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## THE RESURRECTION

A Lecture by G. W. Kates, Giving a Spiritual View of the Subject.

Text: "God is not the God of the dead, but of the living."—Matt. xxii:32.

I use the Gospels to-day in order to show that they teach much that is contrary to the accepted ideas regarding the resurrection of the dead.

It is necessary to the people to-day that light be thrown upon the Scriptures for so many accept them without thinking, or accept the interpretations of their ministers. All interpretation of the Testaments is human—hence every intelligent person has as much right to decide upon the meaning as have the clergy. Scholars are learning what the theologians have covered and thus new truth is dawning. You may say that the Spiritualists do not care whether the ancient record is true or false; but I say we need to prove that the spirits' teaching is sustained by the Bible, in order to reach the minds of them who are controlled by the book. You may not accept what the Bible says, in order to believe that the dead are resurrected into life, but many others do so believe and would accept the facts in proof if reconciled by the apostolic history. To reach Bible worshippers, and thus liberate them from faith by adding knowledge is truly a necessary word. We must try to unfold humanity from the plane where we find it, instead of upon the highest possible unfoldment. We teach progression in life as the mode of nature—nothing is given quickly from the lower to the higher; all growth is accomplished by slow processes. We cannot force people from ignorance, bigotry and intolerance into knowledge, reason and liberality. We should not hold meetings for Spiritualists alone, but for all possible people to hear what the spirits and reason have taught. We owe a duty to the public. If we have a truth it belongs not to us alone, but to the world. Let us meet people upon their plane of thought and endeavor to lead them to the higher truths, which are always provable and not the result of dogmatic teaching.

The Bible is not an infallible book so far as I can determine—it is to me only a history written by men who could not possibly have literally recorded, as has been claimed, the words of God, accurately, whether false or true, it stands as record influencing human life and accepted by many millions of people. We cannot pass it by with the assertion that it is not true, or is incompetent. It is not possible to prove it all erroneous—but parts in error destroy the value of the whole. I am criticized for using the Bible critically, and accepting only what proves our claim for spirit life and communion. If it will stand critical analysis, then it is far from infallible.

Every creed or sect based upon the Bible is sustained only by parts of the record—and contradicted in other parts. Every theologian quotes what sustains the subject being considered. Most anything can be proven by the Bible. We do not accept Spiritualism because the Messianic and apostolic records sustain it—but we are glad to have it sustained. We do not misquote the Bible like many devotees do, nor stretch a scene by the power of imagination, as Talmage lately did in describing the appearance of Samuel, materialized before Saul through the mediumship of the woman of Endor. Literal quotation is good enough for us, because it serves us so well. The Bible is full of Spiritualism—and the balance is a horrible lie.

Being so recorded and accepted, let us take whatever comfort and help we can from its pages; and let us reject what is bad or erroneous.

To-day is the beginning of the week that commemorates the anniversary of scenes preceding the crucifixion. It is one week early to preach the annual sermon about "The Resurrection," but I want to get ahead of the rest and to prepare you for the sermons of Easter Sunday. Talmage is likely to again tell of the day of judgment, but come, when the graves will give up the dead, and parts of bodies will float through the air to join their natural parts, whilst the spirits flutter on immortal wings ready to pop into their old bodies, then to be rehabilitated. Out upon such ideas of the child-life of humanity! A physical resurrection is impossible, and every force and habit beyond proves it so. Matter is indestructible. Earthly forms are destroyed, but spiritual forms are evolved. All matter possesses spirit, hence such elements are liberated by the destroying processes of fire or decay, or any possible mode.

Dogmatism builds upon assertions and not from facts.

Jesus said: "I am the resurrection and the life." (John 11:25) Does his saying so make it so? Perhaps he meant differently than the words in English convey to our understanding. Possibly in his intent he used the personal pronoun as many speakers do, in order to convey a universal truth. Thus he may have intended to say we are all the resurrection and the life. At least, we think this to be a truth. Every person partakes of the life and the resurrection. Because of similar dogmatic statements preached by Jesus, the apostles preached of a resurrection through him.

The apostles preached a physical resurrection of the faithful at their Lord's coming, which they expected in their time. See I. Thess. 4:14-18 and 5:23. Read also verses 15 to 22 in the latter chapter and see what good acts are necessary for the expectant of the Lord's coming. They are worthy of our acceptance, and would likely be our spiritual growth. The appearance of Jesus was fulfilled, as he materialized into his disciples, according to the record. No further coming is necessary, nor probable. He demonstrated his claim of ability to reappear; and it was in the time and life of those who were

contemporaneous with him. Possibly he now lacks the earthly force to do so, having progressed into the higher spiritual spheres after this long lapse of time. What folly, then, to look for the Lord's coming! Without doubt Jesus taught a spiritual resurrection—as he proclaimed his mission to be to develop a spiritual kingdom. The ideas of death were with reference to a spiritual and not physical death—they were comparative and not literal. The statement, "For as in Adam all die, even so by Christ shall all be made alive." I. Cor. 15:22, was probably intended to convey a spiritual death by sin and renewal of life by repentance and good works. It certainly does not warrant the idea of salvation only by the vicarious atonement through Jesus; for, Adam lived to develop and become wise and useful. Thus Adam's ignorance dies and the Christ-life (light, truth and purity) is ushered in. They are typical because they illustrate the same plan and process for unfoldment. The statement evidently means the similarity and direct relationship of Adam's death and the Christ life. Remember that Christ is a condition and not a person. It is applied to Jesus as an attribute and title instead of as a proper name. It is an attribute possible for all people. Thus we are beginning to see meanings that hitherto were not conveyed to our minds and understanding.

"And to them which sat in the region and shadow of death, light is sprung up." (Matt. 4:16) applies to us to-day as well they of the olden time. They rejoiced in the "light" of truth with regard to death and the resurrection. The age was materialistic, and the idea of heavenly bliss in the after-life came as joyful news to a people heavily burdened with earthly trials and miseries. The teaching of "that wonderful life" was specially inviting to the multitudes of over-burdened people. No wonder they gave life as a sacrifice to such expectancy! But many would not then accept the truth even when demonstrated, as now in this materialistic era, they are like the Athenians: "And when they heard of the resurrection of the dead, some mocked." (Acts 17:32)

We are told much about the impossibility of a personal resurrection in a spiritual embodiment. "Why should it be thought a thing incredible with you, that God should raise the dead?" (Paul to Agrippa, Acts 26:8). This applies to-day as well as then. We are considered by some to be "fanatics" because we teach, and we think, prove an immediate resurrection. There is no lying in the grave waiting for the Lord's coming. Nature knows no resurrection, but always goes forward to achieve the best she can. There is never an absolute rest period for nature. She is tireless! Progressive life is the condition of futurity, and the predicate of all the primordial past.

The day of resurrection is the day of physical death (dissolution only). How can we know? Because the body is sustained by the modern medium (perhaps hundreds of them) have seen the birth of the spirit. The testimony of many is collateral and convincing; and they are present day witnesses. We do not need to be sure that some one or more long ago saw Jesus ascend into heaven. There are living witnesses of spirit birth. A. J. Davis records such evidence of personal spirit. Mrs. Kates is on this platform to-day and will verify what the spirit control work and what of a spirit man immediately at the time of dissolution, or death. This flower is to have a birth in spirit realms. How do I know? By evidence of the fact. Proof can be brought, but I produce only one witness: Mrs. Kates is controlled by a certain spirit frequently who loves flowers; and whenever the medium wears one when this spirit controls, the flower immediately withers. Is that only the result of magnetic contact with the medium? Think not; because I can say the spirit control work and what she "takes the spirit flower." This is evidence to me. And it shows to my conviction that the material planes of the spirit world are builded from the spiritual elements of this and other crude material worlds. It is materiality in evolution, and is the predicate for human continuity in a positive, natural sphere or habit beyond the period of death. There cannot be continuity for some, unless it is so for all. Paul said, "And have hope that there shall be a resurrection of the dead, both of the just and unjust." (Acts 24:15). That is good Spiritualism! It is exactly as the spirits teach to-day, except to hope they add evidence. But every one, the just and unjust, rich or poor, are resurrected into the spirit life.

"For he that is dead is freed from sin." (Romans 7:6) is a statement born out of the apostolic idea of supreme bliss and positive salvation for the resurrected. We have learned its error; for sin entails its positive consequences. There is no escape from the natural results of our thoughts and acts. We must pay our debts to the uttermost. Law is eternal and ever potent. Nature works from cause to effect. We have heard much about "natural law" in the spiritual world; and there is much truth in it; but there is also "spiritual law" in the natural world. The latter we should try to discover first, and then the former will need no argument.

I will quote a few passages from the 15th chapter of I. Corinthians, for your consideration. They are startling statements! Paul certainly had ideas of his own, or else was controlled by spirits; and if the latter, then the evidence is of great importance. As Paul is the acknowledged high authority of the Christian churches, his words are of great value.

"But if there be no resurrection of the dead, then is Christ not risen." If I rise to say that in my own words,

I would be called a blasphemer; but Paul said it, hence it is a gospel truth. It is somewhat open to the idea that through Jesus the Christ there was brought to humanity the power of the resurrection.

Again: "For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain." That Jesus was raised from the dead was accepted by the people who believed the apostle's say so; but Paul could not reconcile it unless all of the dead should rise. If in this life only we have hope in Christ, we are of all men most miserable." The comma after the word "life" is not in the book and it makes a vastly different reading. Who authorized the punctuation? It makes a great difference in the rendering. With the comma there it makes a bad case for us if we have hope only in Christ. May it not have been the apostle's idea that they have also added evidence by spirit communion and by a knowledge of natural law? Who knows? With that accent on the punctuation, the apostle uttered these remarkable words: If there were a comma after "only," the meaning would be vastly different; but would then only express ignorance of the truth and not a positive affirmation of an idea or fact. Without the comma the sentence means about as I quote it from the above punctuation point. So it becomes startlingly convincing that Paul had other proof to the resurrection of Jesus, and it seems that his sentiments prove he possessed evidence positive of spirit-life. He further adds: "For since by man came death, by man came also the resurrection of the dead." This clinches the argument and proves his meaning of the statement regarding misery by hope in Christ only.

"The last enemy that shall be destroyed is death." This seems to apply now, for death is yet held as an enemy. Our bright friends are constantly trying to destroy our fear of death, and are telling of its joys, beauty and beneficence. "I protest," I. Cor. 15:55. So do we. This is decidedly the evidence of matter—and the means of all growth from the molecule to the human ego.

"That which thou sowest is not quickened, except it die." This is actually taught by the Bible. There is a natural body and there is a spiritual body. The spirit body is not "to be," but "is." Upon that Spiritualism throws much light. We have discovered that spirit is the reality and matter the expression. Thus our spirit bodies are in process of development. Our quality is well proven. And the self-hood is continually evolving a better body. We will not obtain a spirit body, but we will have a "self," but by inheritance. We are creating it. We now have a spirit body.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (II. Cor. 5:8). That shows how Paul knew the possibility of spirit projection, or leaving the body temporarily. We have considerable evidence of this fact occurring in our day and time. Hence it shows the dual self is true, and that the spirit self is a reality. "For we shall all appear before the judgment seat of Christ; not necessarily of Jesus, but of your own Christ-self that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (II. Cor. 5:10).

And that is Spiritualism as the spirits teach it. It is the truth that we are teaching which all shall know. Be careful to do such things as shall surely bring good results to your souls.

It is commonly supposed that Jesus ascended bodily into heaven. The proof is not to be found. The gospels do not supply positive information upon this subject. Two of the gospels, only, refer to it. The other two are silent. Surely such an important thing should have been witnessed by those who were with him. Jesus did not ascend. Who wrote the Gospels will likely always be a mystery—but the fourth gospel is in dispute as authentic—even by the theologians. They find it impossible to be reconciled with the others, and may become very necessary to be eliminated before long. Theology stretches only as knowledge and truth elongates. Mark records with regard to the ascension of Jesus: "He was received up into heaven." Luke: "He was parted from them, and carried up into heaven." This is not convincing. They do not say "we saw him go," but he was "received" and "carried." They could not see him received in heaven—nor possibly could they see him carried very far toward such a destiny. We speak thus of our spirit friends leaving our circle, and particularly of the materialized spirit. They often say, "Now I must go to heaven." Jesus did not, then, bring immortality to light by physical ascension into heaven, nor do we suppose he did so. We think it to have been then, as it now is, a physical impossibility for flesh and blood to enter the kingdom of heaven, or in other words the spirit spheres or habit. We are no longer left with the hope born of this unsatisfactory revelation of spirit power or the Messianic power. We need better evidence than record furnishes, and it is forthcoming from the spirit realm by positive communication and revelation. We are proving the continuity of life and the power of nature to resurrect us into a grander existence than the earth gives us. Why do the churches of to-day refuse what Paul was surprised that the churches and nations derided and deemed incredible in his time? It is history repeating itself. It is a non-Christian church that does not "do the works" that Jesus did. They lack faith. They who believe not the truth and have "not the love of truth," are they who "for this cause God shall send them strong delusion, that they should believe a lie." The anti-Christ is they who refuse to do "the works" of Christ. Thus we are beginning to see the needs of the church. We hope to press forward in bringing "immortality to light," so that all peoples shall have positive knowledge. Then only will faith pass away—"to know" is our birthright.

Then Easter will not only typify the resurrecting power of nature and we celebrate its life-giving and life-proving forces, but from revelations made by

the spirits of once mortal man we shall realize the spring solstice is indeed the fruiting season for there was brought to us at this time, fifty-two years ago, the true knowledge with regard to life, death and the resurrection.

## CANADA.

Rev. Dr. Austin's Work for the Cause.

You will be pleased to learn that during the past few months the cause of Spiritualism in Toronto, Can., and I might add all over the Province, has received such an impetus that it will be difficult for those who are opposed to the movement to stem the rising tide that has set in its favor. Continuous meetings which have been fairly well attended throughout have been kept up in two large halls, in different parts of the city. One of these, seating about four hundred people, has been well filled nearly every Sunday evening with earnest listeners, into whose minds seeds have been sown which will cause them to think and eventually bear fruit for the cause of Spiritualism, if it is not apparent now, the Rev. Dr. Austin having been instrumental in doing good work on that line.

In the past the old time Methodists lit-de-moines of good were doing to the cause of Spiritualism when by their action in conference, about a year ago, they expelled from that body one of their ablest teachers and professors, for preaching what ought to be considered one of the most sublime truths that can be uttered, but which they deemed to be "heresy." Those creed-bound sectarians probably had no idea that by expelling Dr. Austin they were adding to their ranks such scholarly and earnest workers as he has proved to be; and the supporters of the movement must feel highly gratified with the result of his labors during the short time he has been spreading the truth abroad among the people. Nor will the frantic efforts of the editor of the "Christian Guardian," the organ of Methodism in Canada, to prevent a spread of our knowledge of a life beyond the grave, such as Spiritualism affords—by allowing the columns of the Guardian to be used by a fair medium to expose Spiritualism with his "experiences," which was done recently in two issues of that journal, and paid for at the rate of two dollars and a half per column, wherein the writer attempted to prove by implication, if not explicitly stated, that all mediums were frauds, for he asserted that after ten years of investigation he has yet to meet with a genuine medium. Had the editor of the Guardian taken the precaution he ought to have done to find out who the correspondent was, that had such ready access to his columns, he might have saved himself the humiliation of being the accomplice and the dupe of one of those "frauds" he was so anxious apparently to warn his readers against.

Had he done this he might have also discovered that this same Mr. Scott, whose portrait the Guardian published, was the very man who three years ago was advertising himself under an assumed name as a Spiritualistic medium and professing to do what he says in the Guardian was only fraud and trickery, and because he practiced it wants the people to take his word and believe all mediums do the same thing.

I mention this to show the fairness or rather unfairness of the attitude of the editor of the Guardian on this subject in accepting the "experiences" of this man whom in justice to the editor we must assume he could not have known his real character, though he would prefer and pay for his communications, and reject the experiences of one who presents another side of the question, though this writer has had continuous business relations for the past ten years with the Methodist publishing house where the Guardian is issued. And still those experiences, which was the simple truth, and like the Gospel which the Guardian is supposed to be the exponent of, though offered without money and without price, is refused with the explanation that it was not available for their columns. But it was always thus—

"Truth forever on the scaffold, wrong forever on the throne. Yet that scaffold sways the future, and behind the dim unknown, Standeth the self-same God, keeping watch above his own."

Toronto, Canada. W. H. EVANS.

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## In Darkest England.

Illustrating the Grandeur of Philanthropic Work.

His Religious Belief All Wrong; but His Humanitarianism All Right.

BY GENERAL WILLIAM BOOTH.

WHATEVER THE RELIGION PHILANTHROPICT ACTS ALWAYS STAND FOREMOST WITH THE ANGEL WORLD—A DIVINE LESSON FOR SPIRITUALISTS TO CONSIDER.

When first announced, "The Darkest England Scheme" certainly made a mild sensation, says the Chicago Times-Herald. It had not only the recommendation of being a somewhat novel departure from the prevailing methods of dealing with some of our social problems, but it promised some little relief to the conscience of the community on a subject which could not fail to trouble it whenever its attention was turned in that direction.

It was pretty well known that there was a "Darkest England," the helpless and miserable condition of which made it almost, if not altogether, as deserving of benevolent consideration as the "Darkest Africa," about which there was a considerable amount of talk at the time. Such unfortunate as paupers, criminals, drunkards and other helpless slaves of vice were known to exist, but the announcement that something like 3,000,000 of men and women were down in this horrible pit or were on the way thither created a genuine commotion in the public mind. And when in addition it was boldly affirmed that many of these "miserables" might be assisted, nay, delivered from their wretched condition, and that without any great trouble or ruinous expense, the announcement was very agreeably received. Some who had hitherto hardly ever raised a hand to help these perishing multitudes gave my proposals a hearty welcome and breathed a little more freely in consequence.

What then has been the outcome of the experiment? How far has it realized my own anticipations? Now, do we stand in the matter of practical application to the actual needs of the case?

FORTRESSES OF HOPE AND MERCY.

First, let us look at the outcome by way of established institutions. By an institution I mean efforts regularly organized at some given center for the accomplishment of one of the objects contemplated by the scheme. Such institutions are usually situated in the very heart of destitution and vice; they are, in fact, fortresses of hope and mercy planted in the devil's darkest dominions. When the plan was first published my eyes were fixed all but exclusively on the United Kingdom. But a closer examination of the social conditions prevailing in other parts of the world, made during my more extended travels, revealed the painful fact that there was no nation under the sun, whether Christian or heathen, to which the principles, and in a large measure the methods, devised for this country, would not apply, although no "Darkest England" funds were sent from England.

Taught, therefore, by the early description of the scheme, and encouraged by the first stages of the experiment in the home country, the leaders of the Salvation Army set themselves, with my approval and under my direction, to work in other lands for the attainment of the objects contemplated by the plan. The whole of the operations realized up and down the world, growing and expanding as they are every day, are thus the outcome of the original conception. To convey an adequate idea of the results as a whole by any statistics, I fear, is impossible, still some approximate notion may perhaps be gained from the following summary: We have now 163 shelters and food depots for homeless fellows and women, 121 slum shops, each with its own salubrious, thirty-seven labor bureaus, sixty labor factories for the unemployed, eleven land colonies, ninety-one rescue homes for women, eleven labor homes for ex-criminals, several nursing institutions, two maternity hospitals for deserted women, an institution with branches in forty-five countries and colonies for finding lost and missing persons, together with a host of allied and minor agencies, which I am not able here to enumerate.

The total number of institutions named above is now 545 under the care of more than 2,000 trained officers, and others wholly employed, all working in harmony with the principles I have laid down for helping the poorest and most unfortunate of their fellows, and all more or less experts at their work.

Nearly 20,000 destitute men and women are in some way or other touched by the operations of the scheme every day.

No less than 15,000 wretched and otherwise homeless people are housed under our roofs every night, having their needs met, at least in part, with sympathy and prayer, and the opportunity for friendly counsel.

More than 300 ex-criminals are to-day in our homes of reformation, having before them another chance for this life, and in many cases the first they have ever had for preparing for the life to come.

More than 5,000 women taken from lives of shame and darkness are safely sheltered in our homes each year, on the way—as we have abundantly proved in the case of others, in future of a large proportion of them—to a future of virtue, goodness and religion.

Over 1,000 men are employed on the land colonies. Many of them are working out their own deliverance, and at the same time helping to solve one of the most difficult problems of modern

times, and proving that many of the helpless loafers of the great cities can be made useful producers on the soil.

Over the gates of every one of these homes, elevators, labor factories and colonies, there might be written: "No man or woman need starve or beg, pauperize or steal, or commit suicide. If willing to work, apply within. Here there is hope for all."

APPRECIATED BY THE POOR.

It is all but impossible to estimate the extent to which this network of benevolent agencies, controlled by Godly and unselfish men and women, is, day after day and night after night, alleviating the miseries of the poor. There are few, if any, reflections more calculated to give real consolation or afford me truer joys as I turn my eyes to the approaching horizon than the recollection of the sorrows and longings and misery which these efforts have so far softened, if they have not healed. In a London shelter the other night a number of homeless women, finding a temporary covering from the blast and a bit of warmth and pleasant association and some kind words, sent me a touching message of gratitude, accompanied by a small collection of farthings and half-pennies to aid in providing another like harbor of refuge for their less favored sisters. Ah, believe me, gratitude has often her home in the midst of the deepest penury. And when a very little effort will go so far—will produce and reproduce so much in the way of comforting the despairing and the outcast—it is a sad, and pity, that so few embark upon the business.

Our rescue homes there are always about 2,000 women. Instead of idleness and drinking and blasphemy and imprisonment and unnamable impurities and passions, there is the sound of song, of prayer, of wholesome labor, of industry—above all, there are the marks of confidence and love. If there was nothing but this in their lives it would be something to rejoice over—just that six months' vacation from wretchedness and vice.

Take the shelters. Think of the torture that must be endured by any poor creature driven to sleep in the open air in this climate for half, you might say three-quarters, of the year, and yet ten years ago, in this city alone, there were many hundreds of men and women, and alas, not a few children, who were condemned to this fate. This terrible state of things has been considerably alleviated.

RESCUE WORK HIGHLY PRIZED.

But what I prize most highly of the Darkest England scheme is the actual benefit it has bestowed in the way of rescue. To mitigate the suffering and improve the general tone of the sick man is good, but to cure his disease and send him home "every whit made whole," must be more desirable still. That is, of course, the highest aim of the Darkest England scheme. Our dealing with the submerged has all been directed to the end of making him willing and able to relieve himself, and so render future relief unnecessary. Indeed, some of our plans of alleviation are, so to speak, only a kind of ruse to catch the unwary sufferer, affording us the opportunity to open his eyes to better things, to draw out his desire after them, and so familiarize him with some one of our methods of escape that he shall embrace it and find deliverance. This is how it works:

A few months ago one of my officers was accosted in the street, some 200 yards from the mansion house, by a well-dressed man, who raised his hat and said, "Mr. Booth, I believe?" "Yes," was the reply. "You don't know me, but I occupy such and such a position"—mentioning a post of trust in a commercial house in the city. "I had fallen," he went on to explain, "through misfortune and my own misconduct, to the very lowest depths of penury and want. In my extremity—I had never heard of the Salvation Army before—I went into one of your shelters; I had only a few shillings, and I took it and that night's lodging, and while I was preparing myself for rest one of your officers came up and put his hand on my shoulder and spoke to me. He drew from me my story, told me there was hope for me, and next morning obtained employment for me temporarily, and although I have never been in the Salvation Army building since, and I only went to the shelter one night, it was my golden chance. I took it and have been climbing up the ladder ever since."

But many who are down in these depths need no coaxing. Show them the ghost of a hope of deliverance and they spring at it with an energy that is delightful to behold. To such in thousands the scheme has already proved a way of salvation. Up this stairway they can climb not only to good citizenship but higher still—to the golden pavement of the celestial city.

PATHEIC STORY OF BETSY.

In a certain city in this country, highly respectable and crowded with churches, was a woman who was a horror to the inhabitants and a terror to the police. Justice, so-called, had done for her all that lay within its ability. Forty-nine times she had been in prison, and forty-nine times she had come out a little worse than she went in. On the fortieth occasion, to which my story refers, it required the services of six stout policemen to take her into custody, and they only accomplished the work by strapping her onto a stretcher and carrying her off like some wild animal.

Deposited in her cell, as the door shut

on her, mad with rage at being mastered by these limbs of the law, and having no other way to manifest her frenzy, she took the rags of her bones, tore them in pieces and scattered them over the floor. Poor Betsy, for that was her name, however did she come to this pass? Well, her father was twenty-nine times in prison; her mother was a drunkard, and died when drunk; at 16 Betsy was introduced by her elder sister to a life of shame as an easy means of earning a livelihood.

In their despair the police, turned to the Salvation Army, the superintendent sending for an officer, and asking him if he would undertake the case. Of course he would. To deal with such cases was his delight. Accordingly his wife hastened to the prison, entered the cell with a bundle of clothes, put her arms around poor Betsy's naked shoulders, and with lips of love assured her that she had come to be her friend. Betsy was speechless with astonishment. But the first battle was won and she surrendered unconditionally. The next morning the magistrate handed her over to the Salvation Army, and the officers marched off with her as though they had found some great treasure. They took her in hand. They told her of One who could forgive the worst past and change the habits of a lifetime, and help her to live a good, sober and virtuous life. Betsy believed the good news and cast herself on the mercy of God, and he who 2,000 years ago cast out the devils from the soul of the Magdalene did the same for her. Since then, which was several years ago, Betsy has been living an industrious and godly life.

IMPORTANCE OF WORK HABIT.

The Darkest England scheme has also proved the genuineness of the principles on which we affirmed at the outset that work for the outcast poor should be carried on. I am not sure that this is not after all the most valuable result of the experiment. What are these principles?

Character must be changed in order to assure a change of conduct. It is folly to expect that any alterations in the environment of the individual will affect any abiding improvement in his moral condition. It is the man you want to alter.

Every man must work out his own salvation, or it will not be worked out at all. The man who does not work, the unfortunate, must be a co-worker in effecting the deliverance desired.

Industry is necessary to reformation. Where there has been the ability we have acted on the apostolic injunction, "If a man will not work neither shall he eat." "Nothing for nothing" is the rule vigorously carried out through every branch of our operations. Where idleness has been the cause of their misery industry is the cure.

Without discipline little can be done with these classes. To take hold of men and women who have from their childhood been Ishmaelites, whose very ruin has come about because they would not be subject to any decent rules of living or working, and make them not only willing but cheerfully obedient to orders and regulations, has been one of our most difficult tasks. But it was a necessity and we have accomplished it with multitudes.

UNDER GENERAL BOOTH'S WING.

Hope must be restored. "I wish I was dead," comes with dismal frequency to the hearts and lips in those moments of reflection that intrude themselves unasked in the intervals of their dreary lives.

Instances by the thousand have come under our notice in which the tidings of what had been done for others had revived the dying hope of better things in the hearts of the lost. The subject of the following little story is now in a position of trust in the world.

A man comfortably brought up, decently educated, happily married, and blessed with a wife and three children, fell in trouble. He don't know what it was, but it drove him to drink for consolation, and he gradually became a drunkard. By degrees business, friends, home, and everything worth having were sacrificed; last of all, his wife left him and he went down as low as human nature can fall this side of the grave.

He wandered about the country picking up his coin here and there, existing on charity and his wife in the most miserable fashion.

In this condition and clothed in rags, he happened one day, in the north of England, to hear a man tell how he, too, had been down in these depths, and how, through General Booth's social wing, he had been rescued and made a man once more.

Stimulated by what he heard, the man started to walk to London, 300 miles, without a penny in his pocket. Begging his way up, sleeping in stables, out-houses or on the shady side of haystacks and the like, he was three times arrested and taken before the magistrates charged with being a vagrant, and on each occasion, when asked what he was doing and whither he was bound, he answered that he was "going to London to get under General Booth's wing." He finished the journey, found the shelter, was taken in a bath, clothed, taught a business, reunited to his family, and is now doing well. He has got under General Booth's wing.

ENLISTED IN A NOBLE WORK.

That over 2,000 men and women have already consecrated themselves to this humane and Christlike business, actuated by that tender pity and burning enthusiasm which keeps them going amid all discouragement, is, taken alone, worthy the great example they seek to follow, and calls for our deepest gratitude. Most of them are children of the poor. Some have themselves been restored by the work they now engage in, while many are the sons and daughters of good families, born and bred in ease, if not in luxury, who have exchanged the pleasant surroundings of abundance for the service of the lowliest, and for association with the vilest of the vile. All alike live the life of the crucified Son of Man for the sake of the unwashed, unblest, unloved lot whom he died.

With my closing words I want to say how deeply grateful I am for the practical sympathy shown me in connection with the origination and working out of the scheme.





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CLUBS: IMPORTANT SUGGESTION.

As there are thousands who wish to first venture into the world of Spiritualism, we have decided to make a special offer to clubs. A club of five persons, each paying \$1.00 per year, will receive the PROGRESSIVE THINKER for one year, and also a copy of our book, "The Cause of Wars," for each member. This is a most excellent opportunity for clubs to obtain the paper at a very low price, and also to receive a valuable book. The club must be organized by the 1st of August, 1900, and the subscription must be paid for in advance. The club must be organized by the 1st of August, 1900, and the subscription must be paid for in advance. The club must be organized by the 1st of August, 1900, and the subscription must be paid for in advance.

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TAKE NOTICE.

At expiration of subscription, if not renewed, the paper is discontinued. No bills will be sent for arrears. If you do not receive your paper promptly, write to us, and errors in address will be promptly corrected, and no charge made. If you desire the address of your place changed, always give the address of the place to which it is to be sent, and the change cannot be made.

FOREIGN COUNTRIES.

The PROGRESSIVE THINKER is furnished in the United States at \$1.00 per year, the postage thereon being not included, but when it is sent to foreign countries we are compelled to charge extra, making the yearly subscription \$1.50. Please bear this in mind.

SATURDAY, AUGUST 4, 1900.

Who Are the Barbarians?

A mob rises in New Orleans, and under the excitement of the moment slaughters a dozen, more or less, of Italians. The civil authorities gain the ascendancy, suppress the disorder, and the general government does all it can to quiet the distant nation of which the murdered people were subjects.

Another mob gains control and shoots down a large number of Chinese in the Rocky mountain region. Their offence: They cheapened labor, by working for smaller wages than Americans. China complains of the outrage, and in due time we atone as far as possible, by paying in dollars and cents for the unfortunate victims of mob violence and Christian hate.

Behold the contrast: The Western nations send a body of men to China to undermine and supplant the established religion. They plant colonies all over the empire, and erect fortresses in which they entrench themselves for fear of violence from the people whose "souls" they are anxious to save.

Those people feel outraged. When they can endure the insult no longer they organize and determine to abate the nuisance. The foreign representatives attempt to protect the missionaries, and draw upon themselves the hate which, originally, was heaped against those who would destroy their religion. The end is havoc and bloodshed. The mob, too powerful to be suppressed, and the civil authorities, finally determined, overthrow the government, and it becomes a rebellion.

Now Christian civilization. The emperor of Germany declares the German flag shall wave over the Chinese capital, and dispatches his fleets and soldiers to make good the threat. The Cologne Gazette urges a war of vengeance, and the raising of Pekin to the ground.

A Paris journalist asks the powers to rush on the Chinese capital, hang the dowager, and bury the graves of the ruling classes of China. And right here in Chicago, an influential public journal borrows from the Bible the language of barbarism: "Vengeance is mine; I will repay saith the Lord," and quotes it as authority, and wants the Western nations to become the scourge of God to the great Chinese empire, with its vast domain, its dense population, its older, and so far as its influence is reflected on the people, a better religion.

The beginning we have seen. The end no man can know.

Let the Church Pash.

The New York Observer, Presbyterian, an organ of the church militant, voices the war spirit in a late issue, from which we extract the following:

"The world will only believe in an aggressive type of Christianity. If the churches desire to win respect for themselves and so for the cause of their founder and Master, they must evince a vital interest in the extension of the kingdom which he came to establish. Men are apt to believe in the things which have gone in them. This is a pushing age, therefore let the church push, too, if it would obtain custom for its spiritual wares."

The church has been "pushing" its spiritual wares on China, and exhibiting its "aggressive" character for a series of years. Since the late disturbances, resulting in great loss of life, it is stated the Presbyterian Missionary Board, instead of relaxing the "push" forwarded eighteen additional missionaries to take up the work their late associates have laid down.

If persons wish to become martyrs to a cause, and go out to gain a martyr's crown, we have no right to interfere. If they fall, like the fellow who places his head in a lion's mouth, he takes the risk; and if found a little later minus that useful appendage, it is his misfortune, and we shall not weep on that account. We did not invite him to put his head in danger. Let those shed tears who did.

It has been known for years that there was great hostility in China against the missionaries. That hostility has been gaining in intensity, and threats of a general rupture have followed. Under the protection of the great powers, their ministers and consuls, they made Pekin the center of their movement, and there were congregated the heads and teachers of the Christian propaganda for the empire. The list of those from Chicago alone was reckoned by hundreds. Scarcely an American city but was represented at this Chinese capital.

Were they all slaughtered? If so, who are responsible for eliminating the instruments of that slaughter?

Harmony To-day, Discord to-morrow.

Most of us have witnessed unusual movements of the churches to gain recruits for heaven. While bound together by a common purpose, and inspired by hope of gaining the principal share of new converts they work in harmony, and frequently with great success. Their protracted proselyting labors ended, then comes the strife in dividing the spoils. Each leader is intent on swelling his own church list of newly made saints at the expense of rival claimants. Then comes the eternal warring and the acrimonious bitterness of rivals whose own church doors open heavenward. These things—divisions and discords—are incidents almost universal to the dividing of the trophies won in "contests with the devil," as the godly designate revival services.

And discord among criminals in the division of plunder frequently leads to exposure with conviction and punishment as the outcome. In this honest men frequently get justice, and crime is punished.

For a long time the press has been telling its readers that there is a determination among the Christian powers of the West to subdue and divide between themselves the great Chinese empire, with nearly a third of the population of the entire globe, alleging in substance that they are heathen, with no rights Christians should respect. Each power has indicated the share desired in the grand division. Russia is ambitious to possess Manchuria on the north; for that will open to them a highway to the ocean, with open ports for winter commerce. Great Britain, having already a footing at Hong Kong, would like more northern ports, so as to extend her railway system through Farther India to the Pacific, and complete her mastery of Southern Asia. Germany, Austria and Italy are of course ambitious to share in the division. While Japan and the United States, more modest, silently look on, each sure of a lion's share.

Parties are said to make strange bed-fellows. Discordant nations, united for public plunder, present the same anomaly. With the exception of Japan there seems at first glance a common bond to hold the aggressive nations together, and that bond the Christian religion, all desiring to extend that faith as widely as possible. But this element is a sure harbringer of contention and strife. Russia and the Greek church cannot fellowship Latin Christianity. And Great Britain has no fellowship for either.

Should the Western nations succeed in a war of conquest against China, a war in which millions of lives will be sacrificed, and the wealth of the world will be wasted, the contest, like the strife of the churches to gain converts, will then commence, and the end will come when the people, weary of the strife, abandon their ambition for conquest, change their policy and their rulers, allow China to regulate her own institutions, including her religion, in her own way, and each usurping nation shall set itself to the task of rebuilding her own dilapidated ruins; just as Spain is now attempting for herself, after four hundred years of folly, in trying to make her empire coextensive with the globe; an experience Great Britain will soon share; as will Russia in due time; and every other country that attempts to gain empire by the usurpation of another.

As a Heathen Sees It.

The Chinese Minister to the United States, Wu Ting-fang, has lately contributed to the press of England his views of Christianity. The Western World has been flooded for centuries with the opinion Christians held of the heathen. Now for the other side. He wrote:

"It is difficult for a man of education and reflection to give credence to all the Bible stories. The account of the creation of the world and the story of Adam and Eve and the Garden of Eden seem to me funny. I see, too, that in these days of enlightenment many thinkers in Europe and America take a similar view. I must acknowledge that the teachings of Jesus Christ seem to establish a standard of conduct as highly ethical as that established by Confucius. Jesus Christ, in fact, goes a little further than Confucius. If your enemy smites you on one cheek, he bids you to turn the other also. Confucius is more practical. He says: 'Requite justice with justice, favors with favors.' If we requite our enemy with kindness, how, indeed, can we reward our friend?"

"I have no quarrel with any religion that is based on a foundation of virtue. If they all bid one to do good and deter one from doing evil, I say let them all go on. If there is a reward in some future life for the good deeds done on earth, if there is a heaven for the righteous, there surely must be many leaders leading up to it, just as there may be many staircases in heaven. To say there is only one ladder is too narrow for me. If there is reward for any, I believe it will be for all good people. Some Christians say, unless you believe in Christ you cannot be saved. I am broader than that doctrine. My religion comprehends all."

"I have read the history of Europe during the Middle Ages, and the account there given of persecutions caused by difference of belief fills me with horror. We have no such records in China. Jews, Mohammedans, Buddhists have lived there peaceably side by side. It is only when indirect Christian missionaries go to extremes and excite the people that they have any trouble. Christianity owes most of its converts in China to the fact that it is more alluring than any religion we have there. The idea of a future life and rewards for the righteous is tempting to many. Confucius taught no such doctrine. He was once asked if he believed in a future life, and he answered: 'If I don't know what will take place to-morrow how can I know anything about a more remote future?' Confucius exhorted men to do their best to-day with no thought of reward. That seems to me the higher view."

Such is the heathen side of the story, and it doesn't sound very bad.

The True Source of Help.

For the spectacle of a people, entirely able to help themselves, appealing to the Almighty for assistance, is one step removed from the sublime; and we know where that one step leads to.—Chicago Journal.

The spectacle of a people appealing to God for anything, whether they can help themselves or not, is only a "superstition," according to the Plymouth church orator, and all experience shows he is correct. "Jupiter helps those who help themselves," said the Roman maxim, and that is the only way he was ever known to help. Sambo was right. His prayers to God brought him no chickens; and when he went from them himself he always had them for breakfast.

Where Are We Drifting?

A Republic is a government of the people, by the people and for the people. A Hierarchy, as defined by Webster, is "A government administered by the priesthood and the clergy."

The Progressive Thinker had innocently supposed the United States a Republic; that sovereignty is in the people; and that we are subordinate to no king or potentate. Such, certainly, was the kind of government the fathers of the Revolution designed to frame, as has been repeatedly shown in these columns, and is confirmed by all the state papers which have descended to us. The national flag we all love so well, was designed to emphasize our independence of church rule, and self-reliance in periods of peril.

The Union Signal, an organ of the Woman's Temperance Publishing Association, in a late issue with the head of "Under Two Flags," makes the following statement:

"It may not be generally known that on Sunday morning on our ships of war, as the hour of worship approaches, the national flag is lowered from its place at the top of the mast and the church pennant—a blue cross on white ground—is raised to the peak, remaining there until the close of the service, when 'Old Glory' is again hoisted to the top. Thus is proclaimed in the language of flags the subordination of our nation to the king of kings."

Is this statement true? If so by what authority is our national emblem lowered, and a church pennant raised in its place? When and where was this government first diverted from its purpose of protecting the people to the upbuilding of the church?

Are the misrepresentations of this government attempting to do in detail what they cannot do as a whole? On our national coin was inscribed the false legend, "In God We Trust," without authority of law. Invasion after invasion of our chartered rights has been made from time to time, and the gulf of such trespasses have not been rebuked. The first false step was the pensioning of an army of chaplains. With really nothing else to do they have joined with their fellows outside, to subject the government, and convert it into a kingdom subordinate to a supernatural faith.

The editor of the Union Signal, in the article from which we quote, says: "We are imperialists working for a federation of nations under the flag of the cross."

That cross was originally an instrument of torture. After Alexander had battered at the walls of Tyre for seven weary months, and finally gained control over the city, he selected 2,000 of her leading citizens, who had resisted his authority, and hung them on crosses. Since that event, 332 years before our era, the cross had been an emblem of authority. It has virtually denoted that death on its extended arms await those who resist its rule. In all the Middle Ages it was faithful to its mission, and now it rises above the Stars and Stripes on our national holiday and on Sundays, if the paper from which we quote is correct, it is supposed to extract from a particular name and deliver a message from the person supposed to inhabit the spirit world, being directed in all her movements by the mysterious rappings.

"These notes sometimes contain only a name and in others questions are asked. The fact that Mrs. von Freitag repeats word for word what is written on these notes is not operating the law that makes her doings marvellous. That is she makes a solemn vow that she is honest and does not open the notes."

"This fact, the committee asserts, can and will be proved false. They say she does open and read the notes on the table by extracting one at a time from the table and when read replaces the note and then proceeds to tell her audience as appears in the notes."

"This committee states that it will put up a forfeit of \$25 to be donated to the Ottumwa hospital if they fail to expose the deception practiced by the supposed medium. An answer to this office will receive attention by the committee."

While we have unbounded faith in the genuineness of Mrs. Freitag's mediumship, we hope she will take special pains to convince these skeptics that she is honest throughout. She has been long before the public and is highly esteemed as a lady.

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The Pittsburg Dispatch lately published a statement that an exposure of a medium lately occurred at Avalon, Pa. A letter from there states the account is false throughout—a base fabrication. As no name was mentioned by the Dispatch no particular harm has been done. The section papers would do well to confine themselves to the truth when reporting a seance.

WOULD YOU? WOULD I?

When we are full of ignorance, And time's occasions misapply, Can we expect to learn by chance—Would you? Would I?

If we are full of slander's bane, And speed the wrong of every lie, Should we expect unsullied name? Would you? Would I?

When we are full of spite and hate, And pass our brothers frowning by, May we expect a peaceful fate? Would you? Would I?

When we are full of selfishness, And others' efforts fain defy, Can we expect the world to bless? Would you? Would I?

If we are full of worldly greed, And clutch at all that cometh nigh, Should we retain the tatter's meed? Would you? Would I?

When we are tempted sore with gold, And worship 'it in song and sigh, May we withhold from poor and old? Would you? Would I?

If we are full of vice and sin, When comes the time for us to die, May we expect a heaven to win? Would you? Would I?

If we have lived a life of shame, And spurned the good, and truth, and pray, Could we ask Christ to bear the blame? Would you? Would I?

Grand Rapids, Mich. B. F. SLITER.

GUARDIAN ANGELS.

With us in our wanderings, With us when we rest; Ever waking thought most holy, Purified and best,

Roaming where'er we may, Over the earth's wide space; Ever strengthening and guided By a helping hand,

Ministering angels now Are the glorified; Heavenly comforters are those Whom we say have died.

Watchful care they give us now, Tender love bestow, Drawing nearer, nearer heaven, Helping us to go.—Selected.

A Fruitful Field of Work.

That our Spiritualists should awake and work is one of the things no thoughtful, observant mind will deny. There is at hand a work that should be done, done with alert, active, persistent energy and tactful "push," and firm endeavor to effect noble and generous results. It is a work in which all Spiritualists should feel ardently interested. Lack of interest therein must and will prove a hurtful source of spiritual languishment and retardation, in any locality.

Mrs. Freitag in Iowa.

The Ottumwa (Iowa) Courier says: "Spiritualism though advanced to pronounced stages of success has always been received with more or less skepticism, due, perhaps to the fact that frequent exposures of the schemes of so-called mediums, have established a well-founded prejudice that there is much fraud in the practice of a great many persons who claim to possess superhuman ability in that direction."

"Conversing with spirits and the various seances in which so-called spirits are made to appear either in person or by rappings, to a great many are taken as being what the medium claims for them, reality. Spiritualism is a religion, and to the many who are the most serious performers of mediums is considered as a direct relation with the spirits that are supposed to inhabit the other world."

"During the past few weeks the citizens of Ottumwa have been entertained from time to time by the remarkably clever work of Mrs. von Freitag, of Los Angeles, Cal. Mrs. Freitag has lectured to crowded houses every night she has announced her seances. Following her lecture each evening she has given what she terms an exhibition of her ability to call up and converse with the spirits of departed persons, the spirits replying by rappings, just where or in what manner, has not been fully explained. Mrs. Freitag has, on every occasion on which she has given such exhibitions, requested anyone in the audience to take a position on the platform where she stands, and to skeptics or unbelievers was this invitation especially extended."

"Last Sunday evening it is claimed that she was detected in her method of so-called communion with the spirits, and the persons who have interested themselves in what they term an exposition of the same, are willing to proceed with the same if Mrs. von Freitag will consent. The persons above referred to believe that the deception as they term it has been practiced on the people of Ottumwa long enough, and publicly challenge Mrs. von Freitag to prove that they are not conversing with the spirits, and to those who are in the theory of the solution of her methods of operation."

"At the beginning of each seance Mrs. von Freitag requests anyone in the audience to write upon a piece of paper the name of some departed friend with whom they desire to communicate. The little slips of paper are carefully folded, and placed on a stand on the platform, and from there she is supposed to extract from a particular name and deliver a message from the person supposed to inhabit the spirit world, being directed in all her movements by the mysterious rappings."

"These notes sometimes contain only a name and in others questions are asked. The fact that Mrs. von Freitag repeats word for word what is written on these notes is not operating the law that makes her doings marvellous. That is she makes a solemn vow that she is honest and does not open the notes."

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From the Standpoint of Eld-

er Myrick.

THE PRESENTS SOME IMPRESSIVE FACTS TO SUSTAIN HIS POSITION.

Occasionally a writer is moved to arise, "with righteous indignation filled," and say to us that "religion has been, and is now, the cause of all the wars, bloodshed, etc., that humanity is heir to." See, as an example of this kind of writing, an article by Dr. William Cleveland in "The Progressive Thinker," No. 556. I supposed, the first time I read this charge, that some person of limited attainments, with a very meagre knowledge of history, had slipped into public print through some strange oversight of the editor. But as the assertion has been so often repeated I conclude there are people actually possessing a fair degree of intelligence who believe it. Let us kindly lessen the tension upon their susceptible nerves and sympathetic hearts.

The Revolutionary War. What about that event, brother? Try to imagine (and you evidently have a very robust imagination)—try to imagine Bunker Bluff or Baneroff in their immortal historical works gravely asserting that the mighty struggle which established the republic of the United States was a religious war (?) Most everybody has been led to believe that our respected forefathers found the cause bell in "taxation without representation," the "Stamp Act," or some other worldly consideration. We have heretofore held it to be a fact that the patriots of 1776 were striving to achieve national independence and political liberty. I have carefully re-read the Declaration of Independence and by some inexplicable oversight those sages failed to set forth the fact that "religion" was causing all the trouble. They talked of "life, liberty and pursuit of happiness," but said not a word about foundation or the inspiration of the Bible.

And when the war was ended those same fighters, statesmen all, fell to work and made a constitution. Strange to relate, they "left God out" of that immortal document, and all the ingenuity of Rev. William Cleveland was his puissant hands of pious securities has been unable to get him in. They never said one word about religion—not one. Worse still, the very first amendment to the Constitution forbids congress to "establish" religion or have anything to do with it. A curious war caused by religion! The "Declaration" that produced it and the Constitution that embalm its results both silent as the grave concerning religion! Cleveland's wars are all of Washington, Jefferson, Putnam and Patrick Henry an apology. And Thomas Paine, arch-infidel, with his "Crisis" and "Rights of Man," who played so great a part in the Revolution! Say, brother, the greatest wars of the world, those that have elevated the race and made freedom possible, have not been "religious" wars at all. Honestly, would you blot out the record? Did Washington fight in vain? Was anything secured for humanity at Bunker Hill, Trenton and Yorktown? Is there an eye so full of the film of prejudice, so blinded with anti-religious sentiments, as not to see in the great historic struggles of the world something greater than mere religious jargon? Freedom, love of home, education and commerce—these are the magic words that lead men to war, and the extension and establishment of these things have followed and justified the "wars, bloodshed," etc. of which we hear such a wall. And a man who can gaze upon the battle-fields of the world and read no greater message in their gory workings than "religious wars and bloodshed" is an object of commiseration.

And our tilt with Spain. War declared because of the divinity of Christ I suppose? The destruction of Cervantes' fleet an incident in the development of infant baptism! Roosevelt's charge up San Juan hill a piece of "higher criticism!" Dewey's triumph at Manila established the Moslem authority of the Pentateuch?

For shame! Let those who say religion is the cause of wars, and who have their diminutive beads in the presence of a nation's glory. Let them seek in humility for the spirit of human liberty, for the sense of justice, for the feeling of resentment against wrong, for the glorious ideals which have carried forward the race to present civilization. In these things, or rather the opposition to these things, may we find the roots of the world's greatest wars.

H. W. B. MYRICK.

Gentryville, Mo.

THE BEAUTIFUL GARDEN.

(With apologies to the author of the song with that title.)

They lived in the beautiful garden, The children's first degree; The one who was the wife of the other, The "she" was a rib of the "he."

Up above, with his face at the window, Was his heavenly father, J.; He wanted to catch them tripping, So he watched them day by day.

He'd planted some trees in the garden, And loaded the boughs with fruit, And said: "You can gather from that one."

And that one, and that one, to boot; But the tree that you see over yonder I should advise you to climb; It is bearing some capital apples, But to eat them's a capital crime."

"Old Harry" came into the garden, In the form of an upright snake; He'd instructions to try and induce them to pluck the fruit and partake.

He offered them some, and they took it, And the Lord at his window spied, For the ways of the Lord are "narrow," And his range of vision wide.

As soon as they'd eaten the apple It opened the eyes of the pair; Each one of them looked at the other, And they saw that they both were bare.

"The voice of the Lord they heard walking In the cool of the day"—so they "gazed" at each other.

For those that be loveth he spanketh, And the palm of his hand is wide. \* \* \* \* \*

They were "chucked" from that beautiful garden, And the gate of the garden was slammed; And you're all well aware of the sequel—

We are most of us doomed to be damned. A few will be "crowned" and "feathered,"

But that rest will all be "fried," For the gates of heaven are narrow, And the mouth of hell is wide!

—Ess Jay Bee, in London Freethinker.

"Palmaeque Inanities, Incongruities, Inconsistencies and Blasphemies; a Review of Rev. T. DeWitt and Rev. Frank DeWitt Palmaeque's oft-repeated attacks upon Spiritualism." By Moses Hull. For sale at this office. Price ten cents.

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CLUBS: IMPORTANT SUGGESTION.

As there are thousands who wish to first venture into the world of Spiritualism, we have decided to make a special offer to clubs. A club of five persons, each paying \$1.00 per year, will receive the PROGRESSIVE THINKER for one year, and also a copy of our book, "The Cause of Wars," for each member. This is a most excellent opportunity for clubs to obtain the paper at a very low price, and also to receive a valuable book. The club must be organized by the 1st of August, 1900, and the subscription must be paid for in advance. The club must be organized by the 1st of August, 1900, and the subscription must be paid for in advance. The club must be organized by the 1st of August, 1900, and the subscription must be paid for in advance.

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The PROGRESSIVE THINKER is furnished in the United States at \$1.00 per year, the postage thereon being not included, but when it is sent to foreign countries we are compelled to charge extra, making the yearly subscription \$1.50. Please bear this in mind.

## 558

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

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the general court of Connecticut; also an account of the persecution of witches and Quakers in New England. Some extracts from the Blue Laws of Virginia. Price 25 cts. For sale at this office.

# ..GENERAL SURVEY..

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

**CONTRIBUTORS.**—Each contributor is alone responsible for any assertions or statements made, and for the editing of his own material. It is allowed that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. We wish to distinctly understand that our space is inadequate to publish everything that comes to hand, however much we might desire to do so. That must account for the non-appearance of YOUR article.

**WRITE PLAINLY.**—We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make speed equal to about four compositors. That means rapid work, and it is essential that all copy, to insure its being set, be clear, concise, and to the point. All copy should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

**ITEMS.**—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two. So we beg to say that every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every item that appears. This rule will be strictly adhered to.

The Progressive Thinker goes to press early Monday morning of each week. Camp-meeting reports should always reach the office on the previous Friday or Saturday at the very latest. Bear that in mind.

J. W. Dennis, of Buffalo, N. Y., is engaged at the Freeville camp for the season.

Dr. Charles Butt of 43 Bryan place, Chicago, attempted to commit suicide lately by taking four ounces of laudanum in Battery Park, New York. He was taken to the Grand street hospital, where he died. Dr. Butt gave his age as 80 years. The only reason that could be found for desiring to take his own life was that he was discouraged. Dr. Butt was a well-known Spiritualist in New York, and one of the best lecturers in the city. He was a man of great energy, and a very successful business man. He was a member of the New York Spiritualist Association, and was one of its most active workers.

The Messenger of St. Albans, Vt., says: "The ghost still walks at the old house of the Montpelier & Wells River railroad in Barre, Night Watchman Seward saw the dim outline of a spirit form there one night last week, three or four times, and the phantom and then ran for his life."

W. H. Appery writes the following to Bishop A. Beas: "I thank you for the many beautiful and soul-inspiring poems with which you have delighted the readers of The Progressive Thinker so long. It would give me much pleasure to subscribe in advance for your poems if you could publish them in book form. I thank you again for the beautiful gems of thought you are giving to the world. I am sure that your poems will be read and loved by all who have happy thoughts, and the silent hours of the night bring you the sweetest repose."

J. W. Dennis writes from Buffalo, N. Y.: "The Buffalo Spiritual Church society holding meetings at corner Mohawk and Main streets, Buffalo, N. Y., are having good attendance at all their meetings. E. J. Chase president; J. W. Dennis, speaker; Mrs. Catherine Chase, test medium. Mrs. Chase deserves more than a passing notice, for she is an excellent platform test medium, and crowds some of the best of the truest of tests of spirit presence."

Dr. J. M. Peebles writes under date of July 26: "I leave to-day to attend the camp-meeting at Island Lake, Mich.; then to Freeville, Camp, N. Y.; then to Maple Dell Camp, Ohio. These will occupy nearly three weeks, but I return a day or two at a time to consult and prescribe for the most complex diseases."

Mamie Selbeck writes from Santa Ana, Cal.: "We were entertained by two lectures this week from the guides of Allen Franklin Brown, who is to be chairman of our camp at Los Angeles in September. The people were well pleased both with his lectures and psychometric work."

The Democrat of Anderson, Ind., says: "Spiritual mediums are beginning to roll into Anderson with gripsticks and other paraphernalia peculiar to their calling. They are the advance guard of the crowd which is coming here for the annual meeting of the State Spiritual Association. The camp ground is filling up at a lively rate, many cottages being occupied by Spiritualists from all parts of the state. President Mills has gone to the grounds to take up his residence during the meeting."

Mattie E. Hull is engaged for the entire session of the Ashley, Ohio, camp. In connection with her lecture work, she has been engaged to take charge of the lyceum. If desired, she will form a class for psychic study, and also for instruction and drill in physical culture. She will resume the lyceum work in the Spiritual Temple, Buffalo, N. Y., the first Sunday of October. She is at liberty to make engagements either for lyceum work or lectures during the month of September.

J. S. Harrington writes: "The Church of the Spirit Communion, 4308 Cottage Grove avenue, will continue to hold services during the summer. The conference meetings at 3 p. m. are very interesting. Professor Hallows gives a very able scientific and interesting lecture every second week, in the evening, and each alternate Sunday he answers all questions on Spiritual subjects. The services are followed by spirit messages through H. F. Coates and others, which are so convincing as to leave no ground for the skeptic to stand on. The picnic held July 21, in Jackson Park, was a very enjoyable affair. The Ladies' Auxiliary will give an ice cream social on the evening of August 4, at the home of Mrs. L. Mont, 233 Third-second street. Admission 10 cents. All are invited."

Lillie A. Keepers writes from New Mexico: "I took The Progressive Thinker for six months on trial, and like it so well that I want to continue taking it. My mother and I have just returned from Spring Hill, Kansas, where we went to attend the Aber Intellectual Circle, after reading the book, 'Rending the Veil.' The manifestations which we witnessed there were wonderful. We went there perfect strangers. A number of our dear ones in spirit life materialized. I received a beautiful crayon picture of a sister on the other side. I saw the spirit artist for both hands, he having called me up to where he was standing."

opened and read by the committee of examiners, after Mrs. Freitag had given the substance of the writing. It was found to be something like this: 'Let me hear from all my relations and some of my friends.' The absurdity of the question was made plain by the speaker, who said all the relatives of a given individual would mean the family tree for generation after generation, untold ages back. Several very interesting incidents occurred during the evening which would take up too much space to tell. But suffice it to say, expressions of satisfaction and wonder were heard on all sides. It is hoped that the lady will return at no distant day and give several more meetings."

The Beacon Light Spiritual Church has adjourned until September. Mr. and Mrs. Perkins having engagements in Milwaukee, they will not hold any other hall meetings during August except the Wednesday evening at Larrabee and Garfield, which will be continued; also Friday evening circle at their residence, 3558 Cottage Grove avenue, Chicago.

The Chicago Chronicle says: "Imbedded in the slimy bottom of the Jackson Park lagoon, weather-beaten and not looking as proud as they did one sunny day in the summer of 1893 when the remains of the shipwrecked ship, the ancient battleship Michigan, went up to Milwaukee to escort them to Chicago, the Columbus caravels Santa Maria, Pinta and Nina are now the abiding places of ghosts, tramps and whirling winds. Late strollers in Jackson Park who haunt the place where stood the peristyle at the east end of the Court of Honor have been giving the relics of Columbus' day a wide berth. They have shuddered as they counted ghosts slipping up and down the rigging, or dropping from the rusted rotting ladders of the quaint sailing trios. Walls, too, they heard, and with the appearance of the ghosts of supposed Spanish sailors there was enough to send chills traveling up and down the spines of the frightened beholders."

J. H. White writes: "I attended the first Sunday meeting of the Island Lake Camp. I found the buildings and grounds much improved, making it one of the most pleasant camps in the State. It is well located in a beautiful lake, clear water and pure air. As a health locality it cannot be surpassed. The rostrum is presided over by Mrs. Nellie S. Baade. Prof. P. O. Hudson is musical director. The auditorium was handsomely decorated, and a profusion of flowers. Meeting opened by Mrs. Baade. The president welcomed the campers with a few remarks. The Rev. B. A. Austin, of Chicago, presided over the meeting, morning and afternoon, ably defending the truth of Spiritualism in an educational and scientific manner. He is a master of the situation. The cause has gained by the action of the Methodist Conference. He is an educated gentleman, and good thinker, speaks earnestly and well. The audience was not large, but a good, intelligent class of women and men listened attentively. The music was excellent under the direction of Mrs. Haynes. Mr. Ripley, in one of his descriptions, created a sensation by delivering a message from Detective Powers, who was shot several years ago while attempting an arrest at the Detroit & Milwaukee junction. Mr. Powers was happy in the spirit land and set at rest in the minds of the faithful all doubt as to the identity of his assassin."

H. A. Coffeen writes: "I am glad to see a Spiritualist paper going ahead with the best thought of the age. Too many of them fall to catch the theological and true idea of the continuity of life in the future as in the past, and in the past as in the future cycles of the soul's progress. The law of soul progress in the future is and must be the same law that has brought the soul to its present stage of evolution. Mr. Titus seems to be an able writer, and also others who are utilizing in The Progressive Thinker."

A. F. M. writes: "The society evolving out of Prentice Mulford's philosophy is quite in accord with existing things. The aim of life is to know self, and to know God. The society is a scientific problem, solvable according to individual aspiration (purification). It also demonstrates that morality is a science."

The Boston Times says: "James Snee, of Haverhill, lost his life at a railroad crossing in that city a week ago last night. In the household of Mr. and Mrs. George Jennings, on Temple street, the 15-year-old daughter of Mr. and Mrs. Jennings had been seriously ill for some time, requiring constant care from her parents and the attending physician. Saturday evening, shortly after eight o'clock, while the young girl was resting in her room under the care of her mother, she suddenly appeared to lose consciousness to such an extent as to cause alarm and the sending for the physician. Dr. George E. Goodwin. Suddenly she seemed to be aroused from her unconsciousness and cried out, 'Papa, do not cross the tracks. One is enough. You will be killed.' She then pointed the warning cries in various forms several times, and then subsided. Mr. Jennings was away at the time, having been absent on a fishing trip, but returned a few minutes later, and when he was told of the strange occurrence, offered an explanation which in part solved the mystery. He had just come through the street and was at the railroad crossing when James Snee attempted to cross the tracks and was killed. At the time he was not attempting the crossing also, but somehow or other he was restrained. He was a witness of the terrible accident, but himself escaped."

The noted California medium, Mrs. Freitag, is in Iowa. The Review of Signatures says: "The meeting on Friday was not very well attended, owing to the threatened storm. The lecture was full of interest to those present, however. Mrs. Freitag referred in the course of her talk to the criticism in the Review of her lecture attacks on other beliefs, and said she was sorry for that, as she knows there are just as good, upright and conscientious people in the churches of all denominations as there are who call themselves Spiritualists. And there are some of truth in each denomination. Else it would not exist at all. The giving of names and answering of questions from the lightly folded hearts that followed traps designating the proper belief in each case correctly. Everyone seemed satisfied with the answers. On Saturday evening the house was well filled and the lecture was even more interesting than on the former evening. At the beginning of the session, after the slips of paper had been collected and before Mrs. von Freitag had touched them, she asked some skeptic or skeptic-to-be come forward and examine them to see if all were tightly folded. Two men went up, and after examining them at some length, announced to the house that they were satisfied that no one could read the papers as they were folded. The lady then requested the two gentlemen to remain on the rostrum a little while, as her guides told her there was a question not properly addressed. According to the lady of Ohio, she is a trumpet and pipes, and guided by raps soon selected the proper paper. This was

here have been of the most satisfactory nature. At the meeting there were half a dozen well-known gentlemen from Kempton present. They have been investigating the phenomena, and they were more than satisfied by what they saw. The materializations were numerous and of a high order. The number given number. Some who were present claimed to have recognized departed friends and relatives. They were able to converse with them and assert that they were given other proofs of the genuineness of the affair. These meetings are held at regular intervals and some very prominent mediums have visited Tipton."

Mrs. Hart desires to start a Christian circle for development. Our object, spiritual knowledge and upliftment. Thursday nights. (Free. No. 3436 Rhodes avenue.)

The Chicago Chronicle says: "By a coincidence two sailors, George B. Eyre and William Spottiswoode, who formerly sailed on the Canada, were found in Young's boarding-house at 89 Roosevelt street, New York. They said that when they sailed on the Canada they could hear three men singing in the mizzen upper topsail yard, but that they never could see them nor could others of the crew. They also heard songs. When the mysterious trio talked in the dark, as they sometimes did, it was impossible to distinguish what they said. Three men were once lost from the Canada, these sailors say, and their ghosts have haunted and hoodooed the ship."

G. W. Kates and wife closed their first year of service in Minnesota, during the month of July, and will spend the month of August at the camps. They are engaged for another year in the above named state and will resume the missionary work September 1. They organized a local auxiliary society in Pergus Falls, Minn., July 20; held meetings in Verndale, 21 and 22; Oatoka, 26 and 27, and at Redwood, the 28th. The State Association of Minnesota is in a flourishing condition, with much promise for the future. The state is yet young in the cause of Spiritualism, and showing the good result of systematic effort. The annual convention will be held in Minneapolis, September 7, 8 and 9, in the elegant Unitarian church, for which some noted talent has been engaged."

The Chicago Journal says: "The ghosts which are said to frequent the precincts of Hampton Court palace are more or less known by reputation, but their ramblings have been promiscuous and uncertain. Great interest in their movements has, however, been shown by the public, and the cause undergone by an artist who, during the past few weeks, has been visiting certain rooms of the palace for the purpose of sketching the old Flemish tapestry on the walls. While engaged in the guard watching chamber in broad daylight this gentleman, Mr. Haynes of Burlington, positively asserts that a specter had, white and delicate and finely dressed, has persistently entered between him and the tapestry. At first he imagined the disturbing element must be one of the many hands so beautifully inscribed on the tapestry, but the limb, he says, moved slowly from one stage to another, and pointed downward. Mr. Haynes was much agitated, and told several friends of this curious visitation. They, not unnaturally, perhaps, advised him to dismiss the specter from his mind and return to the chamber and his work. But the hand reappeared before his startled eyes; and on the last appearance of the phantom the artist made a hurried sketch of the outstretched hand, the rough outline of which depicts a brilliant marquis, rising on the forefinger. The effect of these continued visits of the supernatural on Mr. Haynes is very visible; he is unsteady, and he has suspected himself of being a little out of his mind. He is, it would seem, a weird and historic connection between this hand and the hand of the Queen Catherine Howard, one of the wives of King Henry VIII."

Frank T. Ripley writes: "I have the last two weeks in August and September open for engagements. Address all mail in care of Briggs Park Camp, Soldier's Home, Mich."

A. S. Houck writes: "The absence of truth is darkness; it is the stamping grounds of the Agnostic, where he waits for the light of a more glorious day; the dawn light, another resurrection of the soul and soul and soul, the light of nature's illumination; but the ignorance, the cunning, the duplicity and the downright dishonesty that seeks to give false colors to truth they cannot hide, is deplorable. The mind of a man, when left to nature, has a natural affinity for truth, without the shading of dismal creeds or those religious follies that blight humanity with the midday of spiritual stagnation. I have never met any man who has seen people die from almost every cause; but in that time, I have never seen a ghost or a spirit return, or had the slightest evidence of such a fact. I cannot see how it occurs at the death of the body, that the subtle powers of nature, in natural law, brings together the senses and inner consciousness and all the faculties of soul life."

Geo. M. Ramsey writes: "I wish you would call attention to a bad slip of the tongue I made in my last article, published in 'Is Man Immortal?' Read 'abnormal' man, not 'abnormal' man, and 'synthetic methods' not 'sympathetic methods.'"

Mrs. Lettie G. Keller writes: "The premium books you sent are grand, and so says my friend, Mrs. Stout. She has loaned her books to others and they are delighted with them, and I am very glad I sent them for she takes solid comfort reading them."

D. D. Duncan writes from Kansas: "I can do without a great many things better than I can without The Progressive Thinker, for it has turned darkness into light. It is almost like living in another world to me."

W. E. Bonney writes: "We have just concluded arrangements for a ten days camp-meeting to be held at the Crete Chauteau grounds, Crete, Neb., commencing August 10 and closing August 26 inclusive. We will have good speakers and mediums. The grounds are eminently adapted for the purpose, and we hope, for a grand success. James Campbell, president; W. E. Bonney, vice-president."

C. O. Redwood writes from Christiania, Norway (Box 480): "Quite an interest seems to be awakening in spiritual matters just now. While there is no apparent boom, the growth is steady and sure, and I am aware of a number of circles that are being held, not only in this city but in several smaller towns in the country. Of mediums we have several under development; one Mr. G., who is controlled to speak in foreign tongues which none can interpret; several others of psychology, history, and other subjects. I have many times been present at our circles, but they are at a loss to find out which the languages are; they are quite puzzled. One Miss S. is a fine trance medium; sometimes she also gives good tests, and another one, Mrs. C., is a wonderful medium for automatic writing, etc. The most beautiful poetry and messages have been given, and often splendid tests are given, that are recognized. I would

like to correspond with some mediums in the United States with a view of getting them over here."

G. W. Flavell writes from Pennsylvania: "In renewing my subscription to The Progressive Thinker, I desire to express the earnestness of my spirit in being perfectly satisfied with the contents of each number. I have learned many truths therefrom to meditate and ponder over the past year. In fact I have been illuminated in the cause of Spiritualism in its true interpretation."

J. W. B. writes from Island Lake Camp, Mich.: "A new medium will be introduced here on the 11th of August by the name of Madame de Lennout, of Detroit, a native of France. She will deliver an original poem, given by her guides, historic of Joan of Arc. Dr. M. P. Eschels is now on the grounds and will speak on the 28th and 29th. J. W. C. Howe, Carrie B. Twining, Rev. St. Omer Briggs and Mrs. Baade are among the talent to follow."

Mrs. Le Sieur writes: "The second benefit for the Board of Harmony took place at the home of Mrs. Slosson, No. 10 Elizabeth street. We had a full attendance, and the exercises in the afternoon were deeply interesting and instructive, a day long to be remembered by all who attended. In the evening light tables for progressive circle were occupied by players and everything passed off very pleasantly. The supper was ample and a real feast. Further notice will be given, when the next benefit band will be held."

Mrs. Bachman writes from Allegheny City, Pa.: "I received the seven premium books all right, and was very much surprised to think you could send so much for so little money. I have paid as much for one book alone as you ask for the whole seven."

R. M. Jones writes: "I have all of your splendid volumes of premium books, except volume three of the Encyclopedia of Death. I have read them through and re-read them, and am proud to have them in my library, as I consider them all excellent. I consider them a gift, for The Progressive Thinker has been worth vastly more than its cost to me."

D. G. White writes from Watertown, N. Y.: "I have read so much lately of Infinite Intelligence and Divine things, that the question has frequently come to me as to the propriety of using the 'Divine Plan' in the very valuable project of furnishing our subscribers so much valuable reading for so little money. I really think the project is entitled to a far better title; it would please me and thousands of others to 'Christian' it the 'Humanitarian Plan.' How does that strike you?"

E. W. Sprague writes from Lake Brady, Ohio: "Everything is working nicely here and we have a good prospect of the Spiritualists' buying and reading Brady Camp. Premiums are all right and we are happy. Oscar Edgerly just arrived this morning. Will C. Hodge left yesterday for Clinton (Iowa) Camp. We are engaged for the season. Our psychic class is well attended, and much interest is manifested in its work. The Progressive Thinker interests are attended to by Mrs. McCaslin, and its good work is appreciated by the campers as they who take it testify. May your good work go on forever."

John W. Wray, a leading lawyer of Fort Worth, Texas, writes: "I enclose herewith a check for \$100.00 in payment of the subscription to The Progressive Thinker, which please send to Samuel Stewart, Medicine Lodge, Kansas. This subscription has a history. Before leaving home in June, I was trying an important case in the Federal Court at Dallas, made an argument, and after concluding it, on my return to the hotel, I was greeted by the above named gentleman, and the speech very kindly spoken of. He was down from his home awaiting the disposition of another case, in which at the time I had just been engaged by his adversary, but without his knowledge that I was of counsel. The case was disposed of, and on my stepping into the sleeping car to come home, I was greeted by my street acquaintance kindly, and he expressed pleasure that he should have me as a traveling companion. It is my usual practice to endeavor to be silent as much as possible on the road, and I was not prepared to think that this strong, active, vigorous man should be wanting to talk to me when I desired silence, but I recognized the rights of civility and sat down with him. I soon found him a vigorous thinker, and the conversation developed the fact that he had a favorite daughter, whose little history he gave me, indicating that she was a girl of fine mentality, good judgment, and possessed fine elocutionary powers. He regretted to me that she was not a boy. I said to him: 'You should be satisfied. Had she been a boy, in all probability he would have been very mediocre. You ought to be content with the good things that the Gods give you.' He further said that with her mentality and her splendid elocutionary powers, were she a boy, she could make her way in the world so much better. I said I doubted that; that the field for intelligent women was splendid, and that it was perhaps greater than the field for young men, and spoke to him of our mutual friend, Mrs. Brown, whose excellent capacities as an orator gave her a successful way wherever she went. I had in my valise at the time a carbon copy of the lecture that I sent to you for publication. I read him the invocation, which as you will perhaps remember, is of a most beautiful and great beauty, and I may say, oratorical power. He was charmed and delighted with it, wanted to know the history of the woman, the history of the cause she represented, and the philosophy which she undertook to inculcate. This, of course, was a pleasing thing to me, and I entered upon it gladly. He then asked me what would I take for the lecture and invocation. He said, 'I would like to have it, and I told him he could not buy it with all the wealth in the universe, but he could have a copy of it. I said, 'It will be published in a paper, and you can become a subscriber to it and get it.' He wanted to know the price and I told him. He handed me a dollar. The lecture to which Mr. Wray alludes will be published in The Progressive Thinker next week."

Helen Berry writes: "The South Chicago True Spiritual Society will hold a picnic at Logan, Indiana, on August 5, to which all are cordially invited to attend, bring luncheon and have a spiritual revival in real earnest. Get off at 119 street and Portland avenue."

B. B. Hill, of Philadelphia, is now having a good time at Lily Dale, N. Y.

G. V. Cordingley writes of Deep Lake Spiritualist Camp: "We are having great success here, at the present time owing all our property, such as tents and auditorium, dining-room, etc., and the prospects are that we will own the grounds in a very short time, as we have formed a syndicate, which is to number 140 people at \$100 each, as stockholders. Each stockholder is entitled to a lot 25 x 50 feet, which is to be decided to them; the balance of the ground is always to belong to the syndicate. This consists of 125 acres. One member of the association has donated one thousand dollars. To-day we took in twelve signers at \$100 each, and many more are expected during the month of August."

Charles Brockway is on the Pacific Coast again. He is now stopping at Los Angeles, Cal., 328 1/2 Spring street. He will attend the Spiritualist camp at Seacrest Grove during September.

A grand excursion will be given by Chicago Liberal Society, George B. Wheeler, chairman, Sunday, August 12, 1900, on the new steamer Arrowhead to Michigan City and Alaska Beach. Steamer leaves State street bridge at 9:30 a. m. Fine bathing, boating and fishing. Three hours at the beach. All are invited. Bring your family and have a good time. Tickets may be obtained from members of the organization. Tickets 75 cents. Children, 40 cents.

MARRIED.—At the home of the bride's brother, in Akron, Ohio, on July 16, 1900, Mr. Charles W. Lentz and Miss Mertie Morgan, both of Columbus, Ohio. The service was performed by E. W. Sprague, of Jamestown, N. Y., assisted by Mrs. Sprague, and was very beautiful, being a truly Spiritualistic service in every particular. Mr. and Mrs. Lentz will make their future home in Columbus, Ohio. WILMOT.

**Lily Dale Camp.** The week has been crowded full of interesting events. Monday evening there was a reception tendered to Mr. and Mrs. J. Clegg Wright, at the Auditorium, in which there was some interesting speech-making by Prof. Lockwood, Mrs. Mattie Hull, Mr. Grimshaw and others. This is the last week of Mr. Wright's work here this season, and he will be followed by the regrets of the thinking minds of the camp that he could not have remained the entire season. Tuesday and Wednesday evenings were held their usual thought exchange, where the question of woman's progress—socially and politically—was discussed pro and con, mostly "pro" however, as far as her right to vote is concerned. When education is made the standard of eligibility for voters, woman suffrage will be made easy; until then it is questionable, I think, whether enfranchisement would be wise.

Wednesday, Mr. Wilde gave a lecture on "dreams" which was well received, followed by Miss Gaule as test medium. Miss Gaule is giving excellent satisfaction in her descriptive clairvoyance. We hear gratifying reports of manifestations given at Mrs. Weid's trumpet seances, also good reports from Mrs. Bartholomew and Mrs. Moss. There are visitors from the South, the East, Canada and the far West; and all who express delight in the plan and lovely camp. The greatest harmony and good order prevails, and everything is running smoothly.

Thursday afternoon Clegg Wright gave a masterly lecture in answer to one delivered at Chautauqua by Prof. Coo, on "Hallucinations." A synopsis of Mr. Wright's lecture was published in the Buffalo Express, but the entire lecture was taken by stenographer, and could be printed in pamphlet form. Friday afternoon Lyman C. Howe gave one of his exceeding fine lectures, the subject being Mind and Its Relation to Matter. Those who have listened to Mr. Howe can imagine the feast he spread before his audience. At the close of the lecture, Mr. Macdonald, of London, Ont., rendered a fine musical selection which was heartily enjoyed. Mrs. Coates assisted as pianist. The lyceum gave a fine entertainment which was highly appreciated. Miss Austin reports over sixty little ones in attendance and she is admirably fitted to train them, assisted by Miss Peterson.

Thus far the meeting has been a success in every way, and the management properly congratulate themselves on having very few of the best of the best on record. The masterly lectures which have been given on this rostrum every year is a fair index of the high ideals which actuate the minds of those having control of the programmes which have so long been set before the public at Lily Dale camp.

MARY WEBB-BAKER. Lily Dale, N. Y., July 26, 1900.

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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 cleanness is perhaps sacrificed to brevity. Proofs have to be omitted, and the style becomes thereby as descriptive, 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 space given, 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 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 I am able, the ordinary courtesy of correspondents is expected.

HUDSON TUTTLE.

R. R. C. Mack: Q. What is the condition of a suicide, who as a medium became under evil control and unbalanced mentally at times?

A. It depends entirely on the mental condition of the suicide. There may be circumstances which make this life such a torture that it is a pleasure to escape and enter a new existence. There may be no causes for regret. Yet in the great majority of cases, there will surely be regrets, so intense that the spirit in its attempt to escape the life of earth-life finds itself overbalanced by physical causes, and becomes chaotic, and the fact that it is sensitive to evil control, is not a factor to be considered. Exceptions are so few that it may be stated as a rule, that to cut short the thread of earthly life is loss to the spirit. To bravely and courageously meet the affairs of life, bear one's burdens, fulfill obligations, and preserve over all a serene mind above temporal failures, and chaffing cares, is the law of our existence.

"Student": Q. Can one who often has prophetic dreams, which invariably are fulfilled, cultivate this talent?

A. The more attention one gives to such dreams, the more vividly they will be presented. Such dreams are impressions from spirit friends, who find the recipient more sensitive during sleep than while awake.

R. R. C. Mack: Q. In the apparent struggles and pain sometimes accompanying death, is the spirit conscious of pain?

A. However painful the approach to death may be, the final passage is free from pain. The spasms which sometimes are observed, are caused by the disturbed balance of nervous energy, in the motor tract, and are not felt by the sensory nerves. The spirit has fallen into an unconscious state—like a trance, from which it awakens freed from the physical body.

T. A. Mervin: Q. Mr. Darwin claims that soul-germs are distinct entities, and never evolve one into another; that the negro race can never be evolved into a white race. Now what cross of a soul-germ is that, that from evolution proceeds to the negro race, why no soul-germ can be found to continue the evolution? Are the Negro and Indian races cut off from progression? Or is their spiritual birth necessary to it? Have the spiritual realms higher and lower spheres of soul-germs, or does the germ have to depend upon the conditions of the material world which it evolves in its process of evolution?

A. This correspondent has an erroneous understanding of Darwin's theory of evolution. That theory has no place for "soul-germs," and hence all speculations or questions taking that view are irrelevant. Evolution recognizes no foreign influence acting on matter. It simply follows the lines of growth in the world of living beings. The physical germ and "soul germ" are one, and neither existed or could have existed until generated by a parent, or organic being. The theory of evolution has no place for this incarnation of independent "soul-germs," or for their reincarnation. Such views of nature are the outgrowth of the superstitious ignorance of the past, when as there was no accurate knowledge, imagination was allowed free rein. It is easy to accept fancies for data and draw conclusions therefrom, but the facts from foundation to dome are as valueless as nightmare dreams.

What are the facts of individual life from germs? Not "soul-germs," for they exist only in the imagination. There are two germs, neither of which is capable of more than an ephemeral existence. They are produced in countless millions and countless millions perish leaving no trace. Perhaps one in a hundred millions comes in contact with the truth, thrown from the opposite and uniting growth along the lines of the species of plant or animal, to which they belong, at once begins, and if favorably fostered an adult individual after its kind is the result. Every grain of pollen is a male germ, and nature is so prodigal of that they furnish food for innumerable insects, and seeds, which are united germs, are the food supply of the human race.

If man requires a "soul-germ" so would wheat, for the vital infusion, the starting point of both, is in the union of two germs. If these germs do not unite, they perish, and after union and commencement of growth they may, if conditions are not favorable, blight, and have no trace.

### Columbus Camp, O.

Worthington Park Spiritualist Association wishes to state to the public that there is a change in the management. It is now running under entire new management, only retaining A. W. Dennis as president. There is every prospect here for a progressive camp, and under the right management we feel sure of success in this beautiful park. Will all of the talent that has been employed from August 5, kindly write to me, stating the terms on which they were to come, at once. This camp will continue until August 27. Address all communications to A. W. Dennis, Worthington Park Box, Worthington, O. A. W. DENNIS.

## A FARM HOUSE.

It is Certainly Haunted.

The "truly" ghost is still at large and may be met occasionally, sometimes indeed helping to form another of the many attractions of this most attractive state.

There is nothing particularly romantic or pleasing, however, in the tale of this ghost to be chronicled for the first time. It has existed for several years, a nameless horror in an otherwise peaceful neighborhood, and the house itself, the haunted house, has been as long a time tenanted, save for its unearthly inhabitant.

The story was told your correspondent by a most reliable young man, and is as follows:

In the northern part of Franklin county, the name of the town is not necessary, there stands a farm-house, rather remote from its neighbors, empty and deserted, with broken doors and shutters swinging in the wind. The owner of this farm lives in a distant village and one summer not long ago a young Irishman and myself hired to cut hay for him. He advised us to board with one of the farmers in the place, rather than attempting to stay in the house, and finally after a little hesitation, informed us that the house was haunted, no person having been able to sleep there over night since the former owner had been killed during a neighborhood dispute in his doorway, by being stabbed in the abdomen by a dull knife, his wife being present during the struggle of the two men.

We were not superstitious, however, and insisted upon spending our nights in the ghost's company, and when our first day's work was ended, we sat in what had been the family sitting room and enjoyed a peaceful smoke, laughing at superstition and expounding all the absurd notions and supernatural theories of the two men.

When our pipes were out we decided to "turn in." Our bed was a sort of straw bunk in the corner of the room, no doubt made by former haying crews and into this we threw ourselves after carefully extinguishing the lantern and kerosene stove.

Pat was soon asleep and, though his snoring was anything but ghostly, I felt uneasy and lay on my back, wide awake, and staring right into the darkness. However, I must have dropped asleep after a time for I was suddenly aroused by a sound as of someone unloading boards in the yard, and a thrill of horror run over me as I remembered that the murdered man had been unloading boards at the time of his difficulty. But by the time I was fully awake the sound had ceased and Pat lay sleeping peacefully, so, deciding that I had been awakened by a hanging shutter, I turned over and composed myself for the night. But just as I was beginning to enter the borders of dreamland, a shriek—if shriek it could be called—rang out that brought me onto my feet in an instant. And simultaneous with my own spring to the door came Patrick.

"Mother of God, preserve us! What was that?" he exclaimed in a shaking voice. And while I lighted the lantern with trembling hands, the wild despairing moans and sobs of a woman could be plainly heard from the yard. But that scream of mortal agony! May I never hear another like it!

Well, we inspected the yard, the house, barns, sheds, everything, and found peaceful and quiet, and a half hour later were in bed again. Near the foot of our improvised couch was a door leading into a large old-fashioned kitchen and in the center of this floor was a trap whereby the cellar was reached. After a time I heard this trap door open, not cautiously, not noisily, but in an ordinary manner and then the footsteps of someone passing to and fro in the room. We hastily lighted matches and as the light flamed up the sounds ceased, commencing again as soon as we were in darkness.

Well, we lighted the lantern, explored the kitchen and cellar and at last thoroughly tired out, flung ourselves down again, the moment we were in darkness again, and we listened to the opening and closing of that door and the easy step, step, step of the invisible guest. At last the oil in both lantern and stove was exhausted and it was nearly morning. I was awakened from a troubled doze by Pat who was setting fire to the straw on which we slept, saying that he must have light to get ready, and we were nearly gone. But immediately the first rays of dawn crept through the window and our visitor left us in peace for that time.

"Now," said the young man, as he finished his story, "I did not believe in ghosts then and I don't believe in them now. But I can't explain the occurrences of that night. Neither can I credit an explanation from any person who has never spent a night in that horrible house."—Lillian A. Jardine in Lewiston (Me.) Journal.

### Briggs Park, Mich.

The camp was well attended yesterday, and all who came were well repaid. At the morning meeting Mr. Holmes of this city delivered the lecture, and Dr. W. O. Knowles gave messages and descriptions. The work of both was excellent and well received by the large audience that greeted them. At the afternoon meeting Mr. Edgerly, of Lynn, Mass., was the speaker, but was unable to conclude his lecture on account of the heat. Mrs. Carpenter who was on the rostrum at the time, concluded the lecture.

At the close of the lecture Mrs. Ferris gave descriptions and messages. At the evening service Mr. Edgerly was able to talk to the audience, but by the large audience that greeted them. At the afternoon meeting Mr. Edgerly, of Lynn, Mass., was the speaker, but was unable to conclude his lecture on account of the heat. Mrs. Carpenter who was on the rostrum at the time, concluded the lecture.

This was the most enthusiastic meeting we have yet had, although not more interesting than many of our previous ones. In making comment of any meetings I intend to be fair and impartial to all workers who come to us to labor with us in the cause of truth. So if I ever chance to say anything which may seem impartial, it is not intended to reflect in any way either directly or indirectly upon any one who has been with us. We appreciate them all, they are all good in their line, and have all been appreciated. In selecting our workers we were careful to select such available talent would instruct the people in our beautiful philosophy.

Mr. Foster is still with us and is doing a thriving business. Mr. Ripley remains until Wednesday. Mrs. Carpenter is still with us and will stay till August 4. We shall be sorry to lose them both, for they have endeavored themselves to be by their many acts of love and kindness during their stay with us. Our afternoon meetings were so well attended that it was decided to keep them up, so we now have three services daily.

The weather is now ideal for camping, and all seem happy and contented. HAYNES.

"Gleanings from the Rostrom." By A. B. French. Cloth, \$1. For sale at this office.

## THE CAMP-MEETINGS.



### Ashley Camp, O.

This camp begins July 29, and ends August 19, 1900. For programmes address H. Baxter, Ashley, Ohio.

### Maple Dell Camp, O.

The National Spiritualist and Religious Camp Association will hold its twelfth annual session, commencing July 22, ending September. For full particulars and programme, enclose stamp and address Lucy King, corresponding secretary, Mantua, Ohio.

### Lake Pleasant Camp, Mass.

This camp opens July 29. The circulars are now ready and can be had upon application. In writing for them please enclose stamp for return postage. Address Albert P. Blinn, Clerk, 603 Tremont street, Boston, Mass.

### Columbus Camp, O.

This camp will open July 1, and close August 27. Send for programmes to Dr. W. D. Noyes, secretary, 189 N. Cleveland avenue, Columbus, Ohio.

### Chesterfield Camp, Ind.

The camp-meeting of the Indiana Association of Spiritualists will open at Chesterfield, Ind., July 19, and close August 20, 1900. For programmes and further information address Flora Hardin, secretary, Anderson, Indiana.

### Delphos Camp.

The twenty-second annual camp-meeting of the First Society of State Spiritualists and Liberals will be held at Delphos, Ohio, from August 10 to August 26 inclusive. For further particulars or information write to President J. N. Blanchard, Delphos, Kansas; M. J. Main, vice-president, Simpson, Kansas; or E. S. Bishop, secretary, Glasco, Kansas.

### Cassadaga Camp, N. Y.

This favorite place of resort offers an attractive programme the coming season. The camp opens July 13 and closes August 28. Write to the secretary, A. E. Gaston, Meadville, Pa., for programmes.

### Onset Camp-Meeting.

Commences July 15, and closes August 26, 1900. For further particulars address Secretary, Onset, Mass.

### Vicksburg Camp.

The seventeenth annual camp-meeting of Vicksburg, Mich., will be held in Fraser's Grove, commencing August 3 and closing August 28, 1900. For further information address Jeannette Fraser, Manager, Vicksburg, Kalamazoo county, Mich.

### Lake Brady.

The camp grounds will be open for picnics June 1, extending through the summer. The camp-meeting opens July 1 and closes September 1. Those wishing to camp and wish to see the lake and the surrounding country, write Geo. N. Abbott, Lake Brady, via Kent, Ohio, or E. R. Kidd, Canton, Ohio.

### Mount Pleasant Park, Ia.

The eighteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, from July 29 to August 28, 1900. Those wishing to camp should write to the secretary, Stella A. Plisk, 18 N. 11th street, Keokuk, Iowa. Those wishing to rent tents, etc., should write to John Nelson, Mt. Pleasant Park, Clinton, Iowa.

### The Ottawa Camp.

The Ottawa, Kansas, Spiritualist camp-meeting, from August 8 to August 13 inclusive. H. W. Henderson, president, Lawrence, Kans.; Ezra Carpenter, secretary, Wellsville, Kans.

### Freeville Camp, N. Y.

Opens July 29 and closes August 12. B. L. Robinson, president, Freeville, N. Y.

### Grand Lodge, Mich.

Grand Lodge Spiritualist Camp-Meeting commences July 29 and closes August 26. For further particulars and full programmes, write to M. F. Phares or Geo. H. Sheets, Grand Lodge, Mich.

### Briggs Park, Mich.

Briggs Park Camp opens July 1 and closes August 10, 1900, at Grand Rapids, Mich. Program cheerfully mailed to any address received on postal card to Thos. J. Haynes, secretary, 939 Western avenue, Muskegon, Mich.

### Camp-Meeting at Deep Lake.

The Illinois State Spiritualist Camp-meeting opens its second season at Deep Lake, 1 1/2 miles from Lake Villa, Ill., on Wisconsin Central railroad, commencing July 10 and closing September 1. Those who intend to camp with us please let us know in time so that we can make preparations for you. Address G. V. Cordingley, President, 3300 Wabash avenue, Chicago, Ill.

### Island Lake, Mich.

Island Lake Camp, Island Lake, Michigan, commences Thursday, July 19, and closes September 3. For further information address the secretary, Ella B. Brown, 286 Twenty-first street, Detroit, Mich.

### Verona Park Camp.

Opens June 15 and closes August 23. For programmes address Albert F. Smith, president, Bangor, Maine.

### Lake Helen, Fla.

The Southern Cassadaga Camp, Lake Helen, Florida, will open the first Sunday, in February, 1901. Emma J. Huff, corresponding secretary.

### Niantic Camp.

The Connecticut Spiritualist Camp-Meeting Association, at Niantic campgrounds, Niantic, Conn., season of 1900, commencing June 25 and continuing until September 8, inclusive. For programmes address Mary A. Hatch, secretary, South Windham, Conn.

### Los Angeles, Cal., Camp.

Arrangements have been made to hold a camp-meeting at Sycamore Grove, Los Angeles, Cal., September 2-20, inclusive. Address Elton T. Brown, secretary, 8414 So. Spring street, Los Angeles, Cal.

Colorado Camp, opens in South Boulder Canyon, July 1, and continues through July, August, and possibly September. Any information desired in regard to this new and interesting movement may be obtained by writing May Taylor, Box 780, Denver, Colo.

### Lake Sunapee, N. H.

The twenty-third annual Lake Sunapee Spiritualist Camp-meeting will be held at Blodgett's Landing, N. H., for four weeks, commencing Sunday, July 29, and closing Sunday, August 26, 1900. For programmes address the secretary, W. H. Wilkins, Clarendon, N. H.

### Marshalltown, Iowa.

The Central Iowa Spiritualist Association will hold its annual camp at Marshalltown, Iowa, September 2 to September 16 inclusive. Grounds open to campers after August 27. For information or programmes address W. H. Wilson, 301 N. Center street, Marshalltown, Iowa.

### Haslett Park, Mich.

Eighteenth annual assembly of Spiritualists at Haslett Park, Mich., August 2 to September 24, 1900, inclusive. For programmes address J. D. Richmond, secretary, St. Johns, Mich., or G. E. Ottmar, Riley, Mich.

### Nebraska State Camp.

The Nebraska State Spiritualist Association will hold its second annual camp at the Crete Chautauqua Grounds, Crete, Neb., from August 18 till August 28 inclusive. Crete is about 20 miles from Lincoln. The grounds are very conveniently and pleasantly situated and every effort will be put forth to make the meeting a success. Further particulars may be obtained of James Campbell, president, Havelock, Neb.

### Maple Dell Camp, Ohio.

The opening of this camp took place on Sunday, July 22. The speakers present who took part in the exercises were F. D. Dunakin, Mrs. Carrie Firth Curran and A. J. Weaver. D. M. King, president of the association, made an address of welcome and introduced M. C. Danforth as permanent chairman during the camp season, who made appropriate remarks.

Mr. Weaver opened the regular exercises of the morning, not by formal prayer to God, but by expressing in fitting words the love and reverence we feel for the living principles of truth and goodness and the joy and gratitude brought to us by the fact of spirit intercourse.

Mr. Dunakin paid a warm tribute to the valuable revelations which nature is every making to the receptive spirit of man, and Mrs. Curran gave her testimony to the importance of the truths brought to the front by the great Spiritualist movement of the age.

A good audience was in attendance. Excellent music was furnished by the Troy Cornet Band. The strains of harmony from its instruments, added to the beauties of nature, made the morning of the most delightful ever known at Maple Dell. I understand that the services of this fine band have been secured for the season.

Maple Dell has been in existence for eleven years, and never was stronger and better equipped for effective work than it is to-day. At its head is the indefatigable worker D. M. King. It is not a large camp, but in "harmony of law" of the material and earthly intellectual aims, it do not know a single camp which surpasses it. I hardly know of one which equals it. The objectionable features which are generally found at larger camps do not obtain here.

On this account it has won the confidence of the people in the neighborhood who are not Spiritualists and they speak of it and of its officers with respect. Those who desire to spend the season at a Spiritualist camp where both nature and Spiritualism are clean and pure and at their best, can do no better than to come to Maple Dell.

The desire exists here, which is fast growing up in other camps to make camp work educational. During the past year a school building fifty feet by twenty-five feet in size, and two stories high, has been erected and is being fitted off into lecture and lecture rooms. The auditorium has received a new coat of paint and the grounds show that the spirit of improvement dominates at Maple Dell. So the good work goes on.

A. J. WEAVER.

### Lily Dale Camp.

One week of the assembly at this camp has passed, and in every way has fully realized the anticipations of the management and guests. Carrie Twine has given her pleasing addresses and gone. Moses Hull also has completed his work here for the summer, to be followed by J. Clegg Wright.

We have now at Lily Dale such lights as J. Clegg Wright, Lyman C. Howe, Moses Hull, Thomas Grimshaw, Mrs. G. D. Greenmeyer, Prof. Lockwood, and many others who are doing good work for the cause. The Campbell Brothers, F. Corden White, Keeler, Mrs. Wredt, Mrs. Bartholomew, Mrs. Moss, Miss Gaule, Mrs. Waite, and so many others space forbids mention.

Among the healers are Dr. Duke, the Australian healer, Freedman, the Thompsons, from Texas, and other good workers who are doing good work. The seeker can find anything here he may be looking for in the line of mendicancy.

At this early date the attendance is in excess of former years, with new arrivals on every train. Sunday, Mr. Wright gave his last lecture and it was a masterly address. Lyman C. Howe also gave one of his address lectures on the subject, "By their fruits ye shall know them." Mr. Howe has lost none of his eloquence and old-time fire when under the spell of invisible inspirers. This far the talent displayed from the rostrum has been exceeding fine, and that which is to follow promises much to those who come later.

In my letter which appears in July 14 issue of The Progressive Thinker, I said something in regard to materialization which seemed to arouse fire of some of the so-called mediums for that phase of phenomena. I said nothing I wish to recall. I would rather emphasize than recall, because there was not a word in that article which would disturb, or should disturb an honest medium. We have them, many of them, who realize the sacredness of their power too much to prostitute it by substituting the false for the real. If these mediums sometimes suffer unjust reproach, it is through the dishonesty of those who are only tricksters.

The management of Lily Dale have always been honest, and their work was reliable, realizing the great importance attaching to the phenomena as well as the philosophy of Spiritualism, at the same time discountenancing all pretenders and have sometimes put such as these off the grounds.

Let us have the truth or nothing. MARY WEBB-BAKER.

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

## ISLAND LAKE, MICH.

Rev. B. F. Austin Answers Questions.

The camp was formally opened on the July 19 with Mrs. Brando as president. Mrs. Sheets delivered the opening address, which was well received, her remarks being of a general nature; followed by M. St. Omer Briggs, who gave a review of the early movement of the organization and the formation of the Ladies' Auxiliary which did so much to furnish the hotel with the requisite linen, etc. At the close she was loudly cheered.

The musical programme is in charge of Prof. Hudson, who is equal to the occasion.

President J. H. White arrived Friday evening with his family, from Port Huron, and has been hustling to put everything in good shape and in harmonious conditions.

Friday was pioneer day. The opening address was made by Dr. Briggs, who delivered the address of the landing of the Pilgrim Fathers, at Plymouth, Mass., and the landing of the first boat at the new Island Lake Camp grounds. Sunday, the 22d, Rev. B. F. Austin delivered his first address on the subject, "What must I do to be saved?" which was listened to with rapt attention, and often applauded, cutting like a two-edged sword at the old bulk of orthodoxy and the decaying creeds, and advocated a life of good deeds more than a life of creeds. He said in part:

This question has been a text of orthodoxy through the ages. The question and the answer, supposed to be plenary inspired, had been used to establish the doctrine of man's hereditary sin and guilt, and spiritual depravity through Adam's transgression, and the necessity of an atonement to win back for the race the forfeited favor of God, and also to show the necessity of that mysterious change by which the sinner becomes a saint. This was a most damnable doctrine—one of the most degrading ever taught by and to man.

Man was indeed under the law of heredity, he was badly born, badly reared, he was undeveloped, and largely under the sway of the material and earthly conditions, yet to say that his spiritual (divine) nature was spiritually depraved, was a libel on humanity, and a scandal on the Infinite spirit which rules the universe. No man was a sinner by virtue of Adam's transgression; not a saint by virtue of Christ's passion. There was not, and could not be any vicarious sin or virtue. This doctrine of hereditary sin and depravity, though taught through the ages, preached by theologians, sanctioned by scripture, etc., was melting away in the increasing light of this age.

Investigation had proved there were races of people before the time fixed by Old Testament teachings for Adam and Eve, and these could not have shared in the fruit of his apple stealing. Anthropology showed there had been no fall in man, but a constant rise in physical structure, mental power and spirituality from the first. This fact harmonized with the current evolution philosophy, but squarely contradicted orthodoxy.

Again, the doctrine of hereditary guilt through Adam and of a spiritual regeneration decreed thereby, was no part of the teachings of Jesus, and could not be inferred from his words—granting he said everything attributed to him in the New Testament. When the question, "What must I do to be saved?" and similar questions were propounded in the New Testament to Paul, Peter and Jesus, three different answers were given. Paul said faith and baptism were necessary for salvation; Peter said repentance and baptism were necessary; Jesus said, "Bring forth fruits worthy of repentance"—in short amend your lives, live justly and lovingly, and not a word about faith, repentance, baptism, or conversion. True, Jesus taught the spiritual birth in John III, but that is a vastly different thing from orthodox regeneration. It was a birth out of the material and earthly conditions into the spiritual, but that took place naturally in the progress of man's development, and in most cases at death only.

Man needed salvation from ignorance, passion, habit, bad environment, wrong social conditions, and mostly from orthodoxy.

"What must we do?" 1. Recognize that we have a special work to do, a mission to the world. 2. Recognize the call of humanity to help, and in the angel world for co-operation. 3. Incubate our beautiful philosophy in our life by the eloquence of true living. 4. We must rescue religion from the hands of priests and creeds, and place it in the hands of a common people. Religion was of the people, by the people, and for the people, and not in the hands of a monopoly of a priestly syndicate. 5. We must simplify religion, purify it of its contradictory theories, and make it as Jesus did, simply love to God and Man. 6. We must resurrect the man, Jesus the medium, healer, sympathizing friend of the people, the social reformer, and again present him to the world as the greatest spiritualizing force of the age.

Mr. Austin's afternoon lecture, the subject by request, "How and Why I Became a Spiritualist," was very interesting and instructive. J. W. B.

FOR a moment stop and consider. The Progressive Thinker is the one original dollar Spiritualist paper. It introduced a new era in the ranks of Spiritualism. Its success financially has been all that could be desired. Notwithstanding the rise in the price of print paper, it has still maintained its status as the only one dollar Spiritualist paper. Not only that, but it is introducing the Divine Plan in its business with its subscribers—a portion of the profits of the office returning to them. Just think of the Seven Premium Books being sent out to our subscribers for \$2.35. After paying the postage of these seven books, and the expense of mailing them, all that we have left is \$1.50. You can readily see that we are financing them for less, by far, than the actual cost to us. We do this work in accordance with The Divine Plan, in order to assist in forming the nucleus of a library in every Spiritualist home. Read carefully our premium list, and you will certainly want to become a subscriber to The Progressive Thinker, if not so already, and obtain the books we announce.

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report to make, for Doctor, your medi-  
cine commenced his good work as soon  
as I began taking it. Only let me as-  
sure you that I shall continue having  
your treatment. Respectfully,  
**ANGELINE ELDREDGE,**  
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My Dear Doctor:—I know you can see  
the good the medicine is doing me. I  
truly thank the noble guides for their  
treatment they give me at the circle;  
they treat my back every night. Kind-  
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I thank you for your kindness.  
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evenings at the stated hour, and enjoy  
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me lots of good. Very gratefully yours,  
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My Dear Sir:—I am in receipt of your  
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is correct in every particular, wonder-  
fully so. I am very, very thankful for  
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tfully,  
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Dear Sir:—I am very much pleased  
with the good results from your psychic  
circle. On April 7, at the sitting, I felt  
a slight cold breeze over the right hand;  
cough pretty near gone. April 10,  
a slight breeze, cough all gone. On April  
14, a breeze, and cough all gone; and so  
on at all sittings. I am free of all  
cough and feel as well as I ever did.  
Am very thankful for your assistance,  
and hope you will meet with much suc-  
cess in your practice. Yours,  
**A. ZIMMERMAN,**  
Bay Ridge, Fla.

Dear Doctor Watkins:—I received the  
medicine two weeks ago; my head feels  
much better than it has for a long time.  
Hoping to hear from you soon, I re-  
main, yours truly,  
**MILLO, MRS. NANCY S. MITCHELL,**  
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## THE RELICS.

His musket hangs above the door,  
And rust and dust have clogged the  
lock;

The ramrod shall be drawn no more,  
Decay is eating at the stock!

The hands are powerless now that bore  
This ancient weapon in the fray—  
He fought against his country's foes—  
He played a hero's part! To-day  
He sleeps and is enrolled with those  
Who broune on the silent shore.

That weapon it was his to bear,  
I glory in his noble part!

But I've a treasure far more fair,  
And nearer, dearer to my heart!  
It is a lock of mother's hair—  
That the old days and dangers bore—  
The lock she gave to him the day  
He kissed her, standing in the door—  
The lock of mother's hair that they  
Took from his breast, who found it  
there!

—S. B. KISER.

## PASSED TO SPIRIT LIFE.

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

Passed to spirit life, in Ashland, Wis.,  
June 17, Lucy E. wife of Capt. I. H.  
Maxim, aged 41 years. She leaves a  
husband and one son and daughter to  
mourn her loss. Her casket was cov-  
ered with a profusion of flowers, and  
the room filled with beautiful floral de-  
signs; from her children a large sur-  
mounted pillow with the word "Mother."  
Her life was as pure and sweet as the  
flowers that covered her inanimate form.  
S. J. MAXIM.

Passed to spirit life, from Lodi, Cal.,  
July 14, Mr. William King, aged 83  
years. He went to sleep without a  
struggle, knowing us to the last.  
MRS. S. S. KING.

Mrs. Sylvia Coschelle, the well-known  
New York medium, died of typhoid  
fever at the age of 56 years, at Cape  
Nome, Alaska. She went to Alaska in  
April in company with her son and Dr.  
Julius Stowe, a noted materializing me-  
dium. Dr. Stowe lays sick with the  
fever also. COR.

Once more has our membership suffered  
depletion by the demise of one of its  
esteemed members. In the person of  
Mrs. Elmer Guiger, the loved wife of  
the trumpet medium of this place, who  
was a member of this society and a con-  
stant partaker of the consolations  
afforded by our beautiful philosophy,  
which assured her that all things would  
be well with those who, like herself,  
were earnest workers for the elevation  
spiritually of the race, and which she  
taught so eloquently by the self culture  
class of which she was also a member.  
While we miss her in this expression,  
we are already assured that all things  
are well with her. Dr. Hillgoss, of An-  
derson, Ind., and her many relatives  
and friends consigned her physical re-  
mains to the tomb on July 24th instant.  
Fraternally yours for the N. S. A. So-  
ciety by  
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Lima, Ohio.

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German and English speaking. Mrs.  
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Harmony Society services Sundays  
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for soul culture, Wednesdays at 2:30 p. m.  
Teacher Lydia Sholdice.

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ment of morality, the promotion of edu-  
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of knowledge, and the inculcation  
of truth in the place and stead of error  
and superstition. The Temple services  
of the society are held every Sunday  
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of truth in the place and stead of error  
and superstition. The Temple services  
of the society are held every Sunday  
morning at 11 o'clock in Corinthian  
Hall, corner of 53rd and Ashland ave-  
nue, every Sunday afternoon at 8  
o'clock.

The Avenue Spiritual Society will  
meet at 2979 Wabash avenue, corner  
30th street, every Sunday afternoon at  
2:45 o'clock. Harry J. Moore, pastor.

Harmony Society services Sundays  
and Thursdays at 7:30 p. m. Class  
for soul culture, Wednesdays at 2:30 p. m.  
Teacher Lydia Sholdice.

# A GREAT HEALER

Dr. Peebles' Wonderful Cures Have

Made His Name Famous the  
World Over.

Read His Generous Offer to  
the Sick.

THERE is probably no physician or healer living who is  
curing more cases of chronic and obstinate disease  
than Dr. Peebles. During the experience of over thirty  
years this **TRUE AND GREAT HEALER** has  
cured thousands of those who had been pronounced "in-  
curable" by the best local physicians. Mrs. Alvina Buck,  
of Mechanicsville, O., says: "It is now about three  
months since I began your treatment and I am happy to  
say that I am free from those dreadful pains and have  
gained in pounds and am still gaining rapidly. My doc-  
tor had given me up as 'incurable.' Indeed, I had  
given up life to your skill. I most cheerfully and heartily  
recommend you to all those in search of health." Miss  
Alice Jones, of the Chicago Tribune, says: "I have  
suffered with terrible headaches, heart trouble and  
female weakness. My friends despaired of my life and I  
was about to give up. Now I am well, strong and  
happy. I can never forget the good you have done  
me."

Remember that Dr. Peebles does not heal by Christian Science, Hypnotism  
or any other "ism" but employs MILD and POTENT medicines, combined with  
his PSYCHIC POWERS. These Psychic treatments are the greatest power  
known for relieving pain and suffering and curing disease. One of his patients  
recently said, "those treatments seem as a breath of higher life. It seems as if  
they alone would almost raise the dead." Besides being the greatest Psychic  
Physician living he is an authority in Europe and America on the Phenomena  
and the Psychic Science. He has written an essay "The Psychic Science in  
the Cure of Disease," which he will send free to any sufferer asking for it. The  
Doctor's diagnoses are as accurate as his cures. His Psychic Gifts enable  
him to accurately locate the diseased and weakened tissues, thus he never  
has to experiment for weeks to discover the real trouble. No disease is really  
incurable if perfectly understood, for every effect or diseased condition has its  
cause, and if this is seen and removed by the aid of natural forces, health will  
be restored. What is your condition and its cause? It is within your power to know.  
No two cases are exactly alike so do not spend precious time in taking patent  
medicines which are prepared a "text-book" case, or waste your life in the hands  
of a physician who does not understand your condition. Write to-day for a FREE  
DIAGNOSIS and special advice in your case. This will cost you nothing. The  
Doctor will also send you his essay on this wonderful science and other valuable  
literature FREE. Thousands of so-called "incurable" cases are cured by this  
method. So do not despair, if your physician has failed to cure you. Just write  
the doctor a plain, truthful letter, giving him your name, age, sex and leading  
symptom; in your own handwriting and receive a complete diagnosis of your case  
by return mail.

G. D. Young, of Wimer, Ore., who is a Fellow of the Royal College of Physicians, says:—"I consider it  
my sacred duty to extend to my hearers the best medicine for the relief of suffering  
in my case. I was very skeptical when I began the use of your medicines and treatment, but I am  
free to say I now have complete belief in their almost miraculous efficacy. Three months ago I bore  
about my body the heaviest burden of my disease. Now I am free from it. I am  
Mrs. Lydia Mason, of Boyd, Oregon, who had not walked without crutches for a long time, after a few  
weeks of our treatment says:—"I can now walk without my crutches for almost half a day. I am gaining  
rapidly and expect to be free from my disease in a short time."

Mabel Keyes, of Iron Creek, S. D., who had suffered for a long time from eczema, says:—"The rough-  
ness of the skin has entirely disappeared. I am very thankful indeed for the great good you have done me.  
I talked with our family physician and he thinks my cure is remarkable. I devoted myself to him before I  
called on you and he said he did not think there was any help for me and he is one of the best doctors around  
here."

Address **Dr. J. M. Peebles, Battle Creek, Mich**

**Sunday Spiritualist Meetings in**

**Chicago.**

Band of Harmony, auxiliary to the

Church of the Soul, meets at Room 608

Hamel Hall Building, 40 Randolph St.,

every first and third Thursday of the

month, beginning afternoons at three

o'clock. The ladies bring refreshments;

supper served at six o'clock. Evening

session commencing at 8 o'clock. Spirit

eight. Questions invited from the au-

diences, and answered by the guides of

Mrs. S. J. Ashton. Always an interest-

ing programme. All are welcome.

Church of the Spirit Communion

will hold meetings in Kenwood Hall,

4908 Cottage Grove avenue, each Sun-

day, 3 p. m., conference and tests;

8 p. m., lecture by J. K. Halliwell; tests

by H. F. Coates and others. All are in-

cluded. Good music and seats free.

Spiritualist services will be held ev-

ery Sunday afternoon at 2:45 p. m.,

1453 N. Springfield avenue. Tests at

4 o'clock prompt. Wm. Fitch Ruffie,

medium.

Garden City Spiritual Alliance holds

regular meetings at Mackinaw Hall,

No. 234 and 236 East 43rd street, every