

LIFE AND EXPERIENCE IN SPIRIT LAND

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

LETTER NINETEEN—Continued.

But life is complex, beginning with the simplest forms and ending with the greatest and grandest; but if man came up through the tadpole and so forth, he would return to the tadpole and so on—I am here speaking of the soul or life germ—he would surely go back from whence he came; but, not coming from these but from the pure fountain of life, or the fountain of soul germs which do not originate either within matter or spirit, he returns to that from which he was taken, as a developed entity, or soul.

O, how pure and simple and clear this is to one who understands! My soul, your soul, or the soul of Charles Darwin, never crept up through a long chain of animal life—never, never, dear friends—but the soul of Charles Darwin was the undeveloped soul germ of Charles Darwin from all time, patiently waiting its development, not yet conscious, or, rather, not yet self-conscious, that was to come with his development. It was the same with me. It was the same with you. One species of animal life does not merge or run into another. All are distinct. A starfish is a starfish from all time. A clam, a clam. A violet never becomes a rose, and a lily is a lily from all time. A sheep never becomes a bear or a lion, nor a forest deer a clucking hen, or vice versa. All are separate and distinct, and so are the nations of earth. The black, the white, the red, and the copper colored, for all are true to their own soul germ life. Your soul or mine never resided within the monkey or gorilla, but we came pure from the great eternal fountain of life, a little germ or spark of that life, a distinct drop or germ from that divine source. Some call it God. Some, Infinite Intelligence. The source of all life is certainly infinitely intelligent, for the fountain of life is all intelligence, is pure intelligence.

If a man is intelligent he came from an intelligent source or he could not be intelligent; he is simply a spark of intelligence developed or progressed, and the stream cannot rise above its fountain.

Now we do not tell you there is a personal God as he has been understood, in time past or time present, by many, or that Infinite Intelligence is in the form of a man or God somewhere, for such is not the case, that is, if such is the case we here in spirit life do not know it, and we have never seen such a God, but we do know of angels that are called God-angels. There are spirits, angels, arch-angels and god-angels. The god-angels are supposed, by us, to be all-wise, all-good, all-beneficent. They are, to us, bright and shining as your sun is to you of earth—so bright we cannot look at them for they blind and dazzle our sight. But I cannot tell you of them, for, of course, I am far below their altitude. They, also, are in circles or bands, which leads us to suppose that that which is called God, or Infinite Intelligence, runs in infinite circles of intelligence. Matter runs in infinite circles from infinite atoms to infinite worlds. Spirit runs in infinite circles from the heart of the atom to the heart of infinity, and soul is in circles from the living germ of the moss to that of man, angel, arch-angel and God-angel. Farther than this I am not able to tell you. But do not sneer at Infinite Intelligence, for you are, or will be, infinitely intelligent yourself, whoever you may be, having sprung from the eternal source of infinite intelligence.

We, in spirit life, have been listening intently to the contradictory opinions of those who believe in Infinite Intelligence, and those who do not; but how you can rid yourselves of Infinite Intelligence we fail to see. You certainly all think that you are to become infinitely intelligent, and as there has been intelligence from all time and will be to all eternity and all time and space are filled by it, how can infinite intelligence be ignored? Why, it needs no proof. It is self-evident for intelligence itself is infinite or there could be no immortality. It seems to us that this must be clear, even to a little child. It is simply the great male God, Yahveh, that should be annihilated or forced into oblivion, the horrible, Jewish Jehovah. It seems to us that when we can conceive of Infinite Intelligence we are becoming as broad as eternity, and we certainly cannot get outside of eternity. We may let Infinite Intelligence sleep, but it is only sleep, it will wake up again; it is not dead for it is a living, speaking intelligence.

We do not write this article for the purpose of siding with one clique or another, but we write that which is eternally true as far as we here in spirit life are able to understand it. A certain amount of intelligence dwells within all things that have life. The least life has the least little spark, while the greatest amount that you are cognizant of dwells within mankind. And thus it is from the atom to the angel and the God-angel.

But there are other worlds that hold beings who are as far beyond man in intelligence as he is beyond the least mite of intelligence that exists on your earth.

It has been a great error to call all below man, instinct, and has led to great misunderstanding and entanglement. We give up the idea of instinct, together with your Jewish Yahveh, or Jehovah, or God. Give them both up. That which you have called instinct is simply lesser intelligence. That which you have called God is a magnified, cruel Jew, of the male gender. Let these foolish notions go and grasp Infinite Intelligence. Let your male Jehovah go and grasp male and female in one, or at oneness. Infinite Intelligence is both male and female, for both are intelligent, one as intelligent as the other.

Yours truly, MADAM.....

LETTER NUMBER TWENTY.

It is often said by those of earth that it is useless for people to speculate about how it may be in the spirit world, they had better turn their attention toward improving the condition of those who live upon the earth. If what we have to tell you was mere speculation on the part of the medium, the foregoing remarks would be just, but speculation has nothing to do with these letters or messages, neither are they the vagaries of an uncured imagination, and those who make such remarks are dealing unjustly with spiritual things and are sending forth unjust thoughts toward the medium. We know very well that many of these persons do not intend to be unjust, but because this particular power does not belong to them, they immediately come to the conclusion that it must be speculative or imaginary on the part of our sensitive. We pray you not to put stumbling blocks in our way but listen to what we have to say.

That we are not able to give through all mediums what we can through this one, is true, but that fact counts for nothing. No two mediums are alike. Their powers differ. Probably there is not another sensitive upon the earth through whom we can give precisely the same things that we can through this one; but because of this fact what we are able to give through this one should not be despised or called untruthful, or mere speculation, or the vagaries of an uncured imagination.

Spiritualists, of all others, should not be unjust toward each other. We find it impossible through this one to tell you just how you should arrange your earthly affairs; through another we are able to give you a great deal of information on such points; and thus all differ. It is well for the world that they do—well for the earthly world and well for the spiritual world. We should have little encouragement if one medium was precisely like another. Suppose there could not be found upon your earth any flowers but daisies and these all precisely alike?

Natural laws do not work thus: quite the contrary for no two things upon the earth or within the heavens, are precisely alike. The gifts and powers of no two men are precisely alike. What is utterly impossible for one is accomplished with ease by another. So wonder not at what we are able to tell you through this particular medium and say that those of earth cannot know how it is within the spiritual world, for it can be known; therefore we admonish you, listen gravely to what we are able to tell you about it, and do not grieve the heart of our sensitive and throw a wet blanket on our endeavors to do so. So do not call us liars and deceivers because we are able to tell you something that you may not already know, for if there is nothing more to tell than what you already know, progression is at an end, and it is this very progress that you as Spiritualists are all talking so much about.

Another thing we wish to say, Do not suppose that Charles Darwin, Robert Ingersoll, Helena Blavatsky, and a great many others whom you have called great, think and teach precisely what they did when within their earthly forms, for each and all of such personages have found many things different from what they had thought them to be when they dwelt with you in the flesh. They now desire to tell you how they have found it, and this sensitive is one of the best that they can find through whom to tell you.

Robert G. Ingersoll wishes to tell you that he was wrong—that he made a mistake when on earth. We beg of you to allow him to do so.

You say, as Spiritualists, that you believe that spirits communicate with the people of earth; then why dash cold water in the face of such, when they try to do so, by saying you do not believe it to be the spirit of Robert G. Ingersoll.

Charles Darwin found on coming here that he had made mistakes—that in many things he had been right, but in some others wrong. He, also, desires to rectify such mistakes. Do not render it impossible for him to do so by holding doggedly to the errors that he so much desires to eradicate. He wants to tell you of involution, which should go hand in hand with evolution, but his earthly followers will have none of it, which grieves him sorely. Do not push the returning spirit from you, we beg. If you do there can be no progress.

Madam Blavatsky also wishes to tell you that although she was right in many things, in some others she was mistaken—the most important of all being reincarnation—and she now begs that you will not continue in this error, for she has found it to be utterly without foundation in truth. Why not allow us to return and rectify the mistakes we made when in the body of flesh? There is not a man or woman living on the earth to-day who, when they get here, will not discover that they have been mistaken in many things, and their first and greatest desire will be to rectify these mistakes if possible. Why render it impossible for them to do so? No matter how great you now consider them to have been, they were but fallible men and women, liable to be mistaken in many things, and because they are good and great, is the reason why they wish to correct the mistakes they made.

A great musician dwells in a world of rhythm and harmony; his soul vibrates in a different key from that of ordinary men—different from that of those who do not dwell in this exalted region. Those who do not understand music have not the slightest idea of its deep spiritual significance; they are not in harmony or sympathy with the soul of the master of music. When one has become a master in music, he has mastered it, consequently his soul dwells above and beyond that which he has mastered; and when a musician has mastered all that earth can give, he dwells in the region of music belonging to the spiritual and the angelic.

We wrote you, at one time, that if one could wholly comprehend, understand and define God, he would have mastered God, consequently would be above and beyond him—would have become the master of God. One can readily see the absurdity of such a proposition.

No mortal, spirit or angel, can comprehend, understand or define that which is called God. As it is in music, while on earth, many of the great minds can master or understand the natural laws pertaining to earth and thereafter rise into the spiritual, for all that can be thoroughly mastered the soul rises above and is ready to grapple with spiritual and angelic laws; but none can master or grapple with God or the infinite, for in order to do this they must have reached the infinite or become one with that which they call God.

This great truth must be evident to any mind.

How utterly witless it is for the clergy to tell people all about God, just what he wants them to do, and so on and so forth, as though they fully understood all about God. Really, one might think they were a little superior to God, knowing better than God what they needed, so that by constant prayer and teasing God would, at length, be brought to understand all about it, and give them what they so much desired. When one desires any gift whatever, one should struggle with all one's might to obtain it, and when obtained one's soul rises up and beyond it ready to conquer other and greater things.

Dear friends, never allow yourselves to stand still, thinking you know it all or that it is all exactly as you happen to think it is, for if you could change your soul to that of another man or woman, things might look entirely different to you. One should put one's self in an attitude, if possible, to look on all sides of a question, take up every point and thread in it, and even after this, one will eventually find one's self wrong in many things pertaining to it. Do not be too positive about anything. Leave the mind open and free to accept any new truth that may be given from above. The truth is only new to the one on whom it dawns. All truths have always existed, it is that one's mind has become developed enough to perceive them that they appear new.

Now when a soul dwells in the region of pure rhythm and harmony, as does those of most great musicians, and as we said before has become the master of what earth can give, that soul then enters the realm of the spiritual and angelic and we are able to do through such an one much that we could not do through one who had not.

This message has been given by the band of spiritual messengers, but the direct controlling power is your most humble and obedient servant, MADAM.....

(To be continued.)

THE ETERNAL WILL.

There is nothing we cannot overcome; Say not thy evil instinct is inherited, Or that some trait inherited makes thy whole life forlorn, And calls down punishment that is not merited.

Back of thy parents and grandparents lies The Great Eternal Will. That, too, is thine Inheritance; strong, beautiful, divine, Sure lever of success for one who tries.

Pry up thy faults with this great lever, Will, However deeply bedded in propensity, However firmly set, I tell thee, firmer yet Is that vast power that comes from Truth's immensity.

Thou art a part of that strange world, I say: Its forces lie within thee, stronger far Than all thy mortal sins and frailties are; Believe thyself divine and watch and pray.

There is no noble height thou canst not climb, All triumphs may be thine in Time's futurity, If whatso'er thy fault, thou dost not faint or halt, But lean upon the staff of God's security.

Earth has no claim the soul cannot contest, Know thyself part of that Eternal Source, And naught can stand before thy spirit's force, The soul's divine inheritance is best.

—Ella Wheeler Wilcox.

IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

LIGHT, LONDON, ENGLAND.

SECRET OF SPIRIT LIFE.

We who live blessed with the knowledge of the secret of spirit life here and now, ought to find great comfort in it concerning the processes of what we call the outward life, though there is really no merely outward life. All life is inward, and results in inward issues, and so do the inward and outward form of life, and to the growth of a habit, the development of an instinct, the secretion of a scent, everywhere this glorious summer time, we are being taught how entirely the outward exists for the inward. "The words that I speak unto you, they are spirit and they are life," said Christ. So say the breezes, the sunbeams, and the rain; to the blades of grass, and orchard blossom, and ears of corn. A true writer put it most tenderly and truly:

"The preparation has been going on long and silently in the dark workshop. The creative process has brooded and covered with its soft wings the younglings of the spring. The sky has taken a new and tender touch to bend over and welcome them to shelter them when they come. The trees, still leafless, wake from their sleep; they begin to look alive. They gather deep purple, red, and gold, against the mist and the lighter hills. At their feet the turf has suddenly grown bright emerald."

"Then the shrubs take up the symphony—a flame of red, a burst of sun-bright yellow, a whiteness as of angel's robes and seraphic choirs. The trees put on their livery in orchard and garden in a mystical wave of pale and rose and lilac tints, impalpable, melting into the blue of the sky."

"The same great laws extend to the spiritual world, the same operations are going on, and the growth of a soul, for souls do grow, and they grow silently from prepared conditions, even like the grass of the field or the leaf upon the tree."

"Purity, patience, faith, love, obedience, have distilled a precious quality—truth. Why not allow us to return and rectify the mistakes we made when in the body of flesh? There is not a man or woman living on the earth to-day who, when they get here, will not discover that they have been mistaken in many things, and their first and greatest desire will be to rectify these mistakes if possible. Why render it impossible for them to do so? No matter how great you now consider them to have been, they were but fallible men and women, liable to be mistaken in many things, and because they are good and great, is the reason why they wish to correct the mistakes they made."

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SARA A. UNDERWOOD.

SCIENCE AND PRAYER.

America's Celebrated Astronomer Explains the Cause of the Intense Heat-- A Prayer is Offered for Its Cessation.

SCIENCE.

PRAYER.

The burning heat now afflicting the whole of the United States and felt also on the other side of the Atlantic and generally throughout the Northern Hemisphere, is convincing proof of the fact that the earth is the satellite of a variable star. Only on the assumption that the source of terrible heat is directly in the sun and due to an extraordinary increase in its effective radiation can the widespread and long continued nature of the present meteorological disaster be satisfactorily explained.

Local causes are insufficient; the earth itself contains no store of heat capable of accounting for the outburst and the suggested explanation that we are passing through a region of space where an uncommonly high temperature prevails is invalidated, if for no other reason than by the fact that similar periods of excessive temperature have occurred many times within the limits of recorded history and in a certain cyclical order, while from what we know of the direction of motion of the solar system through space, we can confidently affirm that the earth does not pass again and again through the same region, but flies always northward along with the sun.

Accordingly we are driven to the belief that the source of the trouble is only in the sun. All astronomers know that the face of the sun is blanketed with absorbing vapors, while its interior is much hotter than the glowing shell that we see. Strip off the vaporous blanket entirely and the surface of the earth would probably burst into smoke and flame in the instantaneous gush of unbearable heat that would be poured upon it.

Whenever, as occurs periodically, though not always to the same extent, the solar vapors are thinned, the heat from within leaps out through the weakened shell and strikes the earth and other nearby planets as with a breath of fire from the suddenly opened door of a blazing furnace.

That is what has happened this summer, and the immediate agency that has flung open the furnace door and sent forth the destroying blast is the mysterious power whose visible manifestation is the presence of black sun spots. But it is a mistake to suppose that the sun spots themselves exercise any direct influence upon the weather or that there must be spots on the sun whenever there is extraordinary heat on the earth.

The spots are simply indicators of the sun's condition resembling in that respect the eruptions on the face of a smallpox patient. They tell the story of the sun's internal convulsions and indicate some of the places on its surface where the pent-up forces are bursting out.

There are manifestations of the opening of a new sunspot period before the spots themselves have begun to break forth in any number. Presently they will follow, and half way between the equator and the poles of the sun congeries of black aureole, with blazing white patches about them, will break forth and the spectroscopic will show shooting upward from these volcanic centers of disturbance, immense masses of metallic vapor and gleaming hydrogen leaping hundreds of thousands of miles high and giving an impressive demonstration of the unimaginable might of the forces that wrench the center of the solar system.

For the next four years these gigantic outbursts will increase in fury and a corresponding series of terrestrial seasons marked by great excesses of temperature, sudden contrasts and extraordinary cyclonic disturbances will follow. Nothing can be more certain than an increase in the near future in the number of auroral displays and magnetic storms, consequent upon the recurrence of the solar disorders.

Dr. W. J. S. Lockyer has just shown by an elaborate comparison of data that there is a great sunspot cycle, overlying the ordinary eleven-year cycle, once in thirty-five years, and that we are now at the beginning of this great cycle. Its culmination will coincide with that of 1870, a cycle that was famous for its intensity. Professor Edward Brueckner has demonstrated that once in thirty-five years there is a periodical variation of climate over the whole earth, and this variation falls in exactly with the greater sunspot cycle just described. This cycle is especially marked by the hot, dry summers and electric storms. Thus it will be seen that there is good scientific ground for the assertion that the present disastrous visitation is directly traceable to the variations in the output of radiation from our great variable star, the sun.

But this time the energies concerned seem to be uncommonly fiery and intense in their display of power, and there is some reason to think that the activity of the sun is increasing rather than diminishing as time goes on, so that in the more or less remote future the consequences of its periodical outbursts may be even more calamitous than at present.—Garrett P. Serviss, Celebrated American Astronomer, in Chicago American.

Oh, thou Infinite Intelligence, with all thy power and love and sympathy, and justice, and mercy, it seems unreasonable that thou dost not see fit to break thine immutable law, or at least bend it sufficiently long for thy children of earth to get a fresh breath. Thou seest the dire destruction that is being wrought in at least sixteen of the States of Christian America, by the hot winds and sun, and if the coolness of thy hand is not extended to thy people ere long they must perish with heat or starve and strew the barren waste with their putrid carcasses and poison the air and precipitate a scourge that will sweep the entire land of its population. Thou knowest these things, but lest thou shouldst forget us in thy hurry to and fro over the universe looking after thy possessions, I would call thy attention to the matter.

Some, no doubt, are accusing thee of turning these States over to thine enemies, Satan and his hirelings, or imps, and they have swung open the oven doors down under us, but thou art Infinite Intelligence and Love and Sympathy and Mercy, etc., and would not do such a thing, and we, the faithful, deny the allegation.

The article from the scientist tells us this "earth is a satellite (whatever that is) of a variable star," and that is the reason we are suffering unmerited torture. We ask thee to make the world a satellite to some cooler star, and we do so because we believe in going to the cause to find the remedy. Now this is the cause of the lack of moisture and the superabundance of heat, and as it is one of thy laws that holds us in such hot relation with that star, may it please thine honor, thine Infinite Intelligence, to set that star aside and give us one we can depend on.

If, as Prof. Serviss says, the "source of this terrible heat is directly in the sun and due to an extraordinary increase in its effective radiation," let us have the shadow of thy mercy hung between the earth and sun until about the first of September, Oh, Infinite Intelligence, ere we suffocate or starve and it be laid to thy carelessness.

Others all over the land are praying to thee from the depths of their innermost souls to bring or send upon the crops, and as the rain is as much caused by the condition of the elements that surround the earth as the striking of the clock is dependent upon the springs and wheels and pendulum, it is our prayer that thou slip a cog somewhere in our behalf and save us from this impending calamity.

The Professor tells us, also, that "for the next four years these gigantic outbursts will increase in fury and a corresponding series of terrestrial seasons marked by great excess of temperature and cyclonic disturbances will follow."

Hast thou so informed him, Oh, Infinite Intelligence, that he should speak to us so knowingly and authoritatively and keep us in tenfold fear and trembling? He is supposed to speak from science and is this that once was so hated and despised by thy children become thy megaphone or mouthpiece for delivering thy word unto the children of earth?

No matter to us by what principle it may be caused; no matter what explanation may be given the origin of this torridity, we ask thee, in thy complete mastery of the situation, for a cessation. Thou who holdest the universe in the hollow of thy hand wilt oblige a suffering people by giving them a respite of about a month—earth time—of this extreme humidity.

If by removing that vacillating star entirely it will similarly afflict the inhabitants of a sister planet, kindly only remove it from the direct line of concentration upon the earth a few thousand miles, but do not make our neighbors suffer for our sake; this would be asking too much.

Have mercy on thy people here below
And let thy cooling waves appear and blow
These waves of hell away,
And we will ever pray
And work for thee through all our weal and woe.
And we will sing thy praise forevermore,
Shout and sing it o'er and o'er, o'er and o'er;
If thy laws thou wilt reverse
And remove this burning curse
We will shout thy holy name from shore to shore.
Amen.

DR. T. WILKINS.

P. S.—I forgot to mention that thy good office is needed just now to arbitrate the strike that is liable to end in a great conflict between two giant forces in the commercial and industrial world—capital and labor. Excuse me for mentioning these matters that no doubt are small to thee but of immense interest to us just now, and are great obstacles in the way of our earthly happiness.

DR. T. W.

Sheltering Street Boys on the Steps of the Sanctuary.

According to the Boston Transcript there is a church in Boston—it will not tell what church—that has an entryway or vestibule, with a flight of stone steps, which is found very convenient by small street urchins, newsboys, and the like to rest in, to gossip in, to fall asleep in sometimes, and—horrible to relate!—to crack peanuts in. The litter of shells left by this juvenile congregation was the occasion of terror and disgust to the honored sexton of the church, a person of rather set notions, who proceeded to take the necessary steps to clear the vestibule of the nuisance, driving the boys away and warning them with dire threats never to come again.

It happened, however, to the sexton's great astonishment, that the pastor of the church showed a disposition to side with the boys. He liked to find the little fellows there; he liked to think of the church over which he ministered providing a safe harbor, with nothing in it of evil influence or suggestion for those human waifs. Somehow the old church seemed to be in his mind fulfilling the purpose for which it was designed when it sheltered from the wind the street boys with its old walls in the winter, or cooled and rested their hot and weary bodies with its dark stones in the summer. The minister talked to them sometimes, and felt that their resorting there gave him a sort of friendly look upon them.

So he protested with the sexton.

"Couldn't you come around once in a while after the boys have been there and sweep the steps off?" the pastor ventured to ask.

Sweep the steps off for the benefit of those young hoodlums! The sexton managed to restrain his emotions, but with difficulty. No; he thought it would be quite impossible for him to keep the steps clear of the rubbish that those boys left there. It was too much to ask, and, as the matter was, the condition of the steps was frequently a scandal to the church. He proposed that a railing or some other means be provided that would effectually shut out the interlopers.

It was the minister's turn to be stubborn. He intimated that the boys should have a chance to come there as long as he remained pastor of the church. He asserted his authority. The sexton appealed from the decision of the pastor to the governing committee of the church. There the matter was argued; and, in spite of the pastor's

appeal in the boys' behalf, and his insistence that their habit of resorting to the church steps might give him an opportunity to do much good, the committee thought more of the church steps than they did of the boys and decided the dispute in the sexton's favor, instructing him to drive the boys away and take the necessary steps to keep them away.

Then there was a ministerial crisis right away. The pastor appealed the matter to the church. A meeting was held and the question considered in all its bearings. The pastor pleaded the case almost with tears in his eyes and certainly with humanity in his heart. He carried the day and was triumphantly sustained by the church. And now, it is said, you may find plenty of boys almost any day lingering around the steps of the church, resting and gossiping, but few peanut shells. As the minister's particular friends, they do not betray his confidence in them.

That minister who fought so nobly for the street urchins is near to God and heaven, and his religion will bear inspection, even from the Courts of the Most High. He was stubborn—stubborn for the right; and that characteristic is essential in every human heart that continually yearns that the right may come out uppermost. Urchins—"street Arabs"—homeless boys—have rights which adult humanity must respect. Within them, perhaps, are the germs of future greatness. Who thought that Patrick Henry, one of the dullest of scholars when a boy at school, would eventually become foremost as an orator and statesman. Those urchins will finally arrive at manhood, and may act an important part in the drama of life; and they should be treated with a certain degree of kindness. That pastor rather enjoyed the presence of those mischievous boys; they did not disturb his peace of mind in the least; on the contrary they provided him with much amusement and substantial enjoyment.

This world will never be what it ought until each house becomes an asylum for some unfortunate waif who is struggling heroically for existence. The air is free; the water is nearly so. That system of government should be adopted whereby everybody who will work should be provided with a comfortable home. The pastor of that church is a noble representative of advanced humanity; he is a natural born philanthropist; and will fight for the right of the street urchin to have a little fun and enjoyment on the steps of a church consecrated to God.

DIVINE WRIGHT.

COLLEGE OF SCIENCE.

An Important Innovation at Lily Dale.

One of the most significant enterprises has just been inaugurated by the Camp Association at Lily Dale which promises much to the cause. It is less than the founding of a College of Science. As yet the money is not in it, but the true capital is brains are the standard of values, supplemented by muscle. There are all sorts of mythical standards, and assumptions of capital; but none are reliable without brains. The value of muscle depends upon the brains that wield it. The capital stock in this new movement is yet limited, but of the best quality as far as it is enlisted.

This season, for the first time, the C. L. F. A. engaged for the entire session of camp the services of Prof. W. M. Lockwood and J. Clegg Wright to cooperate in class work, as well as public lectures, in laying the foundations for a School of Science, second to none in the world. Prof. Lockwood deals with inductive and deductive science, in an original way, and all his inductions bring a definite support to Spiritualism, giving it a basis that nothing can disturb.

Some Spiritualists, who do not understand his methods and hypotheses, speak disparagingly of him as a "materialist." This is much in the same vein of the bigoted attacks of Christians upon Spiritualism, when they denounce it as infidelity. Odious names never settle any question. True, Mr. Lockwood believes in matter, as a factor in his philosophy; and who but Christian Scientists does not? Nevertheless, he postulates all his science upon spirit as the source of all physical phenomena. He leads the whole scientific world into a new line of thought, and demonstrates his positions by strictly scientific methods. If all mediumistic phenomena were to cease, or all mediums be proven frauds, it would not disturb his Spiritualism in the least. But as they are the evolution of nature according to his science, they cannot cease to be the expression of the eternal principle which evolved them.

J. Clegg Wright, with metaphysics supported by analyses of physiological functioning and psychological data as co-related to the brain. This new school, if properly appreciated and supported, should extend throughout the world and become as universal as and far more useful than the Young Men's Christian Association or the W. O. C. T. U., whose doors are now closed to those who have ceased to be useful. It would not disparage these, or any other educational reforms, because they emanate from sectarian sources. But in this growing age nothing less than science can endure long. Religion, if it is to be permanent, must conform to scientific data and the revelations of nature. Spiritualism, based upon the supernatural, cannot live. We call it "the science of life and immortality." It cannot be this and be supernatural. The lack of thorough scientific training and reverence for eternal principles expressed in unvarying order called natural law, has wrecked the confidence of thousands and led them into mysticism and wild assumptions, and all sorts of fads and fancies, from which retreats they draw when the scientific method is applied. Spiritualism, calling it unprogressive, materialistic, selfish, narrow, unsplendid, etc. Theology, Christian Science, Rosicrucian mysticism, and kindred cults have gathered a rich harvest from this unscientific Spiritualism; and now we are startled at the pessimistic wall that Spiritualism is losing its hold on the people, because local societies are not sustained as they once were. But these critics do not seem to have been regarded in making up estimates. And another very conspicuous factor does not seem to have been counted on in the summing up of causes.

There are some thirty to forty great camp-meetings which hold annual sessions from two weeks to three months at a time, and hundreds of thousands of people attend them and pay their money, witness phenomena such as are rarely accessible in home societies, listen to the best lectures, and the brains of the age are there, and these alone reach more people, use more money, and convince more skeptics, than all the local societies in existence did thirty years ago. At the best of these camps the foundations of rational Spiritualism are laid deep and broad, and a steady growth in the direction of scientific Spiritualism and larger culture is manifest. Children's Lyceums are in growing favor and practically developed at many of these camps.

The Training School at Lily Dale is doing a valuable work, and likely to extend its usefulness to other camps. Lily Dale leads the world, and this new School of Science, if properly sustained will, I think, fortify the cause against all demoralizing superstition as it has never been before.

LYMAN C. HOWE.

Island Lake Camp, Mich.
Island Lake Camp opened under encouraging conditions. Additions to the roll of campers are being made daily. Utmost harmony prevails. The location is almost an ideal one. Pleasant people are found on every hand. The season of 1901 promises to be one of marked profit. The services of Sunday forenoon, July 21, included among other features, fitting words of formal opening by President White, an excellent address by Rev. B. F. Austin, and messages by Mrs. M. L. Grange, of Detroit.

After the dinner hour all wended their way to the boat dock where the handsome new steamer was appropriately christened. Bro. Austin spoke words of formal tender of the boat to the association. Two-year-old Gladys Brown Rowe, granddaughter of Mr. and Mrs. Brown, and Flora Kelly, not yet two years old, granddaughter of Chas. A. Kelly, assistant manager, unveiled the chosen name. President White gave words of response, and Mrs. L. Grange closed with very suitable inspiration from the unseen ones. Bro. White had chosen an Indian name for the trim vessel, but gracefully submitted to the unanimous wish of his associates and it will henceforth be known as the James H. White. Everybody was invited by Bro. White to enjoy a ride around the lake, and excellent pictures were taken and the vessel loaded with the happy voyagers.

Sunday afternoon Rev. Austin delivered a thoughtful address, and was followed with readings by Mrs. F. V. Jackson, who enjoys the proud endorsement of being unpopular with the fake gang, who dread her knowledge of their secret practices and covertly attack her in every possible way.

One of the greatest successes thus far in the management of the hotel by Bro. and Mrs. L. Grange, whose resources are never exhausted. Nature fitted him for a landlord.

Good boating, fine fishing, wholesome meals, clean beds, inspiring music, instructive lectures and honest psychic work are all found here. We send greetings of good will to all similar associations.

VISITOR.

A DREAM.

There are times when a dream delicious
Steals into a musing hour,
Like a face with love capricious
That peeps from a woodland bower;
And one dear scene comes changeless—
A wooded hill and river;
A deep, cool bend where the lilies end
And the elm-tree shadows quiver.

And I lie on the brink there dreaming
That the life I lead is a dream—
That the real is but the seeming,
And the true is the sun-flecked stream.
Beneath me the perch and the beaver sail by
In the dim, cool depths of the river;
The struggling fly breaks the mirrored sky,
And the elm-tree shadows quiver.

There are voices of children away on the hill;
There are bees thro' the flagflowers humming;
The lighterman calls to the clock, and the mill
On the farther side is drumming;
And I sink to sleep in my dream of a dream,
In the grass by the brink of the river,
Where the voices blend and the lilies end
And the elm-tree shadows quiver.

Like a gift from the past is the kindly dream,
For the sorrow and passion and pain
Are adrift like the leaves on the breast of the stream,
And the child-life comes back again.

Oh, the sweet, sweet pain of the joy that died!
Of a pain that is joy forever!
Oh, the life that died in the stormy tide
That was once my sunflecked river.

—John Boyle O'Reilly.

SPIRIT TEACHINGS,

Received Through Automatic Writing.

On May 3, 1887, the following was written by my hand, my brain not receiving a thought during the five minutes taken for the writing. "There are many humans found on the zero levels. In all such, the animal propensities are the dominant power in all their thoughts and deeds. All those on the zero levels and on the planes up to 25 degrees are also catalogued as primevals, that is, their first experience in connection with material forms. In the grades from 25 to 40, they are intermediates in morals, in general intelligence, fairly good in religious thought and devotion and counted in good progressive standing. In 40 to 75 degrees they are marked as special students and as select scholars, such as teach and lead the masses in the different departments wherein mortals are exercised for their unfoldings and godly progression. When any of this class, having understanding of things and the intelligence as to what constitutes its right uses, misuses their powers for selfish purposes, then are they marked zero and must suffer the legally affixed punishment for such grave offenses.

"From 75 to 100 degrees denotes superior spirituality, and but few people attain to those planes while they sojourn on earth. In these degrees there are such multitudes low in grade as to real merit in their renderings to universal progress. They are given to deceitful thought and speech; they exaggerate in their conversation and deceive cunning lies; they indulge in too much leisure, they are vain of their attainments and on give out something for what they consider an equivalent in money or fame. All these bring their standing low by such conduct, whereas if they but honestly, freely gave their knowledge in exchange, they would reach the highest, finite planes in degree marks and standing and be a power in joint effort with the immortals, to raise the standards of conduct higher for the masses and so make the world brighter and withal enhance prosperity and happiness."

At another time I received from my spirit teachers the following:

"Inspiration is what reveals God to man. It is accomplished by many methods and by a multiplicity of forces for manifestations to man's intuition. It also reveals to man the rules for proper conduct in all his dealings with others. But the laws of life teach more. They teach manifested wisdom in all nature, in all things, and the relation existing between all things. Then, we have had in all ages of the world and still have, a great amount of conditional prophecy; things that are to take place symbolized by panoramas woven in most part from the emanations of the mortals and their environments regarding whom such prophecies are made. In all this class of prophecy it is unwise to state the time of occurrence, for there are new conditions being constantly and indiscriminately created which intrude themselves as barriers to these fore-shadowed results and which are only removed in time and per force.

"There is objective prophecy. This is of a higher order than the conditional prophecy. All things so foreshadowed are living symbols foreshadowing the great events of the world and people, for object lessons from which to learn and profit.

"These workings have the powerful defense of law and go on continuously in their gradual fulfillments and in the corresponding improvements implied. Unless, however, the students keep in touch with all these movements they cannot keep trace thereof, nor mark the outworkings in such manner as to see clearly the chain of evidence from link to link and thus be able to furnish proof conclusive.

It is in our day as in former times, when a Clero lamented that 'The philosophers of the academy affirmed nothing, they despair of arriving at results.' There is so much speculative philosophy that needs boiling down to solid truth and facts."

Van Wert, O. MRS. M. KLEIN.

SOME DISSUASIVES

Against Certain Objectionable Methods.

To the Editor:—Now the thing I wish to impress on the minds of our speakers and mediums is that all the preaching against the theory of personal God, of the more persuasion; all the anti-hellfire eternal damnation theory; all the preaching against the idea of a virgin-born God and a vicarious atonement had have no effect on me—in fact, such effusions would have driven me farther from Spiritualism had I not been so full of the determination to "see the spirits" and know for myself. The point I wish to make is that our people—too many of them—go off into a great long talk on such questions as do not have any direct reference to the truth of spirit return, when they undertake to convert somebody, instead of beginning on the first and basic fact, and inducing him to make a start in an investigation of the question of spirit return. It was no materialization no Spiritualism with me, and I venture to say that the great majority are like I was in that respect.

It is with some degree of pride that I say that some of the most devoted Spiritualists I know are people who were persuaded to investigate by my experiences being related to them in such candor and kindness as was at my command, when the contrary would more than likely have been the result had I pursued the course of a great many mediums, writers and speakers, and gone off chasing the imaginary gods and devils of the orthodox world. But since they have gone with me into the seance room and found that I had led them into a knowledge of the most sacred truth in the universe, they will go with me into an investigation of the vagaries and inconsistencies of the so-called Christian world.

I do not believe it a good idea to condemn the Bible when you would convert a Christian heathen, but my plan is to use the Bible for all it is worth to Spiritualism and let the other fellow do the condemning of it if he can, and he will surely do that if he is a sure enough, "undefiled," unterrified, warranted not to rip, ravel or run down at the heel Christian. I can make the most sanctified one condemn the Bible in emphatic terms in fifteen minutes and go on a hellfire rampage, wanting to burn somebody forever and forever. At thirty-five years of age I was an infant with reference to the higher criticism, and Spiritualism, and I am thankful that my Spiritualist friends did not try to enter me in the higher branches of the philosophy before they showed me the groundwork on which the whole structure stands.

Spiritualism and other great reforms socially and political will come, but not by the consent of the preachers. Humanity may suffer and go to the "lake of fire" forever before the pulpit will ever soil its garments trying to save it.

BYRON BARBER.

Mineral Wells, Texas.

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THE SPIRITUAL

SIGNIFICANCE.

A VERY IMPORTANT WORK.

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Not one, but every day, feast, fast, and working-day,
The spiritual significance burn through
The hieroglyphic of material shows,
Henceforward he would paint the globe with wings."

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Reader, in bringing to your notice "Antiquity Unveiled," it is with the sincere hope that you are earnestly looking for the truth, regardless of any other consideration, that I venture to present this advertisement. I deeply interest you, and after reading this brief description you will doubtless wish to get the work a careful perusal. Price \$1.50.

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By Watson Easton. Price, boards, \$1; cloth, \$1.50. Edition is limited.

God in the Constitution.

By Robert G. Ingersoll. One of the best papers Coleridge ever wrote. In 1828, he was published in the Boston Commonwealth. Price 10 cents. For sale at this office.

LIFE OF THOMAS PAINE.

By Editor of the National with Preface and Notes by Peter Schiller. Illustrated with views of the old Paine Homestead and Paine Monument at New Rochelle, also portraits of Thomas Paine, Benjamin Franklin, and the most prominent of Paine's friends in Europe and America. Cloth,

.. GENERAL SURVEY..

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

CONTRIBUTORS.—Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, believing that the cause of truth can best be served thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet he has no reason why he should suppress them, yet 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 appearance of your articles.

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, for insertion in the paper, all other requirements being favorable, should be written plainly with ink on white paper, or with a typewriter, and only on one side of the paper.

ITEMS.—Bear in mind that items for the General Survey will all cases be adjusted to the space we have to occupy. It is not to be understood that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require. 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.

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

Bear in mind that all notices for this page are cut down to suit the space we have to occupy when received.

Take due notice, that all items for this page must be accompanied by the full name and address of the writer. It will not do to say that Secretary or Correspondent writes so and so, without giving the full name and address of the writer. The items of those who do not comply with this request will be cast into the waste basket.

Esther G. Thomas writes from Seattle: "I leave for an extended trip through the southern part of California. I shall go over a good deal of ground in a short time."

Mrs. Mattie E. Hull will probably accompany her husband to Lake Pleasant, Mass., where he has a several days' engagement. She is at liberty to make engagements for September and October, either for lectures or lyceum work. Address, Lily Dale, N. Y.

Polly Burrows writes from Detroit, Mich.: "We have just had another lecture on the coming of Mr. Howe, who lectured at the temple last night. The large audience was very harmonious and greatly appreciated him. Mr. Howe is on his way to Briggs Camp and Grand Rapids. The Progressive Thinker is looked for with deep interest."

Anna D. writes: "I received all of the premium books and feel I have in store for me a most spiritual and intellectual feast. Many material things I have developed myself of to enable me to get them, but I would not be without their guidance and light to lead me on as well as the Progressive Thinker, all of which to me open up the right path and directs man and woman, if they follow the instructions contained therein, that purity of life and doing unto others is the lesson learned and happiness here and hereafter."

R. B. Tripp writes: "I wish to get my initials correct, as I expect to take your paper for many years, being only in my 33d year; or till the Divine Plan busts me up. The facts of Spiritualism and the multitudinous table with all its light, if ever, Evidence is what the lawyer depends upon more than oratory or books. All of the latter in the world would not convict a Chinaman of robbing a chicken roost; or a colored individual of appropriating a watermelon. The Hepworth League is having a high old time. It reminds me of the convention in Charleston, S. C., where that city was to become the metropolis and the grass grew in the streets of New York. Slavery was to be the keynote of the arch, and Mason was to call the roll of his slaves at the foot of Bunker Hill."

D. L. V. writes from Clear Lake, Iowa: "We are new beginners in Spiritualism. It is only a year since we commenced our home circle. The progress has been wonderful. We have had some grand good things from our spirit friends, and such good advice about the life we should live here to prepare us for the life on the other side. Some of us get automatic writing and some see forms and recognize them clairvoyantly. Spiritualism seems to me to be a growth, and as we investigate more and understand better the grand truth, we grow out of many of the views we had before. Investigation is the key to it. We attended Marshalltown Camp a few days and greatly enjoyed it. There seemed to be such a good spiritual influence around each and every one. The lectures and tests were all good."

Mrs. Baker writes: "I had been watching for an explanatory letter from President Barrett ever since that Symposium in your issue of July 6, and at last was rewarded by seeing it appear in the issue of the 27th. Am pleased with it and more than pleased with the Symposium. There certainly was a deal of good in it for the thought by all the writers; food that will lead every reader into a better knowledge of the higher light."

Rev. Harry J. Moore has been lecturing at No. 6311 Parnell avenue, this city. He seems to be giving excellent satisfaction.

John W. Ring writes: "I lectured to a fair sized and very appreciative audience in San Antonio, Texas, Sunday, July 21, and I think that this fall things will move on all right there. I now go to Oklahoma for a few weeks' recreation, and to take my chance in the government lottery of lands there."

A. J. Weaver writes to correct a mistake made in the heading of his article in last week's Progressive Thinker. Instead of "The Spiritual Training School" it should have been "The Spiritualist Training School," which latter is its name. A spiritual school would be one that trains simply the spiritual nature and may, as truly belong to Methodists or Unitarians as to Spiritualists. This is not simply a spiritual school but is a Spiritualist school established for Spiritualist workers.

Edgar W. Emerson would give notice to his Western friends that he will be at Chesterfield Camp, Ind., from August 3 to 19 inclusive. He would be pleased to meet them all there, as he will not be at Clinton, Iowa, this year.

Emil A. Dapper, an attorney at law, Grand Rapids, Mich., writes his impressions of Mrs. Mary Elizabeth Lease: "Permit me to say a few words in your valuable journal regarding Mrs. Mary Elizabeth Lease, who delivered a course of six lectures here, under the auspices of the Briggs Park Spiritualist Camp-Meeting Association, before very large audiences, and again on Sunday afternoon last, at John Ball Park, in this city, when she delivered gratuitously, to an open air assembly of about 5,000 people, her famous lecture, 'Signs of the Times,' which was received with great applause and enthusiasm. The lectures were not only intelligent and amusing but instructive and scholarly, which was held in the manner in which we held her intelligent audiences, in close attention, from the moment she stepped upon the platform until the end of the lecture, which lasted usually upwards of an hour. In her delivery she is exceedingly graceful, very clear in enunciation, philosophic in argument, and gifted with the expression of excellent English, in very pleasing voice and often with a manner so majestic and of majestic and dignified appearance. A more earnest, pleasant, enthusiastic and entertaining speaker can scarcely be found upon the American platform, is the universal speech of every one who has heard her here. Through one of her lectures last week I was converted to the cause of woman suffrage, after having borne for many years a deep-rooted prejudice against anything pertaining to that cause, and from now on I shall do all in my power to enfranchise the women. If we had a few more women as capable as Mrs. Lease on the platform the world would be greatly benefited. If satisfactory arrangements can be made, she will again deliver a course of lectures here during the coming winter."

Arthur F. Milon writes: "Rev. Jos. Cook is dead—dead to his orthodox friends and believers, and dead to his enemies. If he, the great one, ever believed all he preached, he has been undoubtedly warped to one of the gilded carthorse orthodox heavens with his self-enriched God. If he did not believe it, he may escape this doom, but will have to carry a very sick conscience around with him until he can square himself with reason, why he opposed truth after having received it. If this is the real truth, as the first investigation of Spiritualism, endorsed it, and then, in order to regain lost prestige for having done so, denounced it, he certainly needs sympathy, for a well-informed man, who believes himself as Rev. Jos. Cook did, must suffer acute conscience pangs, unless the disease undergone was the substitute. Either way we feel like saying, 'Alas, poor Yorick!'"

"Field" writes from Atlanta, Iowa: "A grove meeting was held at Otranto, Iowa, Sunday, July 21, by Mr. and Mrs. C. W. Howe. The grove was very hot, but the grove was pleasant. A cool spring of water adds much to the attractiveness of this pleasant place. The attendance was quite large, coming by teams from as far as twenty miles away. It has been remarkable all throughout the Northwest that the people go long distances to attend Spiritualist meetings. They who so completely seek shall find; but such able exponents as Mr. and Mrs. Kates will liberally attract and powerfully convince the seekers. The evidences of spirit presence and communion is positive with Mrs. Kates. We hope for progress in this locality, where Spiritualism has had such excellent impetus."

Mrs. H. Van Over writes from Greenup, Ill.: "The book, 'A Wanderer in Spirit Land,' with the dear old Progressive Thinker, have arrived. We are gaining fast here. Our last medium, C. J. Barnes, gave the best satisfaction of any we have ever had here. We have engaged him to come here after the coming season is over. I want you to accept my thanks for the valuable book."

Mrs. Hazard, of Providence, R. I., writes: "I have walked six miles this morning before breakfast, and did it in just 100 minutes, and stopped full 10 minutes on the way, so I really walked it in 90 minutes. I will be 77 years old the 10th of next month."

W. F. Randolph writes: "The Ashley camp-meeting is having a large attendance. Test mediums are C. H. Figures and Frank T. Ripley, and they are doing good work. No camp is complete without these two mediums. Excursions from Cleveland and Columbus August 4. E. W. Sprague, Mrs. Curran and Dr. Talkwell, of Columbus, are the speakers. There were many Cleveland and Columbus people present on last Sunday."

Lyman C. Howe writes from Detroit, Mich.: "I speak here tonight and go to Grand Rapids, Briggs Park, Thursday. I go to Chesterfield for August 4, 6 and 7. I am engaged in Buffalo the last four Sundays of September, and in New York, Oct. 1, all of October. I will answer calls in New England for November and December, or anywhere between Buffalo and Norwich, going or coming. The fifth Sunday of September is free to any who call."

W. T. Nichols writes: "Notwithstanding the fact that last Sunday was the hottest of the season the lecture and séance given by Julia Steelman Nichols at the Athenaeum, 26 East Van Buren street, was well attended. The lecture was the fourth of the series on 'The Science of Mediumship.' It was followed by a one-hour devoted to readings and spirit messages from sealed photographs, the accuracy of this work creating much interest. These meetings will be continued indefinitely every Sunday evening, the indications being that there are many in Chicago anxious to learn something about practical steps to mediumship."

Mr. and Mrs. Richmond passed through the city last week, spending a few hours at their home in Rogers Park. They went to Chassadaga, N. Y., and returned last night. They say their return was like coming from Hades to Paradise, on account of the unbroken heat and drought prevailing in the Southwest."

A Springfield (Mo.) paper says: "Mrs. Cora L. V. Richmond delivered an able and interesting lecture Tuesday evening at the Spiritualists' meeting at Zoo Park on 'Christianity, Socialism and Spiritualism.' She is a very captivating speaker and as an intellectual matter it was a very interesting lecture. Spiritualism is the logical outgrowth of which Christianity is the bud and Socialism the blossom. The diction and the delivery of this lady is such as to make her a marked woman. As for the balance of the performance there were two features. One was made up of tests by Miss Josie K. Folsom and the other was a slate writing exhibition by

Prof. Wheeler. To the latter they presented no points of interest or importance and were looked on as a waste of good time. But to the initiated and those who had faith they were liberally applauded. Almost anybody can appreciate the magnificent oratory and strong intelligence of Mrs. Richmond, but there the interest is apt to terminate with the average individual. While not agreeing with some of her conclusions it is a pleasure to follow her stately periods and charming presentation of the great principles underlying the dark features which will never be even during this torrid weather. All are expected to bring refreshments."

T. F. Lee writes from California: "I wish to express my appreciation of your editorial of July 20, headed 'Appalling Ignorance,' and especially the last nine lines, for in them it seems to me you strike the key-note wherein lies the difficulty for Spiritualists to unite as a thinking body, or organization; those who are so enthusiastic for organization are determined to exclude the independent thinker. Amen to J. S. Loveland's work and may he hold them level until the independent thinker shall be provided for and have a hearing in the organization that is to be. Iron-clad rules and constitutions never progress. Lying to the imperfect history of the past, and the history of the words of your burn in my very being. 'The hope of the world is in the independent thinker,' and I carry the last nine lines of said article in my hat. Give thought a chance to expand in my strongest desire. Truth is the watchword. The world has been tied to the past too long. Oh! give each one a chance to express something fresh."

G. M'gley, Route 1, Bryan, Ohio, has just issued a vigorous address entitled 'Political Pointers; Whether Are We Drifting as a Nation?' While they last, they will be repaid for five cents per copy; six for fifteen cents; one dozen for thirty cents."

Mrs. Laura Blakeman writes: "Mrs. Emily D. King, of Butler, Branch county, Mich., is an eloquent speaker. I do not know of a finer family than she has brought up under the true principles of Spiritualism."

John Schaefer, the Brooklyn (N. Y.) boy who was restored to consciousness after having been an hour in the water, really has a high regard for the water. "It happened," he said, "when I took my first high dive. It was from a pile that stood a good distance out of the water. I hit the water and went down. I remember feeling pretty well satisfied with myself for the good dive I had made and determined to repeat it as soon as I came to the surface. All at once it occurred to me that I was going down a long time. I asked myself why I didn't start to tread the surface. There appeared to be some kind of sensation that was dragging me down all the time. I thought it was caused by a ferry boat going out of the slip and that I would soon go up. My eyes became dim, and my ears rang, but I felt no pain. I don't remember when I began to breathe and fill up with water. All I remember is floating around down there for a long time. I did not think of dying, nor did I think of any of the things that I had heard about. I was just trying to figure out why I did not go up. Just as my eyes were getting so dim that I could scarcely make anything out I saw some object coming toward me from the surface. It advanced and receded several times and finally it touched me. The next I remember was a feeling of exultation at being in the sunlight. But the bright air seemed oppressive. Then I felt into unconsciousness and did not know my head. My friends seemed to be bent on trying to figure out why I did not go up. Just as my eyes were getting so dim that I could scarcely make anything out I saw some object coming toward me from the surface. It advanced and receded several times and finally it touched me. The next I remember was a feeling of exultation at being in the sunlight. But the bright air seemed oppressive. Then I felt into unconsciousness and did not know my head. 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QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

NOTE.—The Questions and Answers have called forth such a host of respondents, that to give all equal hearing compels the answers to be made in the most condensed form, and often clearness is perhaps sacrificed to this forced brevity. Proofs have to be omitted, and the style becomes thereby assertive, which of all things is to be deprecated. Correspondents often weary with waiting for the appearance of their questions and the editors 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 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.

AGENTS WANTED.

Agents wanted in every town and city for the sale of "Mediumship and its Laws." Price, single copy, to any address, 85 cents. For terms to agents, address Hudson Tuttle, Berlin Heights, Ohio.

D. H. Chase: Q. Do spirits give approval or denial of man's descent from apes?

A. The theory of evolution does not claim that man descended from the apes. No student of this subject ever made that claim, which is one of the "theological lies" promulgated to bring the theory into disrepute.

It would be impossible to take the highest form of the ape family, and transform it by generation or training, however long continued, into a human being. The tendency would be to make a more perfect ape. As man has advanced along the line of evolution, he has along others. The red, yellow black and white races of mankind are so distinct that they never could originate one from the other. The negro is not a degenerate white man, nor the red man a descendant of the yellow. The origin of man means the origin of these races, in different localities, under various circumstances. The ape family is a contemporary branch, and this attachment to the great paternal stream of animal life dates several millions of years in the past, even before the great ice Age, when the climate of the earth was tropical. Starting from its independent point of departure each race has proceeded divergently. These remote ancestors of apes and mankind nearly approached each other.

T. Q. What is the preponderant testimony of spirits as to the nature and existence of Jesus Christ?

A. There is the same conflict of belief and conjecture on this subject as among mankind. And this shows that there is no demonstrated foundation of fact on which to build. If there were they would give these facts of their experience in the new life, instead of repeating the same platitudes they reiterated while in this life.

Religionist, Chicago: Q. You have often expressed your disinclination to discuss the subject of God, but you will, I know, pardon me for asking your opinion of the idea expressed in the article in The Progressive Thinker of June 29, "Where Am I At?" When a spirit through the great seer A. J. Davis, makes the beautiful, and to me seemingly irresistible argument from the five-petaled flower, a flower constructed on mathematical principles, and hence demanding a mathematician for its creator?

A. The splendid inspirational rhetoric of the Seer was never more brilliant than in the passage quoted, and if we stop with his illustration we must accept his conclusion. The flower is exquisitely fashioned by the laws of mathematics, and its creative force must have been a master mathematician. Ten thousand flowers of varied species bloom in beauty and repeat the same story. It would be for our repose if we paused here and went no farther. But, alas, I have been beyond the flower that "demonstrates" so logically and conclusively the existence of a God who is a mathematician, a lover of the beautiful, the perfect and the good.

As I look on the flower in admiration and breathe its delightful fragrance, a loathsome worm crawls up the stem and gnaws away its heart so that it falls in the purpose of its being, for the fruit it promised is blighted.

I have seen the strong man, the most perfect product of creative force, stricken with fever, and they who examined his blood found it filled with the germs of disease, which had been unknowingly taken with their food or drink, and had multiplied until they had filled the veins, and distended the capillaries, and by their excretions poison the sources of life.

That man is intelligent proves according to the preceding statement an intelligent God. The God who created man, must have also created the fever germ! That germ is little more than a point of organic matter, which is invisible to the unaided eye, and yet it is by its rapid multiplication and the terrible poison it generates, the cause of measureless torture.

I look through the microscope and see a vast army of these disease germs. One is created to lodge in the lungs, and produce hopeless consumption. Another will exist in dryest dust and be blown by the winds over a continent to spread the ravages of cholera. There are others which breed in the decay of small-pox and the plague. Again the magnifying glass shows the cancer cell from the cheek of a beautiful lady, where the growth had fastened itself, and ate its way through the tissues and bones, converting the blood into poison and transforming the angelic face into a horrible object of loathing and pity.

The mosquito alights on my hand. Perfect in its creation, with a set of blood-sucking instruments more delicate than the hand of a watchmaker. This insect is planned exclusively for feeding on the blood of higher animals. Not one in ten millions probably ever finds opportunity to regale itself, but all are perfectly prepared. It is not enough that they insert their lancet and draw the blood, they are provided with a poi-

NOW READY FOR DELIVERY

"How Shall I Become a Medium," Fully Answered

The above question is comprehensively answered by Hudson Tuttle, in his new work, entitled "Mediumship and its Laws, its Conditions and Cultivation." It is now ready for delivery.

Silver coin can be sent with safety if carefully wrapped, and is preferable to stamps. Price, postpaid, 35 cents. This work should be in every family. Address HUDSON TUTTLE, Berlin Heights, Ohio.

A NEW CAMP.

Fine Prospects Before It.

sonous secretion to inflame the wound. Their lancet is tipped with the germs of malaria and yellow fever, which thus introduced corrupt the blood, and bring pain to which the torture of the insect can not be compared.

With what malignant cunning these germs were devised! With what gloating fiendishness the mosquito fitted for his deadly bite!

With what venomous hate the cancer cell is planted on the face of loveliness!

Have I finished the list? Nay, I might write for a long time and not half complete it. Numberless examples where there is a clear calculation for inflicting not only pain but torture. The harvest extends in waving gold over the fields wrought by the sweat of labor, and the goodness of sunshine and shower has brought it to maturity. In an hour, the whirlwind has destroyed all, scattered the home of the worker, and dashed wife, husband, or children to death. Who rules a "mathematician," or devil?

And thus is the position that the discussion of the unfathomable question is unprofitable, supported. The flower led us away by its beautiful structure according to the laws of mathematics, and we thought the key was in our hands by which to enter the holy of holies. We apply the key, and open the door, not to a shrine of goodness, but to the altar of fiendish cruelty and lust for praise!

Camp Cassadaga.

We are crowding in a good deal of hard work at Camp Cassadaga, as the days are passing by, carrying their freightage of human weal or woe, as circumstances and environments dictate. Thus far, however, there has been very little to mar the harmony of the present assembly.

The roster has been filled by the very best talent found in the spiritual ranks. Mrs. Carrie Twing and Lyman C. Howe have finished for this year their work, and gone. Moses and Mattie Hull, Prof. Lockwood and J. Clegg Wright have furnished their quota of deeply interesting lectures. Mr. Wright gave a masterly address Saturday, the 20th. There are more to follow, both by Mr. Wright and Mr. Lockwood.

The class lectures by these able teachers are also intensely interesting, and owing to the fact of liberal donations which enables the management to make these lectures free, large audiences congregate every morning at the auditorium to listen and learn.

This step on the part of the management has found great favor and it is hoped this is but the beginning of a very important educational work at this lovely camp.

While the philosophy of Spiritualism is being presented in this able manner, the phenomenal part is also well represented by such fine mediums as the Bangs Sisters, Mrs. Bliss, Maggie Gault, Mrs. Bliss, Mrs. Moss, Mr. Hart, Mr. Larson, astrologer; Mr. Woods, astrologer, and many others who are fine clairvoyants, palmists, and, indeed, nearly every phase known in inspirational and physical mediumship is to be found here.

The Hull-Jameson debate is nearly done, and has been of great interest to many—whether of any real value to the cause or not. It has been a worthy warfare, and furnished considerable amusement to the friends of the principals in the contest.

Each day seems to add something more to the many pleasant things provided for the entertainment of the camp visitors. One of the latest pleasures is the arrival of Mr. Parker and sister, Mrs. Parker-Bowen, who are rendering some fine vocal selections of music, which never fail of a hearty encore.

The organization of a Ladies Auxiliary, to be known as the Helping Hand Society, is another pleasant innovation and promises much socially as well as profitably to those engaged in its growth. Mrs. Humphrey, president, and Miss Kate O. Peate, secretary. A five o'clock tea is to be given Wednesday p. m. by the ladies of this society, and a pleasant time is anticipated.

A good many come and go to and from Buffalo, as that city is in easy distance and this affords a rare chance of visiting both the Exposition and the camp, the fare from Lily Dale being so small it makes a very inexpensive trip.

The question of the decline of Spiritualism is one which often comes up for discussion at the conferences, and thought exchange, and if our critics and pessimistic friends could hear the evidence in protest to this mistaken idea, they would find something to bolster up their wavering faith. There is no evidence of decline here; and as sure as the great sun shines on the earth to-day, just so surely will the light of Spiritual truth shine over and illumine all the years to come, until the poor blind children of earth shall see the glorious lights of immortality rising over the cold dark bed of materialism, death and decay.



Read our announcement of this remarkable book on our second page.

Forest Park, Ottawa, Kansas.

As a citizen of Franklin county, I wish to call the attention of the readers of The Progressive Thinker to the facilities for holding the coming camp-meeting to be held at Forest Park, Ottawa, Kansas, from August 24 to September 4 inclusive.

Ottawa is situated in Franklin county, Kansas, about 60 miles west of Kansas City, and 45 miles southeast of Topeka, and is accessible by both the Missouri Pacific and the Santa Fe railroads. Forest Park contains about 90 acres of beautifully laid out grounds, where we have beautiful lawns, gravel walks, flowing fountain and drive-way of one-half mile. It is shaded by towering elms, oaks, and walnuts. It is here that the Chippewa Assembly has been held for the last 22 years, and is supposed to be one of the most lovely parks west of the Mississippi. It is not necessary for any one to bring tennis unless they feel so disposed, there are buildings enough to accommodate all that may wish to attend. Admission to the grounds and lectures free, and good board has been contracted for at 15 cents per meal. Cots, comfort and pillows, 15 cents per night, making this one of the cheapest camp-meetings in the state.

The press of Ottawa treats us with the utmost courtesy, and reports our meetings fairly. The citizens of Ottawa seem to like to have us among them, and extend every hospitality we could wish.

We have enjoyed a good string band from start to finish, and among other attractions is Mrs. Laura Payne, inspirational singer and lecturer. There will be good speakers for every day and all classes of mediums will be represented on the grounds, including trumpet, platform tests and independent state-writing.

We extend a cordial invitation to all genuine mediums of whatever phase, and we guarantee all such to be upheld and sustained by this society; but for frauds, fakes and money-grabbers, their company is far preferable to their company, and this society will be the first to expose their nefarious practices.

For further information, address Jacob Hey, secretary, Overbrook, Kansas, or Howard Henderson, president, Lawrence, Kans.

EZRA A. CARPENTER, Wellsville, Kansas.

A Tribute the Gods Might Envy.

Was it not grand? Was it not glorious? Was it not soul inspiring? From the Atlantic seaboard to the Golden Gate—from the Lakes to the Gulf. Aye, from the unseen world, too, came the aid, the notes of the call to arms; and the azure banner studded with golden stars is once more flung to the breeze, in defiance of credal despotism—a snarl from the seven-headed beast—and the driving of the final spike that nails down the coffin-lid of theology. No more cry—"Where are we at?" Why, man, we are at home, in our Father's house, holding the everlasting chain of chain that never breaks—a chain of united hands reaching from earth's dark space away up yonder, into Infinity—a Jacob's ladder whose extreme top no immortal spark hath ever yet reached—a cloud of witnesses, and they not invisible—who positively assert the truth—Spiritualism has come to stay.

As Spiritualism "as the decline?" Look from page to page of The Progressive Thinker, No. 606, and never forget it. The grandest campaign document a general ever held in his hand by which to subdue the enemy, and bring harmony out of confusion—an appeal to man, a tribute to spirit.

Thanks to the editor of the Press, in his puny might, and ignorant fanaticism, with his childish experience he hath set in motion a power all the gods of the past cannot stay—a car of awful night, gaining momentum that will crush beneath its progressive wheels all coming opposition; while upon the background of the field of the cloth of gold the handwriting remains permanently fixed—"weighed in the balance and found wanting." This the result of all mortality; this the doom of Truth in which it is to die.

Ring out, ye Liberty bells of the twentieth century, in declaration of the triumphal march of progressive thought and let the "Symposium" produced by the troubling of the waters reverberate round the world, bringing harmony and determined effort upon the part of all in any way connected with the philosophy of Spiritualism. E. B. HELM, National Home, Ind.

ETERNITY.

Eternity, an unknown time, Eternity, a ladder, all to climb; Eternity, a long, long day, In which to throw the whole away! Eternity, oh, who can tell The meaning of that wondrous spell? Eternity, from sphere to sphere, In which to reach the ones most dear; Eternity, in which to stand Face to face and hand in hand; Eternity, in heaven above; Where all is peace and God is love; Eternal Power, thy name's unknown, The whole broad universe throned; No man to thee can ever atone, Until his faults are all outgrown; Omnipresent, thou art there; Infinite, thy love, thy care; Omnipotent, none can compare; In thunder peal, in torrent's rush, In rippling rills, in spring's outgush, In earthquake grand, in mountain's crush.

In all known lands, in twilight's hush, In bud, in flower, in twig, in spray, In darkest night, in brightest day, Thy name is written everywhere; By thine own hand in letters fair; Yet none can know thee, no, not one, Until eternity's undying; Material forms shall turn to clay, Matter's vain and vainest way; Salvation comes to every soul, Not one is missing from the scroll; When man's progressive race is run, From world to world and sun to sun, And all that's bound shall once be free, And all known life return to thee; When nature's law, all truth and true, Have nothing more from thee to do; When spirits from their summer home, Material through the hours roam; When concentration the hours roam; When cause doth hush and peace be still, When spiritual harmony's blend, When naught can come that will offend, When all in all's one mighty flame, Then, only, shall we know thy name. E. B. HELM, National Home, Ind.

"Invisible Helpers," is the expressive title of the little book by Mr. C. W. Leadbeater, two of which were recently published in The Progressive Thinker, and with whose style and tone of thought our readers are not wholly unacquainted. The reader will find the subject treated very interestingly, as viewed from the standpoint of Theosophy. The author narrates many of the striking spiritualistic experiences, some of which seem fairly marvellous.

The book is for sale at the office of The Progressive Thinker. Price 65 cts. dozen.



Send in Your Camp-Meeting Dates, Etc.

Chesterfield Camp, Ind.

Chesterfield camp-meeting opens July 18 and closes August 28. The management expect a great increase in the attendance, and tremendous crowds on some days, and are making arrangements to meet the demand. For programs and other information, address Flora Hardin, Secretary, Anderson, Ind.

Haslett Park Camp, Mich.

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

Delphos, Kansas.

The First Society of State Spiritualists and Liberals will hold their twenty-third annual camp-meeting, commencing August 9, 1901, closing August 29. We have secured of the Union Pacific railroad a rate of one and one-third fare from Topeka and intermediate points, and the same rates on all railroads in the state within one hundred miles of Delphos. Tickets good during the entire meeting. For information write to J. D. Reeves, president, Asherville, Kans.; J. N. Blanchard, Delphos, Kans.; E. S. Bishop, secretary, Glasco, Kans.

Sunapee Lake, N. H.

The 24th annual meeting will be held at Blodgett's Landing, Newbury, N. H., commencing Aug. 4 and closing Aug. 18, 1901. Mrs. Adelle M. Stevens, president, Claremont, N. H.

Mt. Pleasant Park, Clinton, Ia.

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

Lake Helen, Fla.

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

Mantua, Ohio.

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

Cassadaga Camp.

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

Onset Bay Camp.

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

Island Lake, Mich.

Island Lake Camp is situated on the Pere Marquette Railroad, about half way (42 miles) between Detroit and Lansing. Camp session for 1901 begins July 18 and closes September 2. Geo. B. Warner, M. D., of Chicago, will be chairman throughout the entire session. Address Ella B. Brown, 226 Twenty-first street, Detroit, Mich.

Lake Pleasant, Mass.

The twenty-eighth annual convocation of the New England Spiritualists' Camp-meeting Association will open Sunday, July 23, and continue for thirty days, including five Sundays. Circulars can be had by addressing the clerk. Friends desiring circulars or information regarding the camp, are requested to kindly enclose a stamp with their letters of inquiry. Albert P. Blinn, Clerk, 908 Tremont street, Boston, Mass.

Vicksburg, Mich.

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

Zoo Park Spiritual Camp, Mo.

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

Grand Lodge, Mich.

Grand Lodge Spiritualist Camp-meeting will open July 28, and close August 25. For full particulars and programs, write to Geo. H. Sheets, Grand Lodge, Mich.

Forest Park, Ottawa, Kan.

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

The Delphi Camp.

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

Bay View Park Camp.

This camp is located at a favorite place of resort, Port Jefferson, Long Island. It opens August 4, and closes September 8.

Niantic, Conn.

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

Southern California.

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

If there are any speakers or phenomenal workers that expect to come to California this fall, there is a good opportunity here, as almost all societies are in need of some one to address, as many of the California mediums going to Buffalo, N. Y., to spend the summer, thus leaving the place for new workers. Nettie Howell, secretary, 130 W. Fifth street, Los Angeles, Cal.

Unity Camp, Mass.

The Lynn Spiritualists Association will hold meetings every Sunday, ending September 29, at Unity Camp, Saugus Center, Mass. The very best mediums and speakers will be present.

Verona Park, Me.

The annual camp-meeting at Verona Park will open July 27, and close Aug. 10. We have nice hotel accommodations and shall be glad to meet and mingle with the true and loyal spiritualists. F. W. Smith, Secretary, Rockland, Me.

Wonewoc Camp, Wis.

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

Lake Brady, O.

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

Central New York Camp.

This camp opens July 27, and closes August 13, at Freeville, N. Y.

Nebraska.

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

Summerland Beach, O.

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

Forest Home Camp.

This camp is located at Snowflake, Mich., and opens August 25 and continues until August 28. For full information, address Anna M. Fox, Box 257, Manassas, Mich.

Canon Camp, Colo.

Open three months, July, August and September, at South Boulder Canon, Colo. 27 miles from Denver. 90 cents for round trip from Denver. For particulars address Mrs. M. Taylor, box 780 Denver, Colo.

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