

## THAT NEGRO PROBLEM

**The Divine Law of Love the Only Solu**

It was with regret that I read such a manifestation of race prejudice as that expressed in The Progressive Thinker of Aug. 29, by S. H. West, in the article under the heading of "The Negro Problem."

ment," he said: "While slavery existed there was a strong feeling of sympathy in the North for the negro." Yes, some people in the North were possessed of enough of love of humanity and of justice and mercy, to so deeply sympathize with their cruelly downtrodden black brethren and sisters, that they could not rest until that terrible system of slavery was abolished; and it is a mistaken idea that this sympathy has faded away, or that that class of people feel any antipathy against the negro. There always was, during slavery days, a class of people in the North who were coldly indifferent to all the cruelties and horrors endured by the slaves, and another class whose sympathies were entirely with the slave. The latter were the unfortunate people. Many people in their present state of development are not capable of sympathizing with their unfortunate.

Again Mr. West says: "The lack of affinity between the two races becomes more evident every day," and he follows that assertion with the statement that the feeling of antipathy against the negro is stronger in the North than in the South, which shows plainly that it is a mean, narrow, selfish prejudice that causes the trouble, instead of the lack of natural affinity, for were it the latter, the greatest antipathy would exist where they are constantly brought into closer relations—where they are best acquainted with each other.

Again he asserts that "No intelligent

fall to realize that we can never form a homogeneous nation of whites and negroes?" Why can we not? Is it the cause of our "antipathy" to our weaker and less developed brothers and sisters of the dusky complexion? Are we really so hopeless of the possibility of our own spiritual development that we can

not expect ever to be able to tolerate or to live in harmony with those whose attainments are less than ours? We are really so domineering and overbearing, so determined to persevere in justice and selflessness, then we had better be the ones to move on to another continent; for if either of the two races has a better right to a home in this country than the other, it is the negro. Those four hundred years of bitter bondage are by far the greatest price yet paid for a home in this country. He speaks of an "unwritten

which has governed this country ever since the first settlements." Says "The law is that white men shall rule America, which has been rigidly enforced against the Indian, the Negro and the Chinaman. Right or Wrong," and might truthfully have added against white man's mothers, wives, sisters and daughters also, save some few exceptions which, with great difficulty have recently been obtained by the long and weary struggle of some freedom-loving

love this unwritten law far more than the written law that Americans profess to believe in—the law that proclaims that "All men are created free and equal with certain unalienable rights among which are life, liberty and pursuit of happiness."

And now he sees a vision which he finds beautiful. A prophetic vision.

the fulfillment of which involves quest, war, the murder of millions—our brother men, followed by the forced exodus of the hated negro—the long enslaved, long suffering subjects of the white Northerners' "atathy." He tells us he gets his impulses from the spirits of the two greatest emancipators that ever lived. If that is true, retrogression and progression is the law after death.

the truth contained in that statement of the same character as that truth the ministers of the gospel used to inspire with before the war, when he preached that the religion of Jesus sanctioned slavery. This slander of the great humanity-loving, liberty-loving spirits of the emancipators, by the intended Spiritualists can never be wrong right or solve the negro problem any more than the slander of a mad man that slavery is right—or averted the distribution of that awful crime.

Advanced spirits tell us that Love is the only solution of all problems in life, in the relations of human beings to each other, or of any beings high or low in God's universe. Without love there is no fulfillment of divine law, and man can never advance or come into harmony with all humanity. Love and justice go hand in hand. Where we lack love, we lack justice. Where we lack justice, we lack love. Love is easy to be just.

"The world is my country and good my religion," declared the Thomas Paine, and when we all to as great a height spiritually, we more deeply concern ourselves the well-being and happiness of our loved brethren than about the man's supposed prerogative to Our most jealous watch will be over our own spirits, lest we may more of selfishness than justice.

MRS. H. A. STOCK  
Seattle, Wash.

Organizer, Sister Klein, of S. D. Delegates to National Convention. Esther Thomas Bosley and Sister Tom. (Irene Smith was first elected delegate, but learning that Sister Tom also wished to go, she resigned her favor.)

year. DANIEL W. HUNTER, Clerk Ellum, Wash.

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His face was of the doubtful kind, wins the eye and not the mind.—  
How calmly we may submit ourselves to the hands of Him who bears the world.—Richter.

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## SOME SUGGESTIONS

In Regard to Mistaken Methods of Investigating Spiritualism.

In the investigation of any subject, especially that involving facts and principles not familiar to one's experience, there are certain conditions that must be observed in order to succeed in that investigation.

It must be admitted that by far the larger portion of what we call knowledge which is accepted and acted upon as such, has its rise in what we learn from others.

The realm of absolute causes is entirely unknown to us. All things that we can know are facts; that is, the effects of causes. These are the revelators of all so-called knowledge. Therefore, a correct cognition of facts is the essential requisite in forming logical conclusions.

As is seen in the history of the development of physical science—the long struggle and uncertain consciousness, (as for instance, in the geocentric theory and that of alchemy), the facts were as familiar to the student as the principles which they revealed. The forces that gave rise to the facts upon which these theories were founded, were not even dreamed of; and the facts themselves were incorrectly cognized, not understood.

But when Newton discovered and formulated the laws to which these forces gave rise in regard to planetary astronomy, it was a new world was revealed. Every astronomer, from Herschel to the latest, has accepted the discoveries of Newton and Kepler; and acting on this knowledge, men have extended that knowledge to its present limits.

The development of chemical science has undergone the same struggles, though not so long nor severe in its development. Sir Humphrey Davy sustains the same relation to chemistry that Sir Isaac Newton does to astronomy; and all investigators and students accept the results of the original discoverers, as final conclusions without attempting to go back and traverse the ground of the original investigators. Such an attempt if persisted in, would materially impede, if not defeat all further progress in science.

The student in chemistry goes into the laboratory already supplied with knowledge of the elements and their affinities in definite proportions, and pursues his manipulations with as much certainty of results as if he had acquired his knowledge by original investigation.

These operations are all on the plane of physical life, and even here, the realm of ultimate causes is hidden from view. No one can know why all bodies attract each other directly in proportion to the quantity of matter in each, and indirectly as the square of their distance apart increases; nor why an acid and an alkali unite chemically, giving rise to a salt essentially different in appearance and quality from its elements. The fact is all that we can grasp.

But when we begin our investigation of facts that have their rise in the activities of those who have passed to the spirit side of life, we must recognize the fact of a spiritual cause just as in regard to the facts that have their rise in physical forces. It will be urged that this statement is a begging of the question; but it is no more such than that of the facts that have their rise in physical forces. The spiritual facts are as well authenticated as are the physical facts. Intelligent person pretends to deny them.

But as in physical science, the successful investigator must be familiar with physical facts, so in spiritual science, he must be familiar with the phenomena that have their use in spiritual forces; directed and operated by spiritual beings.

The difference in regard to the character of these forces must be noted. The spiritual forces are characterized by intelligence; physical forces are simply the manifestations of a blind, unconscious force, and without any apparent purpose. Why, therefore, should be any difference in the method of investigation, it is impossible to tell. In both, the facts reveal their respective causes, and the same method of investigation must be pursued—there is no other method possible.

Just as in the domain of physics, the successful student is dependent on the acquisition of other knowledge, so the student of spiritual science is dependent on the knowledge of others for his success in the investigation of spiritual science. As the ancients could not interpret the fact that a light substance rubbed on a piece of amber would attract feathers and the like; nor could they grasp the significance of Hero's cup, so the investigator, without a knowledge of the principles of spiritual philosophy, is not prepared to interpret the facts of Spiritualism.

The knowledge that has been acquired by many earnest and able investigators, each reaching the same conclusion, though unknown to each other, is beyond the ability of any one to obtain by traversing the ground of the original investigators; yet that knowledge is as essential to the successful investigation, as was that of the original investigator; and like the student in physical science, he is equally dependent on human testimony, as is the student of physical science.

When he is satisfied that the spiritual phenomena are genuine, he must consider their vast extent and the intricate, and to us the unknown and unknowable cause of their production; likewise the ability, earnestness and perseverance of the multitude of investigators in reaching the same conclusion based on indigenous and spontaneous manifestations.

One who is acquainted with the philosophy and literature of Spiritualism, is not prepared for a successful investigation; neither has he the requisite conception of the conditions of spirit life, nor of the difficulties to be encountered by spirits in manifesting their presence to mortals; nor of the opposition with which they have to contend, with other spirits who oppose their return to earth; and to great extent, the attempts of mediums by getting control and giving manifestations so characterized by mendacity and absurdity as to create disgust and offend the honest investigators who have no idea of the intentions of those who control some mediums who are incompetently developed, and have not sufficient protection against carbonized spirits.

There are of course many failures to reach right conclusions often result. Among them are incorrect conceptions in regard to the character of the inhabitants of the spirit world; no recognition of spiritual forces as different from physical forces; preconceived opinions far different from those revealed by the spirits; and which are held as realities by the investigators; and withal, the established habit of feeling, thought and action that unconsciously determine the ordinary conduct of life, but in the search of newly discovered truth, this fact is never considered. Besides, self-knowledge is grievously lacking in those who fall in their investigation. This is no fault of the individuals. What we know, we have to learn; but we have unconsciously learned a great many things that are errors. Being born and brought up in the midst of er-

## GHOST OF PAU-KOO-SHUK.

Story of an Indian Tragedy and Spirit Manifestations That Followed.

To the Editor:—In the issue of your excellent paper of September 5, you publish an article in regard to the spirit of the squaw wife of the Indian chief, Ah-be-na-bu, who was killed, the article states, at Lake Manitowish, near Rochester, Ind., being frequently seen about that romantic spot. Some years ago I had occasion to make a thorough investigation of that early Indian tragedy, an account of which may be of interest to some of your readers. Ah-be-na-bu was held by treaty from the government thirty odd sections of land bordering on Lake Manitowish in Marshall county, Indiana, where he established a village bearing his name, his band numbering about three hundred over which he presided as chief. Polygamy was permitted among the Indians at that time and Ah-be-na-bu was the father of several wives. He was very fond of spirituous liquors, and was generally pretty full, and when in that condition was quite quarrelsome, resulting in many fights and knock-downs. On one of these occasions when he was more than ordinarily intoxicated, he got into a fracas with one of his wives, and in the scuffle that ensued he killed her. A council of the chief and his tribe was called, and the custom in such cases, to deliberate as to what his punishment should be. This council, following an ancient custom, decided that his eldest son should be the avenger of the murder and slay his father. The sentence of death was pronounced, and the son was given a certain number of moons to carry it into execution. The father had the right to defend himself, and if he could not do so, he was to be considered a free man. His son kept watch of him, and as he wanted the old man out of the way, so he could succeed him as chief of the band, he was really in earnest in wanting to kill him. Finally the old Indian chief drank to excess, and the student in chemistry goes into the laboratory already supplied with knowledge of the elements and their affinities in definite proportions, and pursues his manipulations with as much certainty of results as if he had acquired his knowledge by original investigation.

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## FAITH NOT SCIENCE.

Prof. Jamieson, Off the Track, Put to Rights.

I notice that Bro. W. F. Jamieson, as usual, is off the track, and as he proposes to do me the honor of a series of letters in answer to my letter published in the Progressive Thinker for July 18, I deem it well to help him back on to the track, before he proceeds too far. If he once gets started fairly, with all wheels on the track in good order, he may reach the desired station safe and sound, and then he will probably make his discovery that he is a Spiritualist. Otherwise he is liable to run on the boulders, into the swamp, over wild fields of waste and confusion, and land nowhere.

In his last letter he quotes from my letter as follows: "Of course we all know that faith is a factor in all scientific as well as religious study," and then he says: "But let me tell Brother Howe that faith is no more science than it is religion." I say it is. Read it again. Brother Jamieson, with your logical glasses on, I said "faith is a factor in all scientific study." Not that faith is science.

Then again he says, "What is the issue? That Spiritualism is not mere belief or faith, but knowledge." Off the track again.

"Spiritualism is not mere belief," nor is it a knowledge. It includes both. As I said in my first article, Bro. Jamieson denies that faith has any part in science. Let us see. Scientists freely talk of atoms, as if they were demonstrated realities. From Dalton to Tyndall, the atom has been accepted as an important factor in the study of chemical science. In fact they hardly see how they can get along without it. But no man knows that the atom exists. Scientific men the world over, know of the atom, as if it were a veritable, capable of sensible demonstration. But it is only a theoretical existence. But it is an important factor in the study of scientific problems. It looks to a novice as if faith and science were pretty close companions, and that "faith is a factor in all scientific as well as religious study. Scientists usually manifest faith in the stability of nature and in the truth of their own conclusions in accordance with natural law the same yesterday, to-day and forever." Upon this faith rest all their efforts to discover and demonstrate. Astronomers forecast eclipses, by means of knowledge of the past and present motions of heavenly bodies, and faith that they will continue in the same orbit indefinitely.

But I more emphatically refer to the fact that the great body of the people, Brother Jamieson included, in the statements of schoolmen about matters that they have no personal, experimental, knowledge; and these statements of scientists are published in books and periodicals and read by intelligent people with confidence, and accepted as true. But it is all faith on their part. Brother Jamieson seemed to have faith here, and, if I mistake not, has predicated much of his materialistic reasoning upon the testimony of scientists, without verifying it by experiment, and settling every question by personally demonstrating its truth.

Brother Jamieson is constantly confusing and confounding the creeds and stories of the past, with the manifestations of the present. If there was no past, the demonstrations of the present are ample proof of the truth of Spiritualism. If Brother Jamieson has not found this evidence it is probably because he has not sought it in the spirit of unbiased interest and critical thoroughness.

He asks: "Does not the entire history of science show that faith and knowledge have been for ages the deadliest foes?" NO!

A phase of faith—belief—has been an important co-partner with science from the beginning. But certain kinds of faith, predicated upon fiction, and priestly dogmatism, have been and still are the foes of knowledge (that is such knowledge as exposes the fallacy and falsehood of the claims of that kind of faith.)

He asks me to "name the real scientist who hangs a large share of science upon faith." Who said any one did? I said faith is a factor in all scientific as well as religious study, and I have substantiated my statement in this letter; and as a scientist who employs that factor in scientific work I might name several hundred—in fact all scientists past and present. If he wants a special name I might mention Prof. Crookes, Flammarion, Trowbridge, Marconi, Tesla, Edison, Newcomb, James, et al.

Can Brother Jamieson show that it is not faith by which they accept the atom and the ether, as indispensable factors in the study of science? Definitions of Science are not complete without the knowledge of faith. That is only one part of it. Prof. Dolbear is high authority in science. He defines it "a consistent body of relations." To him the atom and the ether are important factors in making up the "body of relations" in which facts and faith co-operate as factors, one as essential as the other. Spiritualism has its facts and demonstrations, which all who will may know. It has also its faith, or belief, which co-operates in the scientific structure of its "consistent body of relations."

Now Brother Jamieson, do us up with your skeptical carving-knife, and pick out our errors, analyze our logic, and dodge all the fatal facts you can, repeat the changes on the superstitions and fictions of the past; but do not forget that the demonstrations of the present are what we claim as the basis of our science. There are as real as accessible, and as conclusive as the demonstrations of any other science, which you accept without question and without witnessing the demonstrations upon which scientists are supposed to depend. By the time you have finished reading this I think you will be on the track, and will not be wasting your genius in vain attempts to beguile yourself and the public by making me say what I never said or thought—that faith is science. Neither are facts science. But faith and facts co-operate in that "consistent body of relations" defined as science. 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SATURDAY, SEPTEMBER 19, 1903.

**TO FOREIGN COUNTRIES.**  
The Price of The Progressive Thinker per year to foreign countries is \$2.

**TAKE NOTICE.**  
All books advertised in the columns of The Progressive Thinker are for sale at this office. Bear this in mind.

**HUDSON TUTTLE.**  
Editor-at-Large for the National Spiritualist Association.

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

**When Man is a Brute.**

An incident recently recorded in the secular press of the testimony adduced, in a divorce court, gives us a slight tinge of the drama of life being repeated over and over by men and women who are married, but mismarried.

The husband leaves the wife and applies for a divorce on the grounds that she had given her love to others, and he takes away from the mother the little boy, their only child.

She goes to the husband's home to see her child and is admitted under protest, and to make this editorial stronger, we give the conversation as told in one instance by the woman who went with her to aid her in the effort to see her boy:

"He let us into the house under protest."

"What do you want?" he asked.

"I want to see my child," Mrs. Durrell answered.

"I'm through with you," he said, hotly, "and I will keep the child. You are not good enough to take him."

"I am a Christian woman, your honor, and I saw that all that human hands or human hearts could do to reunite those estranged people had been done. But there was still a Power they had not appealed to."

"As they stood there looking defiantly at each other the child, dressed in his night gown and ready for bed, came into the room."

"His mother spoke to him. She called him 'darling' and asked him to come to her."

"Her husband stepped between them. 'Then I flung myself upon my knees and prayed. I am a Christian woman and I am not ashamed of what I did that night, and I am not ashamed to tell it. I prayed and prayed. Poor Mrs. Durrell cried."

"When Mrs. Durrell could stand it no longer she, too, went down on her knees and prayed. As she lifted her hands above her head and sobbed out her prayer her husband's whole being seemed to change. He strode to her side. He stood over her as she knelt there and cursed her in words that made his blood run cold."

"Then as she knelt there she stretched out her hand and took that of her son, the hand that her husband was not holding."

"Pray for me, my baby," she said.

"The poor child knelt down in his night gown and started. I guess the little chap said the only prayer he knew."

"He began: 'Now I lay me down to sleep—'

"Stop that," his father cried, "I want no mockery here. I want no mockery. That poor woman's heart was bleeding, and the boy, who knew that his father and his mother hated each other, began to cry."

"But he was brave. He started again. Again his father checked him with a rush of curses."

"Mrs. Durrell staggered to her feet and I led her from the house."

"When asked if her husband ever tried to keep her from seeing her child, she said:

"He tried, and he succeeded. I went to his house twice to see my baby. My husband ordered me out. I refused to go until I had seen my child. My husband seemed not to care. Twice he pushed me from his house, and once he was so rough that he threw me half-way downstairs."

"I landed at the bottom in a heap and was almost senseless."

The woman, whose pale face and burning eyes show that she is suffering a great deal, denied every accusation of wrong doing that her husband made against her.

As yet at the time of writing this the case is undecided and it remains unproven whether the mother is a fit person to have the custody of the child, but enough is shown to indicate that the human brutes are not all dead yet."

He would not permit the mother who gave him birth, and no doubt upon whom the child was forced, to kiss her darling boy, and when she knelt in prayer for that mother privilege, the child was pushed back and the mother hindered. In fact while her sad, sad heart went out in supplication for her boy the brute stood above her and cursed."

No wonder her soul went out to others, if it did; she found no warmth, no sympathy, no smiles, at home, nothing but cold, heartless frowns and curses, as well as cuffs from the one to whom she had given her life and loving vows.

Her soul was hungry and the world contains others in the same condition, and if her yearning heart went in search of sympathy and food it was because she had no true companion for a husband. This is the natural result of

matrimony, which means inhospitality and separation. How often is a tender, loving woman made the victim of marital hostility, abuse and forced maternity. Unwelcome children, often deformed, idiotic, invalids for life, thrown upon a world that is ignorant of the cause and helpless to prevent, just from the effects of a brute of a man being the "owner" of a woman.

In the face of a continuous compilation of similar records in our divorce courts, many of our modern clergymen are crying out against our lax divorce laws, and one Protestant minister made the announcement from a Chicago pulpit that divorced people need not apply to him to solemnize their marriage, for he considered it in disregard of the higher law.

If there is a higher law there is a higher law maker. In this event the higher law maker must know that such people are making a mistake when he "joins them together," and unless he is working for a monopoly on the business of marriage and divorce he should prevent this kind of a law to be enacted to suit the necessities of the twentieth century; those who make human conditions a study from the standpoint of justice and human rights as men and women can understand. They do not always listen to the tales of the people and allow many laws enacted that are only for the benefit of the classes instead of the masses.

But upon this special kind of legislation they have done fairly well in the face of the clerical lobby they find they must endure at every session, for the liberation from bondage and its attendant crime the weaker sex, from the brutality and suffering thousands of wives and mothers.

A man or woman with a brutal nature should never marry unless to join each other and fight it out without ruining but one home.

**The Churches' Graft.**

In ordinary church and municipal affairs, what is known as "graft" is regarded by all honest people as reprehensible and not morally defensible.

The exemption of church property from taxation is in the nature of a huge graft enjoyed by the churches, at the expense of the tax-payers. The Toledo Blade of a recent date has this to say about this matter:

"The taxation of church property will become, some day in the future, an issue in this country. An investigation of the amount of such property, exempt from taxation, in the borough of Manhattan, which is New York City, excluding every portion of the city outside of Manhattan island, shows its aggregate value to be \$150,172,700. This is an enormous amount of property, participating in all the benefits for which money raised by taxation is expended, yet paying nothing therefor. The distribution of this property among the different churches is as follows: All the Protestant churches taken together own \$82,521,000 worth of it, of which the Protestant Episcopal church owns \$44,303,500. This is accounted for by the heavy holdings of the Trinity church. The Roman Catholics own \$33,166,000, the Hebrew congregations \$11,339,500, the Christian Scientists \$667,000, and those unclassified \$1,512,000. The churches own educational institutions, hospitals, 'homes,' etc., to the aggregate of \$20,967,000. The property exempt in the borough of Manhattan is about one twenty-seventh of the entire taxable property. The aggregate of such exempt property in the United States is enormous. There is really no valid reason that any kind of property in this country should be untaxed, except that which belongs to the United States, the state, the county, or the city."

**ILLINOIS CONVENTION.**

The Illinois State Spiritualists Association will hold its annual business convention with the Englewood Spiritual Union, at Hopkins Hall, 528 West 63rd Street, Chicago, Tuesday, October 13, 1903. Each one of its auxiliary societies is entitled to one delegate for every ten of its members, or major fraction thereof.

The first session will open promptly at two o'clock and continue until half-past five, when an intermission will be taken for social visiting and enjoyment of a basket dinner. The evening meeting will begin at half-past seven o'clock and include a programme of addresses, music and message-giving.

Aside from the election of officers matters of importance will come up for consideration, among them proposed amendments as follows:

One changing date for the annual meeting to the third Wednesday in February.

One providing that individuals may become full voting members of the association by first pledging compliance with its constitution and by-laws and paying one dollar yearly into its treasury.

One authorizing the official board to accept the resignation of any of its members when tendered and to fill by appointment all vacancies in its membership caused by death, resignation, or removal from the state, until successors are chosen at the succeeding annual meeting and duly qualified.

This convention will sound the keynote for the fall and winter campaign in Illinois. Every local society desiring help, or willing to help others, should help, or represented and send in its per capita contribution of twenty-five cents per member.

This meeting may appoint as delegate to the N. S. A. convention in Washington, a member from every local society which sends, in addition to the annual dues, the sum of two dollars, which goes to the supreme body.

ELLA JOHNSON BLOOM, G. B. WARNE, President. Secretary.

Mr. J. J. Morse and Family.

Mr. J. J. Morse, accompanied by his accomplished wife and daughter, passed through Chicago last Sunday, direct from the Pacific Coast, and on his way to fall engagements in the East. Mr. Morse stands in the very front ranks as a speaker and medium, and he should receive a most cordial welcome from the Spiritualists wherever he may happen to go in this country. His home is in London, Eng., to which he will go at no distant day, having completed the circuit of the globe. He has been doing most excellent work in Australia.

## A STORM CENTER IN THE Ranks of Spiritualism.

### The Great Psychological Crime?

Ever since the first issue of The Progressive Thinker we have endeavored to keep our readers thoroughly posted in everything pertaining to the phenomena and philosophy of Spiritualism.

The Roman Catholic church, in medieval days, steeped in ignorance, bigotry, superstition, intolerance, cruelty and crime (and not much improved at present), exercised the "most tender" care over its adherents, designating the books they might read, the political methods they should pursue, and in many other ways arbitrarily directing their course in life. Such a system narrowed the minds of Catholics until they became contracted into exceedingly small dimensions, but nevertheless greatly strengthening them in the austere faith of their church—the great object desired.

With Spiritualists the condition of affairs is widely different. It would be idiotic—at least exceedingly foolish—to advise Spiritualists NOT TO READ THIS OR THAT BOOK, as it might to a certain extent weaken their belief in Spiritualism, and thus be a great injury to them. Equally impolitic would it be to carefully conceal from an investigator any book that might in the least, as you think, militate against the tendency of his mind to investigate the claims of Spiritualism. Let him read both sides, for and against, and then act as his understanding dictates. This is fair; this is honorable; this is just. By this method error will be banished, the right triumph and Spiritualism be the gainer, for it is founded on the Rock of Truth. Nothing can successfully oppose it.

The author of "The Great Psychological Crime" comes boldly forth, and with the dash of one who believes he is right, assumes an entirely new attitude in reference to hypnotism, mesmerism and mediumship, thus placing himself in DIRECT CONFLICT WITH WHAT HAS BEEN BELIEVED TO BE THE FUNDAMENTAL PRINCIPLES OF OUR PHILOSOPHY. He sees spirits, talks with spirits, cures the worst cases of obsession, and in an unassuming manner, he PRESENTS his views to many cultured minds in Chicago, and is making, we were greatly surprised to learn, a decidedly favorable impression thereon.

This important fact came to our notice, and after having had the book, "The Great Psychological Crime," before us for several weeks unopened, we finally concluded at last to carefully read it, to thoroughly digest it, and see if we could discover the cause of the mental disturbance and unrest in the horizon of the minds of so many thinking, well-meaning persons in Chicago. Briefly stated, the author claims that he has witnessed the various phenomena that occur among mediums, and he not only believes, but absolutely knows, the same to be produced by spirits, but he claims, putting it mildly, that the MEDIUMISTIC PROCESS IS SUBJECTIVE, AND THEREFORE UNHEALTHY, AND IN SOME RESPECTS DEMORALIZING, AND MORE OR LESS DANGEROUS, AND NOT CONDUCTIVE TO THE SPIRITUAL WELFARE OF THE MEDIUMS, THE RESULT IN MANY CASES BEING FAR FROM BENEFICIAL TO THEM IN THIS LIFE OR THE NEXT. The author, as well as others among the cultured and professional class of Chicago, claims that there is an INDEPENDENT METHOD, not in any sense induced or developed by spirits, whereby a person can at will see and talk with spirits, as easily and as freely as with mortals. These remarkable statements, emanating from those of the highest intelligence, caused us to wonder if mediumship had "been at sea" these fifty long years, not exactly what it ought to be in all respects, yet instrumental in doing a WORLD OF GOOD IN BRINGING IMMORTALITY TO LIGHT, and illuminating the world as never before, and causing joy, happiness, peace and satisfaction to prevail with those who were in darkness and trouble. Glorious cause truly!

MEDIUMSHIP INJURIOUS, THE SUBJECTIVE PROCESS OF SPIRIT CONTROL DANGEROUS, AND IF PERSISTED IN, UNHEALTHY, LEADING TO RESULTS NOT PROMOTIVE TO one's welfare in this world or the next.

Certainly a position easily understood, and very impressive, and quite alarming to those who have always believed directly the opposite, AND WHO WILL BE EXCEEDINGLY SLOW TO BELIEVE OTHERWISE. They will demand the proof, clear, open, convincing, and unless that comes in due time, the STORM CENTER BOOK will be relegated to the attic, there to remain, while The Progressive Thinker will go on its way smiling serenely, and wondering, "What next?" will be in order, in getting up an excitement among Spiritualists, and making them think.

And as we carefully and critically pondered over the subjective process of spirit control and development, as comprehensively presented to-day by our HIGHLY HONORED AND REVERED LEADERS AND MEDIUMS, we thought—perhaps there may possibly be a better way, a far easier way, a less cumbersome way in some respects to utilize; and we were reminded of the old stage coach, of the scythe and scissor, the old loom and spinning wheel, the old tallow dip, and numerous other things that had been displaced, (all exceedingly useful at one time), and then we asked, is it possible that the method of communicating by aid of the Outja Board, Planchette, Table-tipping and various other ways, can be superseded by a far better process as hinted at by the author of "The Great Psychological Crime," or HAVE WE ARRIVED ON THE FIRST TRIAL AT THE LITTLE HYDESVILLE COTTAGE, AT THE EXTREME PERFECTION, THE ULTIMATE, THE SOLE EMBODIMENT OF ALL THAT IS DESIRED?

SUBARLE IN MEDIUMSHIP! and then we reflected on our ride in the old stage coach at six miles an hour, and the express train at 40 miles an hour, and in our own mind, secretly of course—not intended for the public to know, or any one to hear—in the solitude of our own chamber, we prayed that the windows of heaven might be opened wider, and an improvement on the present methods of communicating with those who have passed to the spirit realms, be made, if possible, at an early day, and our glorious and much beloved cause, so dear to our heart, be advanced in all respects to a higher and more sublime altitude. IT IS ALWAYS IN ORDER, WE ASSUME, FOR ANYONE TO PERFECTIONALLY DESIRE TO IMPROVE PRESENT CONDITIONS, WHATEVER THEIR NATURE OR KIND MAY BE IN ANY DEPARTMENT OF LIFE. From our inmost soul we want to see improvements made in every department of Spiritualism, in every method of communicating with spirits, and in propagating our glorious truths, and we believe that every true and honest Spiritualist in the land is in hearty accord with us.

Now in view of these silent cogitations, reflections, aspirations, and with a fervent desire to PROMOTE SPIRITUALISM, we are willing—every well-meaning Spiritualist can not be otherwise than willing—to have present-day mediumship superseded with something better, if that be possible.

In view of the prominence that "The Great Psychological Crime" has assumed and the views presented in reference to present-day mediumship, we concluded to open our columns to a discussion of the subject, and will devote sometime during October, one entire paper thereto, thus illuminating the minds of Spiritualists with both sides of this important question. Among those expected to take part in this discussion will be:

ANDREW JACKSON DAVIS, the Great Seer of Modern Times, and an author of world-wide repute.

HUDSON TUTTLE, Editor-at-Large, one of the leading minds of the present age, a man well known in this country and Europe, an author whose books are quoted as authority everywhere.

DR. J. M. PEEBLES, who has traveled around the world four times, and visited nearly every nook and corner of this inhabitable globe, the author of many valuable books and pamphlets, and who has made a deep impression for good on the present age.

PROF. W. M. LOCKWOOD, a leading scientist, and a prominent lecturer in the ranks of Spiritualism.

J. J. MORSE, one of England's most brilliant lecturers, and a profound thinker. Being a trance medium, he can speak as one having authority.

CHARLES DAWBARN, a profound thinker, one whose articles have graced the columns of the various Spiritualist papers and magazines in this country and Europe, a man of great analytical mind.

J. S. LOVELAND, venerable with age and venerable in wisdom, always wielding a pen that cut right and left.

MOSSES "HULL," one of the greatest Biblical Scholars of the present age, and the author of many exceptionally valuable books.

H. D. BARRETT, for ten years president of the N. S. A., and now editor of the oldest Spiritualist paper on earth.

E. W. SPRAGUE, the well-known missionary of the National Spiritualist Association.

And many other forceful, comprehensive, thoughtful thinkers, who possess analytical minds, who keep well posted in passing events, and who are up with the times in all respects, and who have read the work carefully, will review the same for our columns. Among them are the following:

ERVIN A. RICE, of Chicago.

DR. J. D. BUCK, of Cincinnati.

W. B. MORGAN, M. D., a prominent physician of Chicago.

DR. G. B. WARNE, President of the Illinois State Spiritualist Association.

E. J. SCHELLHUIS, of Kansas City, Mo.

## Our Fall and Winter Campaign

### OUR SPECIAL ISSUE

It will be especially interesting and attractive. Our Special Issue in October, containing the views of many leading minds, as alluded to elsewhere in this paper, will be of great value to everyone. It will be a veritable Storm Center, and every Spiritualist in the land should read it. Subscribe at once and obtain one or all of our Premium Books.

### Important Discussion

The above Special Issue of The Progressive Thinker will be followed at an early day by a discussion between the veteran worker, Lyman C. Howe, and Mrs. Florence Huntley. They will in a masterly manner consider the contents of the book designated as "The Great Psychological Crime." Every Spiritualist, and every Medium, too, should be familiar with what is going on in our ranks, and they can be if they will read The Progressive Thinker during the year. Send in your subscription now.

### "The Light Among the Hills"

A thrilling narrative, a wonderfully interesting statement of Spiritualistic events that occurred in Vermont in early days, will appear in the columns of The Progressive Thinker sometime this fall. "The Light Among the Hills" was written expressly for The Progressive Thinker, by Mrs. I. S. Lewis, well and favorably known in the Green Mountain State. Send in your subscription now, and you will not miss a single number. Don't wait.

### Our Premium Books

Renew your subscriptions at once, and thereby not miss a single number that contains forthcoming attractions. Our Premium Books can not be excelled. Read over the list in this paper, select the ones you desire, and send in your subscription at once. Don't be behind the times. Our Fall and Winter Campaign will be more brilliant than ever. Those who read The Progressive Thinker cannot fail to keep abreast of the times, and know the status of our cause.

In your subscription at once. Particularly should every medium in the land read the discussion between Mr. Howe and Mrs. Huntley.

For N. S. A. President.

There are many important things to be considered in the selection of a new president of the N. S. A. at the coming election soon to be held in the Capital City of this nation, as also in the selection of the other officers, including the board of directors.

Regarding the selection of a president, there should be, first, capability; second, enthusiastic interest in the cause; third, determination; fourth, broadness and right motives and a reserve of modest dignity. Locality should have some influence also.

However much we may respect Mr. Barrett, as a unit the Spiritualists know that there are those in the ranks who can as ably fill the position he has filled for so many years with as much credit to themselves as has been won by him.

It is foolish to look upon any one as "the only," and no doubt Brother Barrett will agree with the assertion that there are many yet untried in our ranks who can fit right into the position that was molded around him at the inception of the N. S. A.

Geo. B. WARNE, of Chicago, has been suggested and the suggestion seconded for the position.

In the first place it would be well to consider the location and the accessibility to all other localities to which the president is liable to be called and have need of going.

Some have accused Mr. WARNE of being opposed to mediumship, but this is WHOLLY UNTRUE, AND WITHOUT FOUNDATION IN FACT. Mr. WARNE never uttered a word in private or in public against genuine mediumship in any phase, and no one can prove that he has. But he is as strongly set against fraud as he is in favor of the genuine, and that of itself ought to recommend him more highly than any other characteristic to the foremost consideration of all the Spiritualists of the convention.

He is first, last and all the time A SPIRITUALIST and as to the other forenamed qualifications there can be no question by those who know him best.

Mr. WARNE is not seeking the office, and says that the choice of the convention will be his choice.

As to the selection of the other officers, the present incumbents are good enough to retain, and by all means one-half of the present executive board should be re-elected; in fact should be elected, say for one, two and three years; three for one year each, three for two each, three for three each, etc., thus always having old members who understand the routine of affairs, present at the sessions.

DR. T. WILKINS.

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

## QUARTERLY REPORT

Of the Editor-at-Large, National Spiritualist Association.

To the Executive Committee N. S. A.: I report for the quarter commencing June 1 and ending September 1, the following articles and replies contributed to the spiritual press and secular journals.

It will be seen that I have made more use of the former than in the preceding quarter, as many of the attacks on Spiritualism have been in papers and magazines which would not admit replies, and hence the spiritual press was the only resort. As a rule, however, the secular press has been generous, as it must be, as matter of fact, it requires a strong sense of justice for an editor to allow a correspondent to attack editorial matter. Yet this has not only been done, but requests for articles on Spiritualism and related subjects have been repeatedly made.

There is No Death. Philosophical Journal.

Why Catholics Oppose Spiritualism. Reply to J. M. Hirsch in Catholic Transcript; Progressive Thinker, Banner of Light, Philosophical Journal and Sunflower.

Criticism in News-Leader, Richmond, Va. Prophecy and Spiritualism: Sunflower and Light of Truth.

Success: The Work of the N. S. A. Banner of Light, Progressive Thinker and Light of Truth.

The Strange Feats of Modern Magic, criticism to article in Sunflower for May, furnished by the Banner of Light, Light of Truth and The Progressive Thinker.

Review of "The Great Psychological Crime." The Progressive Thinker.

Reply to Catholic priest's command that all Catholics keep away from Casadaga; Evening News, Buffalo.

Criticism of the action of the Evening News, in the Sunflower.

Recent Exposures of Spiritualism in Sunday Newspaper: Banner of Light, The Progressive Thinker and Philosophical Journal, Sunflower and Philosophical Journal; same condensed, Boston Traveler.

Defense of Mediumship: Copy furnished all spiritual journals.

Responsibility of Spiritualism: Harbinger of Light (Australia) and Two Worlds (England).

Reply to "Story of a Clairvoyant"; Ohio Farmer.

What is Spiritualism? in Daily Review, Deatur, Ill.

An Explanation of Spiritualism: Sandusky (Ohio) Register.

The correspondence of the office has constantly increased, and forms the larger share of the labor connected therewith. Analysis of this correspondence especially indicates the profound interest awakened in the minds of those ostensibly within the pale of the church, who would gladly this class is silent, privately they receive the joy and satisfaction which their religion does not impart.

I am, respectfully, HUDSON TUTTLE.

THE LITTLE THINGS OF LIFE.

The tiny little flower found growing by the brook.

Is ready with a smile for all who care to look;

The tiny little insect finds rest beneath its shade,

And a perfect peace it finds in a home thus made.

The tiny little brook sings merrily on its way,

Lulling to sleep the insect, on this summer day;

Saying, good-bye, little insect; good-bye, little flower,

Until we meet again, endowed with greater power.

Thus they help one another as they cross life's rugged stream,

Sharing each the other's burden, making life a happy dream;

Pushing onward, ever onward, to the bright world above,

Surrounded as they go, by universal love.

Oh, the happy, busy world, though humble it may be,

In our mad rush through life, we often fail to see;

Oh, the lessons we might gather from the little things each day,

If only we would stoop to pick them from our way.

MARY E. FRANCE.

Seattle, Wash.

FROM THE N. S. A.

Important Notices to National Association Auxiliaries.

State associations—having individual members—as well as subordinate societies—are entitled to one delegate to the N. S. A. convention on their charter, and to one delegate for every fifty individual members or major fraction thereof; also, to one additional delegate for each society in good standing with the state association, provided the sum of two dollars has been contributed to the N. S. A. by said local society.

Amendments for Convention of 1903. Unfinished Business.—Cons. Article 10, change the word "thirty" on the fifth line to "sixty."

Amend.—That a quorum for the transaction of business shall consist of a majority vote of duly accredited delegates, Presidential Candidates.

As there will be several candidates for the office of N. S. A. president, societies are requested to refrain from pledging their delegates to vote for any special person, although a preference may be expressed to the delegates by their societies. The election hour may present matters that will demand the exercise of the best judgment of the delegates in casting their votes, and the business may not come to a standstill, or to worse confusion.

MARY S. O'NGLEY, N. S. A. Secretary.

POSTPONED.

The annual meeting of the Texas State National Association of Spiritualists, which was called for September 4, 5 and 6, has been postponed to Thursday, Wednesday and Thursday, Sept. 22, 23 and 24, in the city of Austin, Tex.

JOHN W. RING, Pres.

Theo. Schirmer, Sec'y, Spiritualist Temple, Galveston, Tex.

ANNOUNCEMENT TO THE PUBLIC.

All money in donations or collections intended for the N. S. A. Mediums' Home or Relief Fund, should be sent to this office to the secretary, if not directly paid to our authorized missionaries, who can show a missionary certificate of later date than October, 1902. No other is authorized to collect money for this association. Contributions, large or small, are gratefully accepted.

MARY T. LONGLEY, N. S. A. Secretary.

600 Pennsylvania Avenue S. W., Washington, D. C.

"Meatless Dishes." Very useful, Price 10 cents.



# A Timely Lecture, Clear and Critical.

Delivered by  
Dr. J. M. Peebles,  
at Englewood, Ill.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation, that saith unto Zion, thy God reigneth."—Prophet Isaiah.

"But speak thou the things that become sound doctrine."—Paul to Titus.

"And the ark... rested upon the Mountains of Ararat."—Moses.

"The world is my country; my religion is to do good."—Thomas Paine.

The above passages constitute a trinity of individualities, each acting upon a specific plane of psychic unfoldment, with the mythic ark as a symbol. Individualities are permanent, while personalities are variant. Man in his innermost is a unit—a conscious spirit manifesting through million forces and forms. Light is one; and yet the one white ray that goes into the spectroscopic manifests outwardly the seven colors and more. The limits of the red and violet—the extremes to our eyes, are not in the sun, but in the limited vision of the human eye. The invisibles are often the most potent reals. Strange and strong forces all unseen, are playing about us, ranging from the demonic to the angelic.

"How beautiful upon the mountains are the feet of him that bringeth good tidings," exclaimed the old Hebrew prophet, Mountains symbolize solidity and silent power. They voice aspiration, saying, "come up higher, upon to these summits and bathe in our first morning sunbeams."

Sanctification of our forefathers, Confucius, Socrates, Jesus, Joan of Arc, Lillian Whiting of a country farm hillside among the lilacs, honeysuckles and roses that beautify the gardens of the Empire State—these and other great inspired souls left and are leaving a mighty spiritual impress upon the agone and the coming centuries.

The basic foundation of the Roman church is the authority traceable, it is claimed, through successive popes to the "Head of the Church." The foundation of Calvinism is the Divine Sovereignty, of the Unitarians reason, of the Quakers, the inner voice of conscience, of the Theosophists, reincarnation and karma, and of the Spiritualists, Spirit—absolute, and immutable, the synonym of consciousness, of life, of purpose, of will, wisdom and love—in a word, God, personal and impersonal, immanent in and through all immensities and elements, the all-perfect life-giver, rightly denominated the Incomprehensible One. The human mind can comprehend only that which is inferior to itself.

## THE ABIDING FOUNDATION.

Spirit being the foundation, of which substances, atoms, and molecules are the varying shadows and multi-shaped garments, all abiding things must necessarily be spiritual rather than material. There is the shell, the soul, and the spirit of things, of which the orange may be a fitting illustration, the outer peel representing the shell, the more refined, well-rounded pulp, the soul, and the life-embodiment seed the spirit—the latter afore with germinal force, prophetically symbolizing the future orange tree. The above figure may also descriptively symbolize triune man—body, soul (soul-body), and spirit.

All permanent realities, such as thoughts, ideas, principles, laws, forces, attraction, gravitation, cohesion, are absolutely invisible. Even the atom, upon which science predicated, the molecule and the lofty mountain, and the far-distant planet, is unseen even to the microscopic eye. Are atoms demonstrated realities, or are they working hypotheses?

## WHAT IS KNOWN OF ATOMS?

Will some materialist, or materialistic spiritist, tell us what they know about atoms? Are they points of force, fluidic whirls, vortex rings, or hypotheses? It is Lord Kelvin's theory that matter is one measureless, homogeneous fluid, the rotating parts filling all space, the diversity being due to the arrangement of component whirls and vortices. But arrangement implies force, motion, purpose.

To say that matter is a combination of atoms is only saying that it is a combination of unknowables. The philosopher Berkeley denied in toto the existence of matter. Is it further said by way of definition that matter is that which occupies space; but this does not aid in telling what matter is, it only specifies what matter does; but what makes it do? Do you say force? Aye, but what is force? Is it causative or negative, intelligent or non-intelligent? To pronounce it intelligent is to come squarely on to Theistic grounds. To affirm that it is not intelligent thrusts the carping negationist into the pitiable arena of logically accounting for the knowable, such as consciousness, life, purpose, order, from two unknowables, matter and force. Again, force cannot appear in a dynamical sense till there are two substances in dynamical relation—and now what caused the relation? Was it purpose or chance?

## WHAT IS LAW?

Law is not causative. Natural laws are not creative. They originate nothing. They are methods of operation, not the thinking, reasoning operators. They belong to man in the sphere of limitations. They are processes, not conscious powers. The law of gravitation is among the undiscovered forces. No one knows what gravitation is. Newton did not discover it. He only discovered its uniform process of action. No philosophic mind confounds the process—the action with the cause of the action. To do so would be the essence of stupidity. No scientist doubts the reality of Newton's law of gravitation, by which every atom, near or remote, seemingly acts instantaneously upon every other atom; but this invisible law does not pretend to act where matter is not. At best, all matter is but variously graded substance, visible or invisible. Its ubiquity in some state of being is unquestioned. Some savants, however, have unwisely questioned its reality. This is an extreme view. Manipulated and condensed, it becomes palpable. Invisible steam converted into ice is an interesting example.

## THE INFILLING ETHER.

Science postulates the existence of an ethereal medium, the ether of space, through which heat, light, and other forms of radiant energy are transmitted. This ether is said to be as pliable as air, infinitely elastic, frictionless, more rigid than steel, solid as adamant—and yet, is absolutely invisible, invisible as are the intelligences that people the spaces above and around us. The five senses are not altogether illusive, as the Hindu Vedantists would say, neither are they infallible guides. They point toward, they assist, they are helps to the attainment of phenomenal facts and psychic truths.

While there is a correlation of physical forces; while heat, light, chemical affinity, etc., may be converted into each other, they are never transformed into consciousness. Upon this fact scientists are in agreement. This would be as morally impossible as that abandoned theory, "spontaneous generation," which Huxley, Tyndall, Beale, Coues, Lodge, Virchow, Tonnemann, and other authoritative scientists pronounced after a long series of crucial experiments, unproven, and more, an utter impossibility. An egg, manufactured from wood, or stone, or one produced by a barnyard fowl, though in shape, color, and weight precisely alike, are not convertible into each other, neither are they equally productive.

## SENSATION AND THE SENSES.

The physical senses have to do with the objective in nature, with the physical body, which is a microcosm of the galaxy elements, and the auras from which it is composed and evolved, and the constituents of which may be proximately determined by scientific analysis. The body does not feel; the eye does not see; but the conscious spirit feels through the body, sees through the eye, and hears clairaudiently through the ear.

The opening of these senses comes through concentration, trusting passivity, the mastery of the lower nature, and the persistent uplift of the better soul emotions. Sensation is manifest everywhere, from the amoeba to the tenderest flower, onward to the more conscious, and upward to reasoning man with 12,000,000 brain cells, the crowning glory of nature.

Impressions rush in upon man from every direction; but the conscious spirit, the divine Ego, while passively receiving impressions from thousand objects, is not at this time in its highest stage of self-activity. The sense perceptions do not philosophize. They are absorbing sponges; but when the essential spirit, conscious of its consciousness, cognizes these impressions phenomena and reflects upon them, it ascends to a higher form of activity. This may be denominated attention, coupled with persistence in search of truth.

## COMPELLING CONVICTION.

Crucial investigation, research, reason and judgment, connected with intuition, compels conviction—compels the "I know." The pursuance of these varied processes in the vast field of phenomena, physical, mental, telepathic and psychical, has converted millions to a knowledge of the fact that individual intelligence, identity, and memory continue after the painful event termed death. Connected with and above the foregoing process in the line of research, is intuition—pure, philosophical knowing—knowing without the tedious method of examining and reasoning. This is spirit manifest—spirit co-related to the Infinite Spirit—spirit that does not believe, but knows—spirit that does not remember, but intuitively knows. This is not merely the higher, but absolutely the highest Spiritualism, cognizing God, the changeless Consciousness of the universe, as the all-enlarging Presence.

Pure Spirit, in conscious activity, is the standard of truth, and Spiritualism is sustained by the highest intuitions of all the advanced races. Though not the ultima thule—though not a finality, it is in harmony with the great law of evolution, and the perpetual ministry of angels. It is in agreement with pure reason. It is in accordance with the heart's sweetest hopes, and in consonance with the soul's highest inspirations. Its higher, nobler thoughts are found in the inspired teachings of all religious books, whether of the Orient or of the Occident, and its sacred voice to each mortal is, "Live to-day for to-day, for to-morrow, for eternity!"

## THE SUNNY SIDE OF THE CHURCHES.

So far we have dwelt upon the philosophy and sunny side of Spiritualism. But the churches have their sunny sides, and should not sunbeams mingle and work with sunbeams? In the aggregate, Christian churches are bulwarks of good morals, and reform. They have their uses. They are our brothers and their motives are good. Wisdom does not denounce. The builder is preferable to the waster. Demolish, then, neither church-edifice nor cathedral, but build the better, the more beautiful and spiritual by their sides. Invite them to come into our temples. It is not the rough winter winds that relieve the tempest-swept trees of their dry leaves, but the warm spring sunshine.

## SEARCHING FOR THE GOOD.

In this age of search and research, people generally find what they hunt for. If they seek for roses and violets, they find them. Let us apply this principle to the churches. The Roman Catholic church testifies against wrong-doing, honors the virgin mother, prays for the dead, teaches purgatorial progress, approved through Leo XIII, of the higher criticism, and encourages the ennobling work done by the Sisters of Charity.

The Episcopal church, in its four-fold forms of manifestation, the ritualistic, high church, low church and broad church, functioning under different aspects in different countries, urges all men to live the upright, spiritual life, using forms, symbols, ceremonies and superior music for the accomplishment of such ends.

Methodism is a religious enthusiasm made practical. The Wesleys were ministers to from the intelligences of the higher world. Methodism's devotion to freedom, to temperance, to reforms, with its organizations for specific work, is decidedly praiseworthy. The zeal of Methodists is conclusive proof of their sincerity. I relish their enthusiastic hallelujahs!

Presbyterians, Congregationalists and Baptists exercise perfect autonomy in the arrangement of their own ecclesiastical affairs, combining liberty with their religious convictions; their missionary movements, their benevolent work in erecting homes for the orphan and the aged are worthy of all commendation.

The Unitarians, cultured, clear-headed and ethical, invite us to their Sunday literary feasts. These are nutritive, classical, and comforting. They preach the Fatherhood, and extol the brotherhood of all races and colors.

The New Churchmen, pointing backwards to Swedenborg, who for twenty-seven years held converse with angels, spirits and demons, tenders the world the key of correspondence, declaring that biblical passages, all external objects, in fact, relate to a spiritual state of consciousness, which if understood, inspires reverence and purity of life.

The Salvation Army, noisy, plain in dress, pure in purpose, well-organized, vigorous in moral battle against wrong, gathering in an outcast there, a reeling drunkard here, redeeming and training them for usefulness, is proof that the lowest of the erring may be reached and redeemed.

The Quakers, abiding by the inner light, emphasizing the promptings of the spirit and its superiority over books, beads and shrine-inviting pilgrimages, insist upon the principles of peace, brotherhood, personal veracity, self-control, punctuality in keeping promises, and living an orderly life. The Shakers, harbingers of those effulgent manifestations that supplanted a dim, half-hopeless, churchlike faith, with the knowledge of a future, conscious existence, have from the days of Mother Ann pronounced woman the equal of man. Their industry and exquisite neatness, their arbitration principles, their worshipful marching to music, their all-things-in-common after the principle of the primitive apostolic church in Jerusalem, solve the problem of equality and the long prophesied practicability of the golden rule.

The Disciples, or Christians (now called), shine as a bright, liberal cluster of stars in the constellation of religious denominations. They have no creed. They take the New Testament as their guide. They are broad-minded and devotional. Theosophists, Mr. Leadbeater being the Anglo-American exponent, are largely our co-workers, and constantly coming nearer to us. Already do our palms touch.

## NOAH'S ARK.

These ecclesiastical denominations constitute a veritable twentieth century "Noah's Ark," full of all kinds of struggling life—and all life on whatever plane relates directly or remotely to the Divine Life. But where are the Mountains of Ararat for the life-aided Ark to rest? Human beings are wandering—where is the true path? They are heart-sick—where is the physician? They are weary—where is the resting-place? Yes! they are pilgrims seeking a shrine, passengers sailing on the billowy ocean of time—who is the pilot? Where is the port? Are the dark waters of materialism subsiding? Is there no sign—no voice from the abyss—no demonstration?

Why doubt? Why fear? See! from the anchored Ark in heaven above, the combined hierarchies of celestial angels in counsel, there comes a dove—a message-bearing dove, with an olive branch in its beak! It is a prophecy and a message, and this blessed, brilliant message is immortality—the good tidings of a future life demonstrated; in brief, Spiritual truth realized as rooted in God, who is Infinite Spirit, and in man, who is essentially a finite spirit.

## THE ROCK OF AGES.

Spirit! This is the rock of ages, the prophetic stone cut

from the mountain, the well of water which was to spring up into everlasting life. "Hail every one that thirsteth, come ye and drink!"—come, ye and feast upon this bread of life, which through psychic channels "comes down daily out of heaven."

But "mark well," as our Masonic Fraternity says, it came whether in tremulous oscillations, in mental impressions, in trances or in night visions, it came, this new inflowing of the spirit—(I repeat)—came not to form a new religious sect, not to institute a fixed creed, not to ordain a priesthood, not to teach the clerical "art of preachings," not to insist upon any one doctrine as a finality, nor to build up any new church or organization. No, none of these! The soul's pleading call to-day is not for the mould of Mesopotamia, nor for the moth-eaten parchments of old Iran, nor for the stilted oratory of the pseudo-scientific materialist, nor for the platitudinous utterances of the phenomenalists; but for love, charity and freedom to lead that never higher life idealized in the Christ.

## THE PURPOSE OF THE SPIRIT.

The material is but a changing, shimmering shadow. The spirit that quickeneth is the real verity. This spirit comes in cycles. It appeared with infusing force with past Messiahs. It comes at the opening of every new dispensation to phenomenally demonstrate a future existence to the doubting materialist. But phenomena, like scaffolding to buildings, are temporary. Signs and wonders, as crutches to cripples, belong to the childhood period of growth.

The spirit of old came like a rushing, mighty wind. It comes to-day in power to convict, to suggest, to inspire, to enlighten, to free the bound captive, to awaken the soul to a deep self-consciousness, to so illumine familiar conceptions as to make them alive with a new potency, to impart a profounder consciousness of the soul's responsibility, to more thoroughly spiritualize the perceptions and so establish on earth the peaceful reign of love and universal brotherhood.

## OUR ENNOBLING AIM.

In using the word "our," I have no reference to those few belligerent spiritists who deny the existence of God and Christ, and who ridicule prayer and that religion whether Oriental or Occidental, which makes for righteousness. Ephraim is joined to his idols, negation and destruction—pitying him, we pass on.

Speaking of "our," I refer to the consensus of the world's illumined—to those who have achieved some mastery of the mind over matter, and function in the coronal rather than the basilar brain region. The religious sentiment is innate in human nature. It is reported of Abraham Lincoln that he said he would join any church whose essentials were love to God and love to man. And the patriotic and pronounced Theist, Thomas Paine, declared that his "religion was to do good." What a grand sentiment!

As Christianity was an outgrowth from Judaism, so Spiritualism was an outgrowth from Christianity. Its birth-mother was in a Hydeville family of Methodists. Not churchly, but Christianity and Spiritualism constitute the old and new testaments which demonstrate a future life, and in light that holiness is essential to happiness in all worlds. Neither of them is a finality. The divine fountain is infinite. The wisest have but touched the edge of the broad-sweeping ocean of truth.

If the genius of the Spirit be progress—if it be love and toleration and social equality of opportunities—if its purpose be to enlighten and spiritualize, then our attitude towards all religious denominations must be that of the tenderest brotherliness. We should meet them more than half-way, and then show forth the practical excellences of our angelic converse and fellowship.

To profess and not possess is hypocrisy. Are not all religionists our fellow-citizens, and do they not have some truths? Are they not just as conscientious as we are? Just as true to their convictions, just as honorable in their dealings, just as neighborly in their social life, just as benevolent, self-sacrificing and manly as ourselves?

## SIGNAL DANGERS ALONG THE COAST.

Are there no dangers connected with the study of Spiritualism? They are manifold. And among them the artificial scheme of "developing mediums," of "teaching slate-writing," of believing the "thus saith" of every spirit, of opening the brain's doors to every wandering ghost, of hypnotizing one another for development, of giving up the entire personality to the control of unseen entities behind the screen, of hunting for buried treasures, of patronizing midnight materializations, of using stimulating drinks after seances to restore the loss of vitality, of being promiscuously hypnotized to develop clairvoyance or clairaudience, and sitting in large promiscuous seances, hand in hand, in ill-ventilated rooms, singing "John Brown's body mouldering in the grave." These rude seances are all too often the manufacturers of frauds and physical wrecks, and worse, they are the dismal dens of obsessions, leading to, if not plunging their victims into lunatic asylums. Though as sorrowfully as sincere, I say deliberately that in my opinion seven-tenths of the insane in mad-houses are the obsessed subjects of visible or invisible hypnotists.

Whether incarnate or disincarnate, these hypnotists are often selfish, gross and unclean. Some of them are very vampires. The psychic aura enveloping them is gray and cloudy, or dark as the shadows of Erebus. Their hypnotic touch is spiritually poisonous.

No psychic experimentalist ever confounds hypnotism and mesmerism. They are as unlike as spiritism and Spiritualism, or as selfish commercialism and altruistic socialism.

Spiritualism is absolutely non-sectarian. Its grand purpose was, as I conceive it, to demonstrate the fact of a future existence, and substitute the "I know," for the "I believe,"—to differentiate religion from creed, and all church dogmas; to enjoin scientific and secular education, rather than theological training; to lay the axe at the root and lead in all needed reforms; to seize upon and assimilate every new thought that is a true thought; to put conduct and character in place of class or caste, whether based on blood or gold; to quicken the innate moral nature, to inspire free thought and discovery, to spiritualize humanity, and establish the wide world over the great principles of justice, mercy, equality of opportunity, and universal brotherhood.

## THE SPIRIT WORD OF HEALING.

When the Syrian woman touched the "hem" of Christ's garment, it is reported that "he felt virtue (mesmeric force) go out of him," and he sought, so consciously cognized this because he was the very soul of virtue, goodness and purity.

Such great messengers whether Christed of old, or the Christed of to-day, carry with them a health-giving force, not only in their garments but in their calm, materially untouched presence. They heal unconsciously by their personal magnetism. The also heal by suggestion, by faith and by will-power. "I will," said Jesus, "be thou clean." Writing to an invalid friend, Emerson said, "I beseech you to be well." These words were winged arrows. They sped on the ether waves of vibration with a healing, harmonizing balm.

All healing power, as an ultimate, is spirit relating to involution and evolution, but mostly to a potent, out-putting, involution through the conscious will of the undying Ego, the immortal, indwelling God. All great, inspired souls who stirle, move and uplift the world are heaven-illumined and spirit-intoxicated.

## TWO EMINENT EPOCH MEN.

It is among the pleasant memories of a long life that I had not only the honor of taking by the hand, but of listening to the lectures of Ralph Waldo Emerson, and Alfred R. Wallace. Conversing in his library upon matters radical and spiritual, Emerson remarked, "The universe is to me one

grand spiritual manifestation." And attending the International Association of Spiritualists in London, I listened to the following words of Wallace:

"I have nothing new to tell about the phenomena of Spiritism what my Spiritualism has led me to. It has led me to a deep consciousness of the needs of humanity, to a vast field of needed social reform, to devising the most effective method of helping the struggling poor to help themselves—of how to sacrifice selfish and private ends for the universal good, and how to place the weary feet of millions of honest toilers upon the firm foundation of such altruistic principles, as when actualized, shall make daily home life a blessing and a benediction."

"Give us your help," writes the eloquent Willard J. Hull, editor of the Light of Truth, "so that the twentieth century may find Christ's gospel, Christ's economics, Christ's manliness, Christ's patience, for the first time, in the history of Spiritualism, the one working hypothesis of those who call themselves Spiritualists."

Lillian Whiting, the brilliant writer and author, thus adds her testimony: "True Spiritualism is simply the result—the inevitable result of the full acceptance of the spiritual teachings of Jesus, of the love his presence inspired, of the authority of the inspirations of the Bible, and of the latter day revelations of science."

The erudite Dr. E. D. Babbitt, in his magnificent work, "Religion as Revealed in the Material and Spiritual Universe," when after with the spirit of truth, wrote:

"The Christ of Nazareth, standing upon that spiritual wave of old, baptizing with the Spirit and with magnetic fire, winnowed the chaff from the wheat, and laid the axe on the root of the tree of Pharisaic pride, selfishness, and corruption... Each of us should live out the golden rule in daily life, and lay up spiritual treasures in heaven... There is an unsurpassed sweetness in these expressions of his, 'Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart. Blessed are the peace-makers; blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven,' a heaven here and now.

In its infinite reach and broad, vibrating expanse, Spiritualism means the manifesting God, the motherhood of nature, and the brotherhood of man. It means this hour, this day and its duties—this day, and rightly making the most of it. It means the to-morrow—a future life—eternity. It means the energizing, overshadowing potency of the liberalizing movements that gladden humanity under all skies. It means toleration, sympathy, brotherhood, temperance, anti-capital punishment, woman's suffrage, equality of opportunity, co-operative socialism, arbitration and international peace, the higher Theosophy, the new thought, and every other grand, redemptive movement that the gods are waiting to crown with victory.

Putting in the background all non-essentials, and Oriental speculations, our real needs are unity of purpose, concord of action in all constructive work and benevolent enterprises, whether initiated by ourselves or by the various religious denominations of the country. It is not dogma, but love—the cement of love that unites. Every one's honest convictions should be respected. None are infallible. It was Franklin in those old colonial times who told the Americans that if "they did not hang together, they would hang separately." Certainly, in union there is strength, and temporal organizations for the dissemination of such great principles as the innate, infinite worth of man, and the grandeur of his destiny, are necessities. Forget the lines of the old hymn—

"Would he devote his sacred head for such a worm as I?"—This is the withering, wormy philosophy of a pitiful pessimism. Man is not a worm, but an embryo angel, a royal prince, germinally a son of God. "It doth not yet appear," wrote the apostle, "what we shall be." Wayside weeds when cultivated by tender hands become garden flowers.

## "MEDIUM" ABANDONED.

Setting aside just now the thought and knowledge of fakes and fraud infestations under the name of mediums, and forgetting the mediumistic wrecks that once posed along the coast-line of spiritism, I feel to say—and say it presagingly—that the word "medium" is not the most appropriate word to apply to those who consciously, or unconsciously function between the worlds visible and invisible. It is too coarse and material. It is too devoid, by general usage, of sensitiveness. A door-hinge is a medium for a swinging door. A railway is a medium for freight and cattle conveyance. A rifle in wicked hands is a medium for murder.

The more proper words and terms, considering the moral nature, the personal responsibility and true soul unfoldment, are sensitives, seers, or psychic intermediaries. These words philosophically considered, admit of the widest and deepest significance, and those worthy of them become spiritual kings and queens—the message-bearers from an ennobling, overarching cloud of witnesses, the Olympian lines gracing the mountain tops, catching the first rising sunbeams of inspiration and transmitting them downward to feed the hungering souls of humanity!

## A VOICE FROM THE SILENCE.

To your tents, O Israel! the Israel of to-day, and listen. On a mossy line of marble pillars fronting Herod's temple off from the court of the Gentiles, was inscribed in Greek and Latin, "No foreigner may go farther under penalty of death." Sad is the reflection that the old Herodian era has not yet utterly perished. Walls of ancient, and fences of feudal times still exist. They exist between countries, religions and families. But thanks to the Supreme God, no mercenary aristocrat, no Oriental caste, nor soul-shrived bigot can fence away God's summer showers, still the music of forest birds, nor bottle up the odors of the million flowers that heartless syndicates and multi-millionaires selfishly call "mine—mine—"

The era of "ours—ours" is coming. The resurrection trumpet has sounded. Those that have rightly attuned ears to hear already hear.

The burden of the voice is silence—the Gospel of the Spirit to me, to you, to scientists, religionists and reformers, is—unfold and widen, or wither, grow or die. Your feet may bleed in the march, but go on. Accept the good and the true from whatever source, and appropriate it. Call nothing in the field of use common or unclean; under the crumbly skeleton the grasses are green. The sheeted snows of winter protect the soil-dwellers' wheat. Temporary failures point to coming successes, and the tears of evening of crystallize ere morning into purest diamonds.

This life is a school of discipline and experience, out of which we graduate one by one into a higher life of infinitely better facilities. Be it our individual missions to patiently, uncompromisingly toll, to trust, and to fraternally, unselfishly work with all true workers, regardless of country or creed, or station in life, remembering that it is character inspired by love and guided by wisdom that, saving, tenders the crown.

"Love is the theme that the seraph chimes,  
"Are now hymning through the stars;  
And we catch the strains from their golden lyres,  
When our souls let down their bars."

When the mind vibrates above the material to the degree of making the latter secondary it is becoming positive to matter.

Man is not here to enrich himself. That is only an incident in life's race. Real values are not found in effects; they exist in causes.

Lost in meditation, bright scenes before the mental vision, time losing weight and burden, is the soul in communion with Nature!

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# .. GENERAL SURVEY..

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

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

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

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

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

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

Juliet H. Severance, M. D., writes: "On my return from Mt. Pleasant Park camp, I saw a poem I have known for years and that has been greatly admired where I have recited it. I sent it to your paper for publication as an anonymous poem, and was surprised to find my name attached to it. I wish I could write such a poem." Mrs. Severance is correct. Her name was not signed to the poem. Being in her handwriting, the printer changed the name thereof, and is wholly responsible for the error. Mrs. Severance is entirely innocent of any intentional wrong.

Geo. H. Brooks, fresh from his triumphs as chairman of the Lily Dale camp, was in the city last week. He is very popular at that popular place of resort. Mr. Brooks will lecture at Villa Ridge, Ill., during October. His home address is No. 121 President street, Wheaton, Ill.

Harry J. Moore was in the city last week on his way to fill an engagement at Marshalltown, Iowa. He delivered eight lectures at the Chesterfield camp, all well received. He will go from Marshalltown to fill an engagement at Ottumwa. Mrs. Moore is gradually regaining her health, we are glad to learn.

Georgia Gladys Cooley is located at 1731 California street, Denver, Colo., and serves the Spiritualists of the Masonic Hall every Sunday evening. She can serve societies with a reasonable distance from the city during week nights if they so desire. Address her as above.

"Creeds Outgrown." This 20-cent pamphlet, showing the mental struggles and emancipation of the author, will be sent during September and October for 5 cents in stamps. The work is up-to-date on translations, and scholarly. Address Andrew P. Stout, Sheridan, Ind.

Mrs. Alice Gehring, the well-known Chicago medium, writes from Colorado Springs, Colo.: "Myself and daughter, Mrs. Bertha Moore, are now located here. Mrs. Moore's health has been benefited by the climate, and we feel sure she will soon be entirely well. This is a lovely city. The climate is fine and plenty of good water, would like to see from some of the Spiritualists. In this place, I have only been here a week, and have not come in touch with any. I am stopping at 323 E. Williamette avenue."

Prayers were offered by previous arrangement in Texas churches that the farmers of the state may have their fields cleared of the boll weevil pest, which is destroying the cotton crop. The Texas people are now suffering the character of their deity. Jehovah is credited with sending plagues on his children, but it is not recorded that he ever stayed one by request.

W. A. Smith writes from Warsaw, Ind.: "G. W. Kates and wife have been with us the past week and gave us some grand, good lectures and messages from the spirit side, which have set this orthodox town thinking. They were well received by the community. We hope to have them with us again."

Louis Cohen writes: "The *Progressive Thinker* of Sept. 5 contains a commendation from Mr. Hudson Tuttle on the subject of 'Recent Exposures.' In referring to two exposed by the Chicago newspapers he makes the following declaration: 'Like all sleight-of-hand performers, Homes and Fay claim what these conditions shall be, and if not complied with, I am justified in fling fall to this.' That those mediums who fall in line with the 'manifestations' where the conditions they dictate are not complied with, are perpetrators of fraud? The inference seems a logical one."

The only convert made by the Mormon missionaries who have been working in Syracuse, N. Y., is Homer C. Stevens, who brought all the money he had and laid it at the feet of the missionaries. Stevens was about to start for Salt Lake City, when his wife had him locked up for not providing for her support.

Dr. M. F. Hammond writes: "Meetings are being held by the Coloma Spiritual Association, Mich., Mr. I. Shimer, president, and Mrs. Ida Damon, corresponding secretary. These most devoted Spiritualists are constantly active in securing places to hold meetings at the residences of the farmers within a radius of twelve miles. Good audiences made it possible to hold the meetings on Sunday of August, and the first two Sundays of September. One Sunday there was a surprise on the part of that old veteran Spiritualist, Rev. Mr. Munfield, on his 72d birthday. He was formerly a Universalist minister, and still continues to visit in Michigan as long as we can be useful, and those wishing our services can address us in care of Mrs. Ida Damon, Riverdale, Mich."

D. A. Morrill writes from Grand Rapids, Mich.: "Mrs. Morrill and myself are again home from the camps, having spent a most pleasant time. Mrs. Morrill would like engagements with societies

### UNTIL FURTHER NOTICE THIS OFFICE WILL BE CLOSED ON SATURDAY AFTERNOONS.

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

ties for the coming winter months, and will also answer funeral calls. Address Cora M. Morrill, 311 West Broadway, Grand Rapids, Mich."

Geo. Thomas writes: "The First Society of Spiritualists of Roversford, Pa., is still progressing. We re-opened our winter sessions, after being closed for the summer months. Mrs. Stella Herbine, of Reading, Pa., delivered a very fine discourse on the Spiritual Philosophy. Mrs. Herbine is a refined young lady of great promise to the cause, as a trance speaker and otherwise."

J. S. Burdick writes: "After a two weeks' sojourn at Clinton (Iowa) camp, enjoying the beautiful scenery, the highly intellectual and instructive lectures, forming many pleasant acquaintances, and after visiting friends in Chicago we return to our rural home in Kansas, where we are greatly improved spiritually and mentally."

The Theosophist is kind to Dr. Peebles, and incidentally administrators to us a caress and a caution. It says: "The able exponent of Spiritualism, Dr. Peebles, has sent us his latest book on that subject. It is an effort to give Spiritualism a better place among the isms of the day; to establish its rights to have its theories looked upon as serious and not as a mere fancy. The book is the philosophy of life—and the direct antithesis of materialism. Spiritualism does not create truth, but is a living witness to the truth of a future existence." Assuredly Spiritualism has done much for the advancement of spiritual knowledge, for the human mind is so constituted that it must have proofs of the existence of the soul after the death of the physical body had to be given before men could be so satisfied that of future life as to be willing to study its conditions and prepare themselves to meet them. This Spiritualism has done. Yet it is to be regretted that Dr. Smith gave us some nice thoughts in the poems he recited. Dr. Cross followed by a poem entitled Mr. Display, upon which he made some excellent remarks. He was followed by Mr. Mullin, who showed by his remarks how our spirit friends could come through different mediums, although they may not be the same. The life as spiritual as we would think they ought to be. Next came Mr. P. M. Harmon, who gave us a fine talk on Jesus and his life. He was followed by Mrs. Kline, with messages which are always recognized. All in all we had a fine meeting. On next Sunday evening, Mrs. Mary Cochran will lecture for us. On September 20, we will have with us again Mrs. Nellie Kussow. Messages by Mrs. Kline and others each night."

Mr. Hearst's Daily American is now preaching to Christians a holy war against the Turk, who, the paper says, must be driven out of Europe. Nothing fiercer than the American's utterances on this subject has been heard since the late Bishop Cox published his "Forward the Cross" poetry. The paper's attitude is a conspicuous, merciless campaign, but it is against Christians whose joy is to practice barbarities on the Turk as fiendish as those they themselves suffer.—Truth Seeker.

Frank A. Nugent writes from Beaver Falls, Pa.: "On October 4, our society opens its hall once more. We expect great things during the winter season. During the summer months, we stirred up the people in general so that they are very anxious to know when our hall opens again. All our members have been very faithful in attending our socials held every two weeks at some member's home. Many of our members spent some time at the camps, and all have enjoyed themselves to their hearts' content. Our developing circles are progressing rapidly, and we hope to have some good mediums in the near future. We regret very much to have Sister Emma M. Nutt-Moore leave us, as she is a good and willing worker for the cause, and a great help to our society. She will take up her work in Mitchell, South Dakota, where she had good prospects for organizing a large society. We wish her every success in her new field. Speakers desiring engagements, please communicate with F. A. Nugent, corresponding secretary, 412 Ninth ave., Beaver Falls, Pa."

The Chicago Inter Ocean says: "Disregard of all superstition attached to the number '13' was shown by a convention of undertakers held at the Stratford Hotel. Thirteen manufacturing undertakers from thirteen states arrived at the hotel yesterday morning to hold their annual convention. They asked the clerk to direct them to the parlor, and to their amazement, even the bold turning pale, the clerk summoned a bellboy and said, 'Show these gentlemen to No. 13.' After a hurried consultation they conferred with the clerk only to learn that they were being given the one parlor vacant at the time, and that if they did not hold their convention in it, regardless of the number, they would be obliged to go elsewhere. 'Who is afraid?' said one at last, and followed by the others, he led the way to the room. The meeting was one of order and routine, the maintenance of prices and similar subjects being discussed."

Geo. Hamilton Brooks writes: "Dr. J. M. Peebles will continue to serve the Englewood Spiritual Union for the entire month of September, and will lecture on the subject of 'The Maintenance of Prices and Similar Subjects' being discussed."

Dr. J. M. Hammond writes: "Meetings are being held by the Coloma Spiritual Association, Mich., Mr. I. Shimer, president, and Mrs. Ida Damon, corresponding secretary. These most devoted Spiritualists are constantly active in securing places to hold meetings at the residences of the farmers within a radius of twelve miles. Good audiences made it possible to hold the meetings on Sunday of August, and the first two Sundays of September. One Sunday there was a surprise on the part of that old veteran Spiritualist, Rev. Mr. Munfield, on his 72d birthday. He was formerly a Universalist minister, and still continues to visit in Michigan as long as we can be useful, and those wishing our services can address us in care of Mrs. Ida Damon, Riverdale, Mich."

D. A. Morrill writes from Grand Rapids, Mich.: "Mrs. Morrill and myself are again home from the camps, having spent a most pleasant time. Mrs. Morrill would like engagements with societies

When writing for this paper use a pen or typewriter.

### TAKE NOTICE.

All books advertised in the columns of the *Progressive Thinker* are for sale at this office. Bear this in mind.

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

lunch, as many others do, and have a social tea together. Don't forget the place, Hopkins' Hall, 628 West Sixty-third street."

The Kansas City Journal says: "The remarkable typewriting achievements of pretty Mary Pretty, of Washington, which have recently attracted wide attention, are completely overshadowed by those of a Kansas shaker. This highly accomplished shaker is declared to be able to write 1,000 words a minute, more than sixteen a second. The typewriting is, according to the story, 'materialized' by W. and W. Aber, a professional medium of Springfield, Kans., who has been conducting a series of sensational seances in his native village recently. During these seances, so the story goes, the spirit ples the typewriter keys at a marvelous rate, and in fact, if they merely want to spring out a fit of convulsions, the object of all this rapid work by the ghosts is to produce some books which presumably disclose everything concerning the other world. 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