brought the sum up to a little less than \$90 and a lesson leaf was published for six months. This lesson leaf had no support from the Spiritualists either financially or otherwise, and after running six months, the money being exhausted and no prospects of any coming in to meet the cost of publication, it suspended.

Only six people outside of Mrs. Hull and myself sent in a contribution to this paper in the six months in which it lived and one of those was from England.

When the N. S. A. convened in Cleveland last fall the subject was again broached and as it was said that a lesson leaf was not what was wanted but a paper was, and a gentleman of Cleveland offering another check of \$50 to aid it, and some more funds, amounting altogether to \$64.50, given to aid such an enterprise, I again agreed to make the attempt, as many promised to aid the enterprise. The results were exactly what happened before. Less than \$20 in money and very few contributions being received, it has again been necessary to let the venture drop. This time, so far as I am concerned, finally.

If the Spiritualists want a series of lessons, or literature for the Lyceum, it will be the easiest thing in the world to get. But it will not come of itself. It will have to come through the labors of some of those who say they want it. If they don't want it had enough to take a little interest in it and do a little work and donate a little money, they won't want it. The Lyceum is a very nice, but when you are watching all the time and trying to get out something that will answer the purpose and then have to do it for nothing, unless the fault-finding can be considered full payment, it gets rather monotonous for the two (in this case) who did all the work.

There is only one trouble with Spiritualism. That is the apathy of the Spiritualists. If some means of ridding ourselves of that could be found, Spiritualism would flourish like a green bay tree in all of its branches.

W. H. BACH.

Lily Dale Before Camp.

To the Editor:—I spoke here, yesterday. Prof. Lockwood speaks next Sunday—and then camp. Last evening I heard a Brahmin. He has been eleven years in America, converted to Christianity; was cut off from his rich father's estate, and is now a liberal. His mother was a widow after he was born, and when she awoke the sense of the fire just kindled was curling around her head on the funeral pile. But she was rescued unharmed!

He claims that the Sanscrit language is the mother of all languages, and the people that evolved it the source of all civilization. He gave an interesting sketch of his life and is preparing to go back to India to educate his people in the Western ideas and civilization, especially to elevate the ideals of women, and motherhood.

Prof. Lockwood is a host, and is leading the children of Israel out of Egypt into the free sunshine of scientific Spiritualism. He is to give lectures and class lessons during the entire season at Lily Dale, and will be a valuable attraction for thinkers and aspiring teachers and students of the sciences of life and immortality. He is preparing to publish a new book that will create a sensation in scientific circles, if I mistake not. He is also after the secrets of nature stored in her molecular processes, and he believes that some startling discoveries await his work in the near future.

In 1874 he was lecturing for the Photographic Association of the United States, and in 1876 made the public statement that the time was near when the entire anatomy of the human body would be pictured, showing bones, etc., as they are in the living organism, without the obscuring shadows of flesh. That is now a reality. All hail to such scientific luminaries as Prof. Lockwood. Such instructions will rescue Spiritualism from the maelstrom of speculative mystery and superstition.

E. W. Sprague was at the Dale Sunday. I met Mrs. Chas. Watson on the train. She had been to Laona to serve at the funeral of Anson Reed. The Dale looks like a veritable Paradise. The fare from Lily Dale and return is reduced to \$1.15 for round trip, during the summer. People visiting the Pan-American can take in the camp for a trifle extra expense, or from the camp they can get to the big show and back for \$1.15.

LYMAN C. HOWE.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not believe in the fruit, just put it up cold, keeps perfectly fresh. Almost nothing, can put up a bushel in ten minutes. Last year I sold directions to over 100 families in one week; anyone will pay a dollar for directions when they see the beautiful sample. I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars during the season in a few days. I will mail sample of fruit and full directions to any of your readers for five cents. Two cent stamps are only the actual cost of the samples, postage, etc. Mrs. M. B. BAYNE, 11 South Vandewater Avenue, St. Louis, Mo.

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Send in Your Camp-Meeting Dates, Etc.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 26. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich.

This camp commences July 25 and ends September 1. For programme and full particulars, address I. D. Richmond, St. Johns, Mich.

Marshalltown, Ia.

The Central Iowa Spiritual Association will hold its camp at Marshalltown, Iowa, beginning June 23, and closing July 7. The Association this year has spared no pains in making this one of the grandest meetings it has ever held. The association extends a kind invitation to all honest mediums.

DANIEL DAVIS.

Kansas.

The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 9, 1904, closing August 28. Among the mediums already engaged is Dr. Louis Schlesinger. His numerous friends will take due note. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Camp Progress, Mass.

Camp Progress Spiritual Association will open its season on Sunday, June 2, at the grounds in Newland Park, Upper Swampscott, Mass.

Sunapee Lake, N. H.

The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1904. Mrs. Addie M. Stevens, president, Claremont, N. H.

Ashley Camp, Ohio.

Camp opens July 13, and closes Aug. 4, 1904. W. F. Rappaport, secretary, Ashley, Ohio.

Mt. Pleasant Park, Clinton, Ia.

The camping of the M. V. S. A., at Mt. Pleasant Park, Clinton, Iowa, will open July 28; continuing to and including August 25. Announcements and full information may be had by addressing the secretary, Mrs. Stella A. Fisk, 18 N. 11th street, Keokuk, Iowa.

Lake Helen, Fla.

Southern Cassadaga Camp-meeting opens the first Sunday in February, 1902. Continues six weeks, with seven Sundays. For programs and information write Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Mantua, Ohio.

Camp session opens July 28 and closes September 2. This is a favorite camp in Ohio. For full program, address Lucy King, Box 45, Mantua Station, Ohio.

Cassadaga Camp.

This favorite place of resort will open its yearly session, July 12 and closes August 25. Write the secretary, A. E. Gaston, Meadville, Pa., for information regarding the camp, and for programs.

Onset Bay Camp.

Opens July 14 and closes Sept. 1. All the ablest speakers engaged. For full program of this delightful place of resort, address the Onset Bay Camp-Meeting Co., Onset, Mass.

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Railroad, about half way (42 miles) between Detroit and Lansing. Camp session for 1904 begins July 18, and closes September 2. Geo. B. Warner, M. D., of Chicago, will be chairman throughout the entire session. Address Ella B. Brown, 226 Twenty-first street, Detroit, Mich.

Lake Pleasant, Mass.

The twenty-eighth annual convocation of the New England Spiritualists' Camp-meeting Association will open Sunday, July 24, and continue for thirty days, including five Sundays. Circulars can be had by addressing the clerk. Friends desiring circulars or information regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

Vicksburg, Mich.

The eighteenth camp-meeting will be held at Vicksburg, commencing August 2, and closing August 25. For program address Jeannette Kraser, Vicksburg, Mich.

Zoo Park Spiritual Camp, Mo.

We are progressing rapidly with our camp. We have secured some of the best talent that is to be had. We will have our program out in a short time. F. J. Underwood, president; S. A. Haslett, vice-president; C. M. Folson, corresponding secretary; Mrs. B. C. Egbert, recording secretary; J. M. Mitchell, financial secretary; J. C. Matthews, treasurer.

Grand Lodge, Mich.

Grand Lodge Spiritualist Camp-meeting will open July 28, and close August 23. For full particulars and programs, write to Geo. H. Sheets, Grand Lodge, Mich.

Arkansas Valley Camp.

The Arkansas Valley Spiritual Camp-meeting Association will hold their annual meeting from the 13th to the 29th of July, at Cedar Vale, Kans. For further particulars address the secretary, Leota D. Whartenby, Cedar Vale, Kans.

Briggs Park Camp, Mich.

Briggs Park Camp, Grand Rapids, Mich. F. A. Baldwin, president; Geo. Matthews, treasurer; E. E. Carpenter, chairman. This camp opens June 30, and closes July 28. For programs and information, send postal to Thos. J. Haynes, secretary, 104 Scribner street, Grand Rapids, Mich.

The Delphi Camp.

The Spiritualists of Delphi, Ind., will hold an eight-day camp-meeting beginning the last Saturday in July. For further information address the secretary, Brown Good, Delphi, Indiana, P. O. Box 110.

Niantic, Conn.

The Niantic Camp, located at a delightful place, Niantic, Ct., commences June 24, and continues until September 9. For full program address the secretary, Mary A. Hatch, South Windham, Ct.

Southern California.

The Southern-California Spiritualist Camp-meeting Association, of Los Angeles, Cal., will open this year, August 11, and close September 11.

If there are any speakers or phenomenal workers that expect to come to California this fall, there is a good opportunity here, as almost all societies are in need of some good workers, so many of the California mediums going to Buffalo, N. Y., to spend the summer, thus leaving the place for new workers. Nettie Howell, secretary, 139 W. Fifth street, Los Angeles, Cal.

Unity Camp, Mass.

The Lynn Spiritualists Association will hold meetings every Sunday, ending September 20, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Forest Park, Ottawa, Kan.

Spiritualist camp-meeting, Forest Park, Ottawa, Kansas, August 24 to September 2. This is one of nature's lovely spots. Large and commodious halls, seance room, good music, good speakers, true mediums. Send for program. H. W. Henderson, president, Lawrence, Kans.; Jacob Hey, secretary, Overbrook, Kans.

Verona Park, Me.

The annual camp-meeting at Verona Park will open July 27, and close Aug. 19. We have nice hotel accommodations and shall be glad to meet and mingle with the true and loyal in our exalted religion. F. W. Smith, Secretary, Rockland, Me.

Wanewoc Camp, Wis.

The Wanewoc (Wis.) camp is now a settled thing, lasting ten days, from August 24 to September 2. Correspondence with phenomenal mediums desired. Address either Mrs. Nellie K. Baker, secretary, Portage, or Clara L. Stewart, Fond du Lac, Wis.

New Era Camp, Ore.

New Era Camp begins June 29, and ends July 15. For further particulars, address Mr. Geo. Lazelle, president of the association, Oregon City, Oregon.

Lake Brady, O.

This camp opens July 7, and closes August 25. For full program, address D. A. Herrick, chairman, Lake Brady, via Kent, Ohio.

Central New York Camp.

This camp opens July 27, and closes August 18, at Freeville, N. Y.

Nebraska.

The Franklin Spiritualists will hold their sixth annual camp-meeting, commencing Friday, July 19, to August 4. Wm. Shelburn, president.

Summerland Beach, O.

Woolley's Summerland Beach Camp Association opens August 10, and closes Sept. 1. It is located at the head of Buckeye Lake, four miles long, three miles wide, and the most beautiful lake in Ohio, in a network of railroads. Take the Central Ohio line by way of Columbus, and stop at Millersport, O. Everybody is cordially invited, especially the ministers. The largest and best hotel of any camp anywhere. S. J. Woolley, president, Milto, Ohio; I. Weldon, general manager.

Forest Home Camp.

This camp is located at Snowfield, Mich., and opens August 3 and continues until August 25. For full information, address Anna M. Fox, Box 267, Marcellona, Mich.

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