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SATURDAY, AUGUST 15, 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.

Religious Fanaticism.

It is no uncommon thing in these columns to note the various religious fanatics that still continue to dot the Christian horizon. Here is another:

"St. Petersburg, July 10.—A local newspaper relates that a young woman was found lying on the beach of the Gulf of Finland, behind the Sergio Monastery, twelve miles from this city, with terribly burned feet and legs. She had on a monk's cassock. She had been reading religious books and had concluded that self-incineration was the only sure means of salvation. She attended religious services at the monastery and then calmly prepared her funeral pile. She was unable to bear the pain of the flames and attempted to return home but felt helpless and remained forty-eight hours where she had fallen before being found. Her life may be saved."

She had been reading religious books, Catholic books, and had calmly concluded that the only means of salvation for her was by burning herself to death. Her insanity brought on by some of the very touching stories of self-sacrifice of some good sister, soon became apparent to her when the pain from her burning limbs and feet brought her to her senses and her zeal for self-destruction for God's sake, departed.

The fact is one-half or three-fourths of all the religious stories (all fiction) are gotten up for the sole purpose of portraying to the minds of the readers in a hypnotic manner the dream of heavenly illumination for those who sacrifice all for the salvation of the soul. This is behind the financial success of John Alexander Dowie, and also the Protestant and Catholic churches. The Bible is full of advice to the rich and the poor concerning the sacrifice of wealth, kindred and even life for the salvation of the soul.

"Burnt offerings" ever since the history of man has been recorded, have been known to be a ceremony practiced in the Catholic church, to appease the anger of God and temper the punishment owed to sinful man. He must catch the aroma of burning flesh and know that the life of a being was offered him or his anger would know no bounds.

Recently a cardinal of the Catholic church was reported, in the secular press, to have said that "the priests, bishops and cardinals may grow liberal to suit the trend of thought of the times, but the laws of the Catholic church ever remained the same."

This is probably true to the letter. Then they consider, according to the church law, that Protestants are the enemy and should be punished with death; that Protestants are the bitter enemies of Catholicism.

For instance, Cardinal Bellarmine once said, "There is no remedy for the evil but to put heretics to death," and they put 70,000 Protestants to death and the pope gave thanks.

The church of Rome says "If anyone saith," as she has said all through the ages in her councils, "or believeth contrary to what I teach, let him be damned."

Who would wonder that their stories were gotten up with a deep purpose, and could occasionally arouse the ardor of a fanatic to self-burning?

Even the Protestants prayed for the pope in his last struggle with death. In this they were perhaps sincere, for it is a command of their Bible: "Love thy neighbor as thyself." If thy brother smite thee on the right cheek turn the left. "Love them that despitefully use you," etc.

It may be, and the indications are they would like to climb back to the bosom of the mother church, but when they do they will forfeit their freedom of thought and speech, and perhaps get a good reformatory spanking besides. But the world will not go with them, when they do.

Absolute control of the religion of the world is the aim of Catholicism and to that end they are bending every effort, pulling every string, turning every screw and working every point from the lowest to the highest.

But as to "Religious Fanaticism," we do not have to go to St. Petersburg. We need only go on to the Berlin Heights, where the Methodists and the John Farson Holness crowd hold camp-meetings side by side, to find religious fanaticism running at large without a muzzle.

DANGER SIGNALS!

IN THE

Ranks of Spiritualism.

Ever since the advent of Modern Spiritualism the various churches have hung out DANGER SIGNALS, and warned their respective flocks that it originated from the Devil, and would ultimately send untold numbers to the infernal regions unless the movement was crushed in the bud.

The cause was not injured in the least by these repeated attacks. It continued to augment its numbers, noted scientists were attracted to it, its literature was extended over nearly every portion of the civilized world and the good effects thereof were manifested on the people in a great variety of ways. The DANGER SIGNALS accomplished absolutely nothing towards injuring Spiritualism, while at the same time the tendency was to set many church members to thinking, finally resulting in liberating them from bondage.

The fact, too, that there are a great many CONFLICTING OR DIVERGING VIEWS in Spiritualism in reference to this, that or the other thing, has been unwisely held up as another DANGER SIGNAL inimical to the progress of our cause.

Reincarnation as taught by Allan Kardec, and implicitly indorsed by nearly every Spiritualist in France, is regarded by thousands of Spiritualists in this country as idiotic in the extreme, yet it has accomplished nothing in preventing the onward march of our cause "Embodiments" (a kind of reincarnation), as taught by the eloquent Mrs. Richmond, and the reincarnation theories of the versatile Mr. Colville, conflict with the teachings of Mr. Kardec, presenting a curious medley, yet they have proved an inspiration and guide to many, and the fact that spirits can and do communicate is receiving new adherents every day.

True, there is an endless variety of conflicting, confusing thought, that comes from the spirit world, through mediums and authors, and while this fact has proved a stumbling block to many, and they greatly deplore the same, yet they cheerfully rally around the one central pivot, the one glorious truth, that THE SPIRITS OF THOSE WHO HAVE DEPARTED THIS LIFE CAN AND DO RETURN AND COMMUNICATE TO THEIR FRIENDS ON EARTH.

This central truth radiates a divine light that leads the world out of darkness into the halo of a glorious day. So don't be alarmed when you hear one speaker flatter and unceremoniously denying what another speaker has said. Don't feel seriously troubled when you see different cults rising in our ranks with different codes of belief; they all have one central truth as stated above, and the fiery darts of their conflicting tenets sink into insignificance when compared with that.

Our ranks have always been occupied more or less with a DANGER SIGNAL. One was exhibited when Mrs. Woodhull and Tennessee Claflin presented their peculiar views designated as "Free Love." The discussion raged fiercely, madly and intemperately, and some were forced temporarily from the ranks, and dire results were prophesied, yet the one cardinal truth of Spiritualism is here to-day, and flourishing as never before.

There is a noble little colored lady in Chicago, representing a segment of Spiritualism, who has opened a tent meeting out at the Desplaines river. She takes her text from the Bible; she finds glorious consolation in its pages; God is her Father, and Jesus her standard-bearer. She finds plenty of followers, and while many anti-Bible Spiritualists would hang up a Danger Signal, Miss Thomas would ignore the same, and is doing her special work in an excellent manner.

Thus DANGER SIGNALS have been scattered all along the way ever since Spiritualism started, and whatever their merit or worthlessness, they have in no wise injured the central pivotal truth, THAT SPIRITS CAN AND DO COMMUNICATE WITH MORTALS. Our fifty or more camp-meetings, attracting to their grounds thousands of people every week, demonstrate the unbounded vitality of the one fundamental fact of Spiritualism, regardless of anything that may rise in our ranks as a Danger Signal.

Now another DANGER SIGNAL has been raised by some with reference to "The Great Psychological Crime," a book lately issued by the Indo American Book Co., 19 N. Kedzie Ave., Chicago. But DANGER SIGNALS never disturb our complacency or serenity. The central truth of Spiritualism is here, that spirits can and do communicate with mortals, and that can never be destroyed—can never be injured, in the least. It is a fixed fact, a central luminary in the world to-day.

Now Spiritualists, retain a level head when you read this book, and don't erect a DANGER SIGNAL over it. We have already more than a hundred conflicting views accompanied with large DANGER SIGNALS that we could enumerate among our mediums, lecturers and authors, and the addition of ONE more will have but little influence in wrecking our cause. So, Spiritualists, be complacent and SERENE; be SYMPATHETIC; be genuinely LIBERAL; be especially TOLERANT AND KIND; and imitate The Progressive Thinker in welcoming DIVERSE THOUGHT on fundamental questions, for nobody can injure our one golden truth, that spirits can and do communicate, and that is the NUCLEUS of Spiritualism.

With this kind, tolerant, liberal thought in view, we have invited a few prominent Spiritualists, the thinkers in our ranks, to read "THE GREAT PSYCHOLOGICAL CRIME" and express their views in regard to it, in a calm spirit of mutual forbearance and trust.

And whenever you see a DANGER SIGNAL erected to scare Spiritualists, reread this editorial, cultivate an optimistic spirit, maintain a level head, be tolerant towards segments of Spiritualism whose teachings you do not endorse.

MORE DANGER SIGNALS.

"Shall We Be Side-Track'd?" is the Inquiry of a Veteran.

There seems to be an existing idea that organized Spiritualism will soon be merged into other forms of organization. Each of the following movements projects the statement that they must succeed before Spiritualism can! Socialism, Nationalism, Secularism, Christian Science, Mental Science, Theosophy, etc. The Mormons and Catholics claim to have all that is necessary in Spiritualism. The sects generally, are incorporating much that the Spiritualists have labored for, as their pet desires or hobbies.

One of our Spiritualist papers has stated lately that we should not make for Spiritualism per se the dominant advocacy that we have been doing, but also for other necessary acquisitions in human life and government, before we can hope for spiritual success, or organized prosperity. Another of our leading papers leans strongly to Theosophy and gives its leading advocates great prominence, whilst denying much space to many of our able Spiritualist leaders. Lately, Mr. Kates and self have found the Theosophists disposed and attempting to stifle the Spiritualist efforts in a few localities by announcing one of their speakers who has been prominently placed before the Spiritualists by the latter's journals. All this looks like we are needing more active protection of our own affairs, and less attention to other issues that embrace only a modicum of Spiritualism.

Our people leave the local work to be done by the incompetent and irresponsible, in many places. The public worker is thus handicapped when he goes there for meetings. No elate is given to the effort, because these poor but earnest workers are unable to secure proper assistance to place the efforts upon popular bases. They secure a miserable haul, meagrely advertising notices, no music—and thus create no public impression of confidence in the talent about to appear.

Preceding this has been the hue and cry of fraud in our ranks. No capable workers have been heralded—but frauds have been denounced with vehemence at the Spiritualist mass-meetings, conventions, and in their press.

Thus, the public doubts every advocate of Spiritualism, instead of having some confidence in them. We are our own worst enemies, tearing down our cause faster than the mediums and speakers can build it. No wonder that we scare our best people into Christian Science, Theosophy, etc., and leave our organized local work in so many places, barren of help. Even the Mormons are trying to catch the Spiritualists, and making great effort to lead them to believe that their church has all we require as distinctive Spiritualists. The Mormon creed embodies some statements that every Spiritualist can endorse—amongst them as follows:

"We believe that men will be punished for their own sins and not for Adam's transgression."

"We believe in the gift of tongues, prophecy, revelations, visions, healing, interpretation of tongues," etc.

And our Spiritualists are fighting each other, from petty jealousies, petty differences of opinion, desire for patronage, and ambitions for leadership.

Whilst all this goes on, other sects are advancing into our positions upon vital questions and absorbing our special usefulness and prerogatives. Shall we permit it?

Instead of feeding the enemy who has ulterior motives to kill off our movement, let us protect our own advocates by making better conditions for their labors. Let us stop hunting fraud, but diligently search for the genuine and good. When we find competence and honor embodied in our advocates, let us support them and prepare proper opportunities for them; and then no combination of powers can side-track Spiritualism—for it is based on truth, and the facts in support are demonstrable.

GEO. W. KATES.

Brother Kates is one of the hard-working missionaries for the cause of Spiritualism, and a very sensitive man; a good thinker, and a conscientious advocate of the basic principles of the Spiritual philosophy; but there is too much tendency among many of our speakers toward narrowing down instead of broadening. When they do this they fall into the rut of dogmatism, sectarianism, etc., as though Spiritualism could be bottled up and served to a few who have organized in its name, as a stimulant for them and them only.

It seems to be forgotten that Spiritualism came unto the world FOR THE WORLD, and to elevate, enlighten, unfold the soul of man, and undo the work of a blinding, binding superstition; to liberate the minds of people, to bring the knowledge of future existence to all, not to a few.

No one holds a mortgage on Spiritualism. No one, not even an organization, can monopolize the sentiments, the principles, and the presentation of them to the world.

Alcohol poured into the human system may affect the system, but it remains alcohol just the same. "A rose by any other name would smell as sweet."

A truth is a truth, no matter how much may cling to it; no matter what extent its diffusion. If the principles of immortality, which are old as the hills, have always been advocated and often been proven before the advent of Modern Spiritualism it does not follow that the world did not and does not need further proof. The human mind was tiring of tales of the long ago and was beginning to doubt a future state, and especially in the manner it was being presented. People were tired of being informed that a resurrection could only be had through a certain channel, through the rites and ceremonies, and song and prayers, and exhortations of some particular sect, and they will tire again if we try to force the idea upon them that only through the "straight and narrow way" of Spiritualism can the whole truth of human and spiritual existence be found, can the occult mysteries of the universe be analyzed and dispensed to a hungry world.

It may not be expected that our speakers advocate Spiritualism from

any standpoint but their own unless they read or recite their lectures from other authors, which, by the way, in certain well-known particular cases, might often be a great improvement; but it should be expected that they show some signs of progression; it should be expected that they keep pace with the thought of the 20th century, and many of them do—they are eloquent, logical, intuitive, and are doing a grand work.

Suppose, for instance, that Brother Kates going about over the land should deliver his stereotyped lectures for a month in each place, then Brother Sprague should follow him with the same series of lectures, though differing slightly in the wording, and that he should be followed by others in regular order with the same series of sermons, what would be the effect upon the people and upon Spiritualism generally?

Again, suppose the Spiritual press give but the self-same monotonous information that "Modern Spiritualism came through the Fox sisters and the spirit of a peddler," and rehearse week after week the certain set principles afforded by the "Declaration" of the N. S. A., how long would the press exist? How long would Spiritualism exist without the presentation of every phase of phenomena and every phase of opinion from every writer and speaker?

It only shows the broadness of the foundation upon which it rests, to be tolerant of the opinions of others.

What need it matter to Spiritualists as a whole what brother or sister believes in Spiritual Science, Mental Science, successive embodiments, reincarnation, the homo and ego theory, etc., so long as that potent fact of a future existence and possibility of intercommunication between the visible and the invisible, so-called, permeates the religions, the isms and even the fads and independent reflections of mankind? We assume that the wisdom of the movement that had the power to produce the proof is not a narrow and selfish power in any sense, and would and does willingly give its proofs to a church as to a Spiritualistic organization.

Man, in his mortal form, at least, is limited in his power of thought to the unfoldment, the capacity of his brain for the reception of ideas, and often seriously limited in his power of expression, but Spiritualism, in toto is unlimited.

Some who believe in the philosophy would have the N. S. A. become the all and the only head, body and limbs of Spiritualism. That would narrow it down to a sect and leave out many who are too broad to work in such a narrow harness. We cannot do that.

Let us put our broad band of brotherhood around all who show an affiliating spirit and help them to rise and grow.

Let us not imagine that we must make all others see Spiritualism or its underlying principles through our individual eyes. It might not look as beautiful or "smell as sweet to them."

The press has a broader field of work than has any one speaker or medium. It must operate in all fields and uphold all true phases. It must keep abreast of the times; keep step in the march of progress; and it seems, it must be conducted according to whims and caprices or be subject to all manner of exhortation, castigation, and roasting; but as its field is broad, its burdens must be many.

We do not believe in monopoly. We do not believe in narrowness. We do not believe in retrogression or annihilation.

We do not believe in the suppression of a world's truth.

We do not believe that Spiritualism has reached the summit of progression. We do not believe in the suppression of logic because it is not in full accord with our conclusions.

We do not believe that the original proof of Spiritualism was all that belonged to it, the limit of its advancement or growth.

We do not believe the machinery of Spiritualism is forever ruined because the press exposed a fraud in the ranks. We do not believe Spiritualism has any more right to the attention of the people than any other ism, except upon the line of merit; upon the line of positive proof and clear reasoning.

We do not believe, from the viewpoint of one who has had vast opportunities for discerning the requirements of a rapidly unfolding public mind, that the press should be influenced by any other motive than that of the welfare and growth of the whole cause it claims to espouse, and should, as a rule, be too large to be affected by private opinions, even of the editor himself, as well as others, which are but finite parts of an infinite whole.

Mr. Kates says: "Another of our leading papers leans strongly to Theosophy and gives its leading advocates great prominence, while denying much space to many of our able Spiritualist leaders."

Mr. Kates undoubtedly means in the above The Progressive Thinker. We deny the charge. In no sense of the word do we lean towards Theosophy because we published Mr. Leadbeater's lectures. NEARLY ALL HIS SENTIMENTS WERE IN PERFECT HARMONY WITH THE TEACHINGS OF SPIRITUALISM, AND AFFORDED OUR READERS A RARE INTELLECTUAL FEAST, and thousands of Spiritualists WERE DELIGHTED THEREWITH. Of course, occasionally one would object, just as Mr. Kates has. No one can please all. There are those who seriously object to the methods of Mr. Kates as a missionary, though taken altogether he has undoubtedly done exceptionally well, and he has received our cordial support. And it is WHOLLY FALSE, too, outrageously untrue, our "denying much space to many of our able Spiritualist leaders." Mr. and Mrs. Kates have had more space in the paper, mentioning their work, than any other half-dozen speakers. Mr. Kates is not a safe adviser as to how a Spiritualist paper should be conducted. He tried once to conduct a Spiritualist paper, and it was a most dismal, heart-rending failure, and soon died.

The fact is, ever since The Progressive Thinker was first started, prominent advisers without any practical experience whatever in conducting a cosmopolitan paper have presented their advice to us, and if the same had been followed, it would have RUINED OUR BUSINESS IRRETRIEVABLY.

Mr. Kates wants fraud to go forth UNEXPOSED. Take for example, Mrs. Griffen, who was exposed in Milwaukee. She had dressed herself most gaudily in artificial turgidity to represent an Indian chieftain, and was then exposed! Great God, or Infinite Intelligence, has it COME TO THIS, WHEN A SPIRITUAL MISSIONARY AND CANDIDATE FOR PRESIDENT OF THE N. S. A., WOULD, COVER UP SUCH FILTH AS THIS?

See what a careless thinker Brother Kates is. During our fourteen years in connection with The Progressive Thinker, we have published about twenty lectures from prominent Theosophists—at the rate of little over ONE A YEAR on an average, and yet he condemns us for doing that. These lectures were grand, too; they run most beautifully along Spiritualistic lines, with a very few exceptions, and were read with deep interest by our readers, and we have received therefor thousands of thanks.

Turn over the eight pages of The Progressive Thinker, by far the largest Spiritualist paper printed on earth to-day. Glance over it page by page this week, and see the vast amount of matter therein traversing Spiritualistic and occult grounds—a veritable intellectual feast. And all this is furnished for the insignificant sum of two cents.

Some of the worst kickers against the method in which The Progressive Thinker has been conducted are those who have never paid one dollar of their own money towards its support, and still these people seem to think the paper would cease to run without their aid and valuable advice.

E. W. Sprague, who is traveling over the country upon the same mission as that of Mr. Kates, and who is in every respect his peer, has sent in towards the support of this paper more than twenty-five dollars to his one, on subscriptions, and has registered but about one kick to his fifty regarding the mistakes in the management of the same.

We do not assume the responsibility of measuring the good that Mr. Kates (or any one else) is doing for the N. S. A. and Spiritualism in general by the support he gives The Progressive Thinker, but we will see the consistency in his representation of a paper that has shown him the favors The Progressive Thinker has. There is a limit somewhere to the opprobrium of our esteemed friend. WE DO NOT DICTATE THE POLICY OF OTHERS, AND WILL NOT ALLOW ANY CENSOR TO BE APPOINTED OVER THE COLUMNS OF THE PROGRESSIVE THINKER, WHICH IS TO-DAY A GREATER SUCCESS THAN EVER BEFORE.

Mr. Kates says in the foregoing article that "No capable workers have been heralded—but frauds have been denounced with vehemence at the Spiritualist camp-meetings, conventions, and in their press."

Now, Mr. Kates is spoken of as a candidate for president of the N. S. A., but a man whose memory is so imperfect, or who evidently has not read any of the Spiritualist papers, and especially The Progressive Thinker, and who, if he has read them, so deliberately and willfully misrepresents the cold facts, is wholly unfit for so responsible a position as that of president of the N. S. A., and this might better be known now than after it is too late to prevent the calamity incident to his election. We have no fear, however, that the Spiritualists of the country are so absent-minded as to allow this to occur.

Will Mr. Kates please ask Mrs. Richmond, Lyman C. Howe, Prof. W. H. Lockwood, E. W. Sprague, D. W. Hull, Charles Daborn, Prof. J. S. Loveland, Sargis (if he can find him), and many other capable workers if they feel very much slighted by the treatment they have received or failed to receive from The Progressive Thinker?

We are sorry Mr. Kates has compelled us to say these things; we are sorry he deserves a good spanking, but he must stick to facts when he puts on the gloves with The Progressive Thinker, and weigh and measure himself and his contumely before he sends out to the world any pot from the bitter dregs of his soured spirit. These records come forth in black and white and are hard to efface.

We feel in no wise injured, but are really in earnest regarding the correcting of any erroneous assertions Mr. Kates may have accidentally made to his various audiences, and wish to be rightly understood by one and all.

Is This the 20th Century?

The body of the pope lies to-night on the high catafalque with his slippery feet protruding through the gates to be kissed by the faithful when they will be admitted to the chapel to-morrow and the two following days.—Press report.

And all the highest dignitaries of the church, the most intelligent lathy, officials of rank and power stream past, kissing the feet of the dead pope, who had lived until he became in his age the mockery of life, and those who saw his face on his scarlet pillow were reminded that it was more horrible than a skull! Is it the age of intelligence, of boasted advancement, that people by thousands struggle for a place to perform this loathsome devotion? The mother church played her trump card for all it was worth. She made the most of her opportunity to exploit Romanism, and get the puritans used to its pomp and power. Slowly it is breking down the barriers of prejudice and preparing the way for supremacy.

"Continuity of Life a Cosmic Truth." By Prof. W. M. Lockwood. The work of a strong, logical thinker, on a deeply important subject. Price, cloth, \$1.

"The Spiritual Significance, or Death as an Event in Life." By Lillian Whiting. One of Miss Whiting's most suggestive, intensely interesting, spiritual books. It is laden with rich, thoughtful spirituality. For sale at this office. Price \$1.

"Just How to Wake the Solar Plexus." By Elizabeth Towne. Valuable for health. Price 25 cents.

A Message.

The Spirit of the Great Becomes as a Little Child.

The following message comes through an exceptionally prominent medium (name not to be mentioned), and points towards Pope Leo, lately passed to the realm of souls.

THE MESSAGE.

Among the mortals that pass from the earth every day, among the throngs of spirits that press the threshold of the eternal world, among those that each day pass from mortal sight—from the grey-haired sire and matron to the babe that breathes not for a single hour, among the pagan and the processions of earthly people, each pursuing madly their blind, unreasoning, selfish seeking for gain, among those who with pomp and pride are borne, as it is said, to the "last resting-place," or those who without a single attendant are carried to the pauper's field, among this vast, innumerable throng was one.

I saw him on earth, old and yet surrounded with pomp, and pride, and power, filling what seemed his destiny on earth. In the midst of those who bend the knee, and placed upon his hands and form robes and sacred gifts; full of sacerdotal power, holding in the single feeble thread of a single feeble life that which seemed to be the welfare of millions of souls. I saw him thus; I saw the breath coming and his body growing feebler, the robes of power worn weakly, and the crown of authority and the sacred name vanishing, fighting the fight of mortal death.

When at last the breath was yielded, and the sacred words were spoken, and all was hushed and the attendant figures came in noiselessly, and all the music and words were ended, he lay, tended the last earthly rites, saw him rise from feebleness to strength, from lack of breath and bending figure to full and erect manhood; from incoherent speech and vague muttering of words to clearness; from the mind not able to hold the tenure of the outward thought to a quick suddenness of the grasping of the situation; from the holding of the scepter of human authority vested in him to the relinquishment of it.

After this life alone, beyond the threshold of the great spiritual beyond, aware that from beneath him passed an outward nominal throne, from beneath him passed an uplifting pedestal, from beneath him passed an external power, and from his hand authority. But, wonderful to relate, though he was those that seemed to come thronging around him in spiritual life and offered to him respect and reverence; though mortals passed seemingly in an endless procession before him and one by one bestowed upon him the spiritual salutation that was their wont to give to his rank, he saw it not, he was fully aware of the changed state that had come to him, and that his earthly pomp and power were closed. In the great, solemn loneliness, now even by those sacred signs and symbols that belong to human worship or authority, but solely by the life that is within.

Thus alone, and thus contemplating, I saw him meet this new life. Glad to be free from the fetters of the dust, glad to be free from pain, and glad,

Oh! to be thus alone on the border of that eternal life and to know that everything that is false is cast aside, and that one stands revealed to one's soul; and one is aware that neither height nor depth of human experience, of human exaltation or human folly can change that love divine which is then revealed. To be thus soul to soul with the infinite and realize that this which is eternal mockery or praise must pass, is indeed a revelation.

Nor sound of voices chanting funeral services, nor the great hymn that rises in praise and thanksgiving, nor yet the voices of those who enunciate words of praise, nor yet the vast throng that ascribed to do homage to the lifeless form, nor the plaudits of the distant people, nor the synchony of those who have fawned upon power, nor yet the words of sympathy from interested or disinterested nations, not one of these things can rise above the atmosphere of earth or change that state, where, as one among the millions of souls, this spirit seeketh out the great meaning of immortal life.

Pausing there with mental strength, the clear vision, down through shattered trappings, through the external pomp and power, he will gaze, while the spirit will give strength, and the voice of love, rejected on earth, will encourage, and the great light of spiritual Truth will reveal, that even as a little child must be led unto the kingdom of God that is like unto little children.

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 specific 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, that the business may not come to a standstill, or to worse confusion.

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

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. E., Washington, D. C.

"Death, Its Meaning and Results." By J. K. Wilson, of the Pennsylvania Bar. An absorbing, interesting volume of decided value. A narrative of wonderful psychic events in the author's experience. Cloth, 60 pages, 25c.

"The Attainment of Womanly Beauty of Form and Features. The Cultivation of Personal Beauty, Based on Hygiene and Health Culture." By twenty physicians and specialists. Edited by Albert Turner. Of especial interest and value. For sale at this office. Price \$1.

"The Truth Seeker Collection of Forms and Ceremonies for the Use of Liberals." For sale at this office. Price 25 cents.

"The Kingdom of Self-Control." By Wm. George Jordan. It treats of the control of the tongue, the Red Tape of the mind, the supreme crisis of the world, the revelation of reserve power, etc. Price 30 cents. For sale at this office.

A Lecture Delivered by Daniel W. Hull, at Fresno, Cal.

To illustrate, a single drop of water on the glass of a microscope appears a large body of water in which may be seen literally organized animals devouring each other, as literally as the system of capitalism permits us to devour each other in a more civilized manner. An invisible drop of water such as would adhere to the point of a pin contains two hundred and twenty-five millions of molecules. But a molecule is means the last division of matter. For instance a molecule of water is composed of oxygen and hydrogen gases combined. The last division is supposed to be the atom, which is so excessively small as to be beyond our comprehension. The head of a pin is estimated to contain eight millions of them. If a man was to undertake to count them, bunching them off at the rate of one thousand per second, it would require him and his successors fifty-three thousand years. And this tremendous sun Vega is made up of infinitely atoms. What a prodigious contemplation—from the infinitely small to the infinitely great, or even from a pin of Vega to Vega and yet Vega itself contemplated beside the infinitely great would not bear the same relation that a pin-

And what are our bodies? Well, the average man weighs 154 pounds, is composed of 19 pounds of oxygen, hydro-
gen, 15 pounds, carbon 66½ pounds, and a small percentage
nitrogen, phosphorus, calcium, sodium and chlorine. The
principal ingredients are the same as starch, sugar, glycer-

the "Christianity" of a government means the legalizing
intolerance and persecution.—The Sentinel.

of humanity.—R. W. Emerson.

for a better birthright for children, and
to lead individuals to seek a higher de-
velopment of themselves through most sacred
duties. It is pure in tone and aim; and
should be widely circulated. Price, cloth, \$1.

GENERAL SURVEY.

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

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

WHITE PLAINS.—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 copy, 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 be returned if we have not space to use them.

Farmer Riley, the excellent mediumizing medium will not attend the Marshfield camp. There has been some misunderstanding in regard to his coming there. The officers of that camp are most excellent, and would not intentionally misrepresent anything. They are honest in all respects, and above suspicion, and thought they had good grounds for announcing the presence of Farmer Riley.

Mrs. H. P. Russeque lectured at Natick, Sunday, Aug. 2. She has an engagement at the Clinton camp, Iowa, until August 16. Mrs. Russeque is regarded as one of our ablest lecturers, and we are glad to see her in the West.

Mrs. F. D. McCormick, of Billings, Montana, writes: "Mr. and Mrs. Kates, missionaries to S. A., recently paid a visit to our city and gave a series of interesting lectures and descriptive tests. Their efforts were greeted by a large and appreciative audience. Many who attended knew nothing of Spiritualism and regarded it as something dark and spooky; but after listening to their plain and logical discourses explaining what this beautiful religion really is and proving each point by the Scriptures, a large number went away with eyes opened, and a much enlightened view on the subject. Many admit that there never was such an able lecturer in Billings. What is especially commendable in Mr. and Mrs. Kates is the fact that instead of their seeking parts of the country where Spiritualism has spread, and where they will meet with many Spiritualistic friends who will smooth their path, they—by choice—come out here, where Spiritualism is almost unknown, to sow the seeds of truth among the people of the far West. None have come in our midst who are more beloved than Mr. and Mrs. Kates. They are worthy workers. We hope that Montana will be heard from at the National convention, to be held in October, in Washington, D. C."

The Muncie (Ind.) Spiritualists Association will erect one of the finest temples in the state. Ground has been secured and the building will be begun in the near future. The local association includes some of the wealthiest residents of Muncie and Delaware county, and they will bring noted Spiritualists and big meetings will be held.

Married, Aug. 1, at 533 W. Madison street, Chicago, by Rev. J. O. M. Hewitt, Mr. Fred Eugene Burnell and Mrs. Adelaide Grayson, both of New York City. Mr. Burnell had been on business to St. Louis, and by agreement they met here in Chicago, and both of them being Spiritualists, they naturally wished a Spiritualist to perform the ceremony that means so much in human life and happiness. After a pleasant evening spent, they departed on the usual honeymoon trip. We note this, for we think that our Spiritualists ought not to do, not going to the churches that despise our faith, for the needed services, but to their own, where they may feel that "they of the other side" can and will participate in their earthly joy.

Valentine Marx, a farmer living near Elkhart, Ind., and a veteran of the Civil War, who carries in his left lung a bullet received at Stone River, lost his voice suddenly four years ago, only being able to speak in a low whisper and with the greatest effort. For the last few weeks ago he dreamed he was dead at the wrist and when the hemorrhage was stopped he could speak as well as ever. Convinced that it was worth trying, he had Dr. John Greene, of Mishawaka, bleed him, and all the details of his dream were fulfilled. He visited his friends in Elkhart and talked in a normal manner, with almost perfect control of his voice.

L. Worthen writes from Blodgett's Landing, N. H.: "Our camp-meeting opened August 2, with bright weather, and with prospects of a good season. The vice-president, John Gage, occupied the chair. He made a few remarks, followed by singing by the choir. Mrs. Bond, of Worcester, Mass., Mrs. Fannie B. Spalding and Miss F. B. Spalding, of Norwich, Conn., a poem entitled 'Heaven,' by Thomas Harding; a lecture by Mrs. Effie I. Webster, of Lynn, Mass., who spoke to a fair audience; a seance in Harmony Hall, by Effie I. Webster. At 2:15 p. m., a lecture by the same speaker, which was well received by a good audience."

Mr. LaGrange, secretary, writes from Island Lake, Camp: "Sunday, August 2, Rev. F. A. Austin was the speaker of the day, and the large audiences were enthused with the eloquence of this grand exponent of the liberal thought. The message bearer of the day, Mrs. Josie K. Folsom, held the audience spellbound by her wonderful demonstrations of psychic power. Mr. C. W. Stewart will lecture August 9, followed by Mrs. Folsom, August 16. The day is in charge of Mrs. Folsom, who will treat Farmer Riley will positively be with us again the 10th day of August, remaining throughout our camp season."

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.

Come and see this wonderful medium. Mr. Chas. Folsom is also with us, and in fact, all phases of mediumship are represented.

Mary L. Bettes writes from Lake Brady, Ohio: "German day at Brady Camp brought a large number of the German Spiritualists and their friends on the excursion train from Cleveland, the services for the day being under the management of the German societies of that city. President C. F. Hunger acted as chairman. The speakers for the day were Mrs. Elizabeth Schaus, of Toledo; Carl A. Hollinger, of I. W. Pope, of Cleveland; Master Nelson Sollinger gave an oration, 'The Still Small Voice.' Mr. F. Eckert gave two solos in German. The spirit messages were by Mrs. D. N. Shoemaker and Miss Edith Buchwald, both of Cleveland."

The Indianapolis News speaks of the Chesterfield Camp as follows: "At the Chesterfield Camp of Spiritualists a committee appointed to investigate the mediums, reports that thus far it has not found a bogus medium. The committee announces that it went so far as to have a medium stand within a pan of flour and to have each hand filled with rice and each arm held by a member of the committee. After the spirits departed the medium held to her rice and there were no footprints of flour on the floor."

The Christian Spiritual Society will hold their third annual tent meetings during the summer months, in Reiger's Grove, West Madison street, and Desplaines River. Take Concordia camp, Madison street. About 40 minutes ride from State street. Two meetings daily at 3:30 and 7:30 p. m., Wednesdays, Fridays and Sundays. Spirit Conference every Friday afternoon and evening under the direction of Miss Sarah Thomas. The successful success of last season's tent meetings has been gratifying to the society and the large and appreciative audiences that attended both afternoon and evening will be pleased to hear that Miss Thomas will conduct her meetings at the same place and all will be most cordially welcomed. The music will be in charge of Miss Lizzie Reitz and Mrs. E. Stangor. Everybody is most cordially invited to attend the tent meetings. No admission. The only charge will be charged to the tent at all meetings. Children free. Bring your baskets and your children and stay all day in the beautiful grove on the banks of the Desplaines. Committee of arrangements: Mrs. Mary M. George, Mrs. M. Major, Mrs. John Flanders, Mrs. Wm. Donaldson, Mrs. Louisa Schaefer, Mrs. Bicknell, Sarah Thomas, chairman.

Oscar A. Ederly, a prominent worker, writes: "I have just concluded a very successful week's engagement with the Grand Lodge camp-meeting, Saturday Aug. 1, was observed at N. S. A. day. On that occasion I had the pleasure of mentioning the name of Dr. Geo. B. Warner, of Chicago, as my choice for candidate for nomination for the presidency of the N. S. A. I was much gratified to find that such a proposition was enthusiastically received by the assembly. The following day, Sunday, August 2, here seems to me unanimously in his favor. I am pleased to go on record at this time in declaring that Dr. Geo. B. Warner, of Chicago, is my choice for the next president of the N. S. A."

Mrs. W. H. Pierce writes from Worcester, Mass.: "I look forward for the weekly arrival of The Progressive Thinker, and read it thoroughly, enjoying it all, even if I do not agree with some of it."

Dr. Beverly writes: "Lakeside Hall is the coolest hall in the city for meetings. It is open from 2 to 10 p. m. All come, bring their lunch and enjoy the day. We have special music, Mr. Stevens, cornetist, having been engaged for the season; Florence Daniels, age 12, sang the Holy City. She has wonderful talent, and truly is an artist, for she sings at Powers Theater, and the astonishment of all. Next Sunday evening, Rev. Dr. Smith will speak and relate how he was brought out of the creeds into the deeds of a new spirit life and light. All are welcome."

J. G. Hoffman writes: "On Sunday, August 2, we had a delightful time at Mrs. Burland's, 77 East 31st street, where meetings are held every Sunday at 3 and 5 p. m. We had a very intelligent and instructive treat on different subjects given by the audience. The subject of 'Pentecost and Its Relation to Spiritualism,' was ably discussed by Brother R. Giray. On August 9, the subject was 'How to give an opera music.' We would thank all lovers of good singing to come and participate in the pleasure we will have. An August 22, Spiritual Union Church, conducted by Mrs. Burland, are to have a picnic at Jackson park—to meet at the German Building, when all who wish to enjoy themselves are invited. Ladies are requested to bring lunch when we can have a good old-fashioned time. Mediums are specially invited so we can all get better acquainted, as it is to be a family affair for all who believe in the soul development."

Mrs. M. Magers writes: "The meetings held by Miss Sarah Thomas in the tent at Madison street and Desplaines river are not only a credit to her, but it has also aroused the people of the suburbs. People who had never attended a spiritual meeting before. Our audiences are made up of the best of the people who belong to the various churches from the surrounding towns. Over 400 persons last Sunday listened to Miss Thomas' explanation of the Bible. Her subject in the afternoon was an explanation of the Prodigal Son. In the evening (the listening largely attended, each one listening with the greatest of interest) Miss Thomas explained the conversation that Saul held with Samuel, through the words of Elisha. Everyone went away seemingly highly delighted, and expressed their deep interest by shaking hands with Miss Thomas and saying they would attend the meeting as long as she was in the grove. I can safely say that this society has been the means of awakening the interest of people to investigate Spiritualism more than any other society in the Union. Her subjects are always taken from the Bible, which bars no one. Miss Thomas will continue to hold meetings at the tent through the summer months."

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.

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The St. Louis (Mo.) Post-Dispatch says: "The experiments in telepathy between London and Nottingham, all account of which appeared in the Post-Dispatch, are not satisfactory to scientific men. But one of these writes: 'It must be granted that the idea of telepathy is not of an essentially occult nature, but is a natural phenomenon, and is not of an occult force or medium, but simply assumes that the ether, which conveys the ordinary waves of light and of electricity, may also convey other waves, perhaps of an electrical nature, set into vibration by the action of the brain, and that these waves, striking upon another brain, may reproduce there thought impressions corresponding to those of the sender.' The medium in the brain from which they originated." In other words the brain, or some brains, are telepathic instruments analogous to the wireless telegraph instrument, and if two are attuned to each other communication is possible, perhaps inevitable. The critical, not to say skeptical attitude of scientific men is not surprising. It is by no means established that the human brain is, in any sense, a telepathic instrument. If it is, it is not the brain that is the telepathic instrument, but the ether. It is the question of attuning. Granting the first fact, the second condition might be satisfied in the case of persons sympathetic in a very high degree, or persons whose intellectual tastes and activities are similar. Probably the possibility will be realized, if it is a possibility, not by carefully conducted experiments, but by intuition, by sympathy, by unlooked for, between such persons. As the race rises the brain becomes more complex and delicate. What powers may be unfolded in the future no man can foresee."

"Say to the people that on Monday, July 20, Pope Leo will pass away." Thus spoke a voice from the spirit world to Mrs. August Bockerman, of St. Joseph, Mo., and then vanished, only to reappear at a later date with the same prophetic warning. On July 12, Mrs. Bockerman, who lives at 420 1/2 Francis street, that city, had a spiritual manifestation in which she was told that Pope Leo would die July 20. The words from out the spirit land came to her with remarkable clearness; there was no mistaking their meaning, that the day of dissolution for the aged pontiff was rapidly approaching. She did not know of the manifestation until, after the voice came a second time, accompanied by a vision in which the death chamber of the holy father was disclosed to view. The second manifestation was Saturday night. Mrs. Bockerman had retired, but had not yet fallen asleep. Her faculties seemed unusually alert. She lay on the side of her couch and suddenly clear and bell-like a voice was heard repeating the words: "Say to the people that on Monday, July 20, Pope Leo will pass away." A mystic light pervaded the whole room, the soft summer air floated through the open window, the voice ceased. Col. James Gordon, a nurse at the State Insane Hospital No. 2 is writing a biography of the late pontiff, and Mrs. Bockerman went to him immediately after the manifestation and told him not to omit the concluding chapters of the history until the twentieth, for on that date Leo would have passed to the world beyond. Mrs. Bockerman has been a resident of St. Joseph for several years. She is not a Catholic and was baptized into the Christian church when quite young. At no time has she ever been identified with a Spiritualist organization, nor does she claim to possess mediumistic powers, but ever since she was twelve years old she has had evenings a week. My circles are attended on several occasions has been known to foretell accidents.

Mrs. Dr. Edwards writes from Butte, Mont.: "I am enjoying my return visit to Butte. I have been here since May 15. I am kept busy all day and three evenings a week. My circles are attended by the most prominent people in the city. I held meetings at Odd Fellows' hall for two months. They were well attended. I closed during July, as the majority of Butte people, old and young, go to the Columbia gardens on Sunday during that month. You may imagine how a garden is appreciated here when there is not a tree or blade of grass to be seen in the whole city. When people come to the gardens, they are like worshipping the trees and flowers. It is only by the greatest care they can keep anything flourishing at the gardens, for this city is surrounded by smelters, and the sulphur smoke from these kills off all vegetation. Most of the residents talk as if they were suffering from a severe cold as the fumes affect the throat. I shall be glad to return to dear old Chicago, for the more I travel the brighter become my eyes. I am glad to hear that you are going to visit Salt Lake and Denver on my way. Hope to be able to spend a short time at the Clinton camp in August. I have a pressing invitation to return to Omaha, but don't believe I shall have time."

P. C. Mills, president S. S. A. Washington, writes: "The State Spiritualist Association commenced its camp-meeting at Sunbury Lake, between Seattle and Tacoma, Sunday, Aug. 2. They have bought ten acres of splendid land on the shore of a beautiful little lake as can be found, and though it is not in as good shape now as it ought to be, it is a fine location for a camp."

C. E. Cameron writes from Spokane, Wash.: "N. B. Freeland's letter in No. 714 of The Progressive Thinker is very interesting and thought-provoking. Others can for a single moment doubt the immortality of the soul is beyond my comprehension. I believe in spirit return and that spirits can and do communicate with mortals; but after much and careful investigation at seances I am thoroughly convinced that all alleged manifestations I have seen there have been rank and rotten deceptions. I am sure that many of the so-called mediums should be hanged. Like I should for their infamous work."

Freeland puts up a strong and righteous bluff. Will the genuine mediums conveniently ignore it or will they come to the front with the evidence, he requires? It seems as if they should either 'put up or shut up.' The Progressive Thinker by its cosmopolitan spirit—willingness to hear for and against occult questions—its ability and enterprise, is an invaluable help in the home. May it ever prosper. From Vancouver, B. C.: "I received the ten premium books some time ago. I am delighted with them; they are a fount of information, as well as your paper."

"Right Generation the Key to the Kingdom of Heaven on Earth." By Dr. M. E. Conger. An appeal to reason and man's highest aspirations. A plea for justice and equality in all the relations of life between men and women. Cloth, 75 cents; leatherette, 50 cents.

"The Life Booklets." By Ralph Waldo Trine. Three daintily beautiful little books, finely adapted for holiday presents. The titles are, "Character," "Power," "Thought," "Every Living Creature," and "The Greatest Thing Ever Known." The matter is of high-toned spiritual character and of helpful purpose. Price 35 cents each.

"The Infamous Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual realm. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who wish to study the spiritual realm. For sale at this office. Price, 25 cents.

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

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

We are delighted to learn that Dr. George N. Hillgoss, of Cincinnati, has been elected president of the Chesterfield Camp of Spiritualists. Dr. Hillgoss is a splendid man in all respects, and will do an excellent work for this camp. All the other candidates stand high in the estimation of Spiritualists.

The Morning Star says: "Harry J. Moore asks to have a statement attributed to him in Monday's Star changed. The statement was that Joan of Arc was a great saint, suffered a more ignominious death at the hands of a more infamous mob. The statement should read that Joan of Arc was quite as wonderful in her mediumship, suffered a more ignominious death," etc.

Arzella C. Clay writes: "The Reed's Lake Camp is both pleasant and prosperous, and a 'little fence of trust' is already built around the grounds for future days of peace and happiness. As I have not been able to attend, I feel that we feel that Longfellow's 'Launching of the Ship' is applicable to Spiritualism: 'Sail on, sail on, O Ship of State! Sail on, O Union, strong and great! Humanity, with all its fears, With all the hopes of future years, Is hanging breathless on its fate! What Workmen wrought thy ribs of wood? Who made each mast, and sail, and rope? What anvils rang, what hammers beat, In what a forge and what a heat, Were forged the anchors of thy hope? Fear not each sudden sound and shock— 'Tis of the wave, and not the rock; 'Tis but the flapping of the sail, And not the beating of the gale! In spite of rock, and tempest roar, In spite of false lights on the shore, Sail on, nor fear to breast the sea! Our hearts, our hopes, are all with thee, Our faith triumphant o'er our fears, Are all with thee, are all with thee!'"

Nora E. Hill writes: "I wish to give a vote of thanks to the many friends who joined in sending me so mysteriously the beautiful present I received on July 20. It most kindly expressed my feelings for so much kindly love from the many friends. To explain, I will state that on the 28th of July I received a package from the Siegel-Cooper store, also a letter, stating that the many friends had sent me a package. It came—silk for a suit, all amounting to \$31.25."

Gertrude Spooner, secretary, writes: as follows from Wonevow, Wis.: "Will you kindly allow space in your paper in which to call attention to the Wonevow camp-meeting, which opens Thursday, August 13. A first-class program has been prepared and everything is in readiness for the meeting. Among the noted workers who will be present and take part in the exercises are Mrs. Georgia Gladys Cooley, Rev. T. Grafton Owen, Edna Ford-Pierce, Will J. Erwood, Mrs. Catherine McFarlin, Mrs. N. M. Hardy, J. S. Maxwell, president of the Minnesota State Spiritualist Association. Many of the most prominent workers of the northwest will be present and will aid in making this camp one of the most attractive ones in the country. Among them will be found such sterling workers as Mrs. J. P. Whitwell, Mrs. Asa Talcott, Mrs. John Sauer, Mrs. Manniwell, Mr. and Mrs. Pollett and others. There is not an inferior worker among the list mentioned above, and in view of that fact, no one will fail to appreciate and enjoy a visit to Wonevow. Everything has been done for the comfort of the visitors. The Northwestern train, for example, splendid facilities for reaching the camp grounds which are only two blocks from the depot. Remember the date at one of the most enjoyable camp-meetings in the country. Manifestations, both physical and mental, will be presented in harmony with the philosophy. An interesting feature of the camp will be the State Association Day, which will be held on August 20. Exercises in the afternoon will be given by the Northwestern train, for example, splendid facilities for reaching the camp grounds which are only two blocks from the depot. Remember the date at one of the most enjoyable camp-meetings in the country. Manifestations, both physical and mental, will be presented in harmony with the philosophy. 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Aug. 15, 1927

QUESTIONS AND ANSWERS

This department is under the management of

HUDSON TUTTLE.

Address him at Berlin Heights, Ohio.

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

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

HUDSON TUTTLE.

Mrs. C. B. Mackley: Q. Many articles have been published in *The Progressive Thinker* on the horrors of vivisection. Cannot the lovers of humanity be united in an effort to suppress it? Cannot Spiritualists and religionists of all kinds be united in a crusade against it? How shall we begin this work?

A. The work is already well organized, and every means pressed into service to hold in check the heinous practice of vivisection in colleges, medical and otherwise. The doctors and professors have exerted themselves to the utmost to have their way, and retain the privilege, behind locked doors, to bind to the dissecting table, any animal they choose, and dissect it, perhaps first cutting its vocal cords so it could make no disturbing noise.

The most aggressive of these is the American Anti-Vivisection Society, 3 S. W. corner Chestnut and Sixteenth streets, Philadelphia, Pa. Humane societies second this work, although they do not hold it as exclusively. The Woman's Pennsylvania Society for Prevention of Cruelty to Animals, Miss Elizabeth Somers, secretary, 611 North 34th street, Philadelphia, Pa.

The American Humane Education Society, George T. Angell, 19 Milk street, Boston, Mass., has 50,000 Bands of Mercy organized as auxiliary; mostly children in the schools. It also has an oratorical prize contest, with appropriate book of selections on humane subjects, under the management of Edmund Tuttle. The prizes are of silver and gold medals, which are beautiful decorations of honor.

The American Humane Association is another vigorous society.

There are published several journals: *Our Dump Animals*. By George T. Angell, which is sent free to every newspaper office in the United States, Canada, and Mexico.

The Journal of Zoophily, Philadelphia, Pa.

Our Animal Friends, New York City. The Zoophilist, London, Eng.

Hand of Mercy and Humane Journal of New South Wales, Sydney, edited by Miss Leary—one of the best.

Our Fellow Creatures, edited by Miss Fairchild Allen, until her death, was zealously devoted to the cause.

It will be thus seen that the movement is well organized and sustained. Among Spiritualists it forms a distinct portion of the progressive league work, and a chapter in the Lyceum Guide is devoted to it.

Ida Klotz: Q. Why cannot spirits give a definite answer as to the existence of human beings on the planet Mars?

A. Why cannot astronomers give a definite answer whether or not Mars is inhabitable by human beings, or beings at all resembling them? It is because we do not know and cannot know. Answered by process of reasoning from the conditions known to prevail on their surfaces, not one of the planets can be inhabited by beings like those on this earth. It is presumable that spirits do not give definite answer as to the existence of human beings on the planet Mars, for they do not know. Those who do answer give their opinions for or against, as fancy or conclusion from what they have heard. Let it be constantly kept in mind that the opinion of a spirit is no more valuable because from a spirit, and uniformity of opinion is not to be expected.

E. O. Swisher: Q. What is known of the Jewish people outside the Bible? Is there any evidence, from excavations, or otherwise of the Jewish nation in East Africa?

A. The story of the Jews, their origin and early history, is entirely of the Old Testament. There is absolutely nothing outside which gives any support to the story.

The Jews are a branch of the Semitic family of which the Syrians, Chaldeans and Canaanites in ancient times, and Arabs in modern times are examples. The discovery of faces with Jewish features in the picture writings of Egypt have been eagerly produced as proving the stay of the Jews in that country. Really this is not the least evidence of the captivity, for these pictures apply to any member of the Semitic race, and there is not a shadow of intimation that they were intended to represent Jews, a people not known at that time by name.

Northern and Eastern Africa were inhabited by peoples of the Semite race, and excavations if they prove anything, apply to this race, not to the Jews, who were only a small and inconsequential branch—outside the Bible story.

John M. Parr: Q. Last evening a minister in the church here preached on Spiritualism. He said it was all the work of demons. It brought many to the insane asylums. That Pennsylvania had more Spiritualists in proportion to population than any other state.

"How Shall I Become a Medium," Fully Answered

In Mediumship and Its Laws, Its Conditions and Cultivation," by Hudson Tuttle. Price 35 cents. Send to Mr. Tuttle, Berlin Heights, O.

MAPLE DELL CAMP, O.

The American Spiritual, Religious and Science Union.

Sunday, August 2, 1927, was held the fifty-fifth anniversary of Modern Spiritualism, and also the fortieth anniversary of the first Spiritual Society in Ohio, also Maple Dell's Cleveland Day, all at the old camp-ground.

While Ohio Spiritualists do not claim the discovery or ownership of Modern Spiritualism, they do claim to be a substantial part in the great state of Ohio the first Spiritual convention in the world was held at Cleveland, Ohio, fifty-one years ago; that also fifty-one years ago the first intelligent spiritual communications in the form of raps were given at Shalersville, O., and that right here at Maple Dell the oldest Spiritual camp-grounds in Ohio, if not in the world, was organized and incorporated under the laws of the state. The National Spiritual and Religious Camp Association, the first of its kind in the world, and that under whose charter were given certificates of ordination to such workers as Mr. and Mrs. G. W. Kates, Mr. and Mrs. Moses Hull, Mr. and Mrs. B. W. Sprague, Mrs. Cora A. Richmond, Mrs. Abbie Sheets, Mr. A. B. Weaver, J. French, O. P. Kellogg, Daniel W. Hull, Frank C. Howe and many others who hold certificates given under the name of the old society. It is any wonder these old veterans yesterday here assembled? Their blood warm with enthusiasm, their old frames straightened and their dim eyes light up as they point with pride to the little (they say) we have done to center the light and give the world this grandest of all truths, this knowledge and light to benighted humanity?

The coming generation has much for which to thank these old veterans. As yet we do not realize fully what these old warriors have done in spreading the truths of Spiritualism; it is hardly expected, for we are still in the fog, darkness and superstition. It is all so strange we cannot grasp it—most of us not out of the thralldom of the old knowledge, superstition and religious doctrines of the church so deeply impregnated by past generations, all to be thrown off, unlearned and must be outgrown before the light can be seen, which will take time, aye, generations of hard work and sacrifice, but it must and will be done. Those of us to whom a measure of the world's light has been given, we take the hands of these old workers and note the many sacrifices, hardships, ridicule, and damnations endured for the right. I say we feel proud as we take and with reverence shake these hands and congratulate them for their noble work. May God and the kind angels bless them in these their declining days.

Brother D. M. King right here deserves mention, who by the way has a national reputation as an orator of over forty years' practice and his lectures on this science as well as Spiritualism have been heard through the Union. Brother King belongs to that lot of most notable workers, such as Mr. Hudson Tuttle, Dr. J. M. Peebles and a few more. To show what these workers had to endure in the earlier days of Modern Spiritualism, I note here Dr. J. M. Peebles, son of the late Dr. J. M. Peebles, who at the age of 17, while giving a lecture years ago in the east, I think Boston, stones, mud, stale vegetables, and even eggs were used to try to shut him up, so to speak, and cry down the truth. Done by the ignorant rabble, with the ignorance and malice of the church back of it. These old names will live, and well they may; the world needs such men. All truth is knowledge given the world.

At a seance at 1222 I street N. W., Washington City, July 27, 1903, about 10:20 p. m., Mrs. Werneke when in a trance condition, said to me: "A spirit named Mary, the sister, comes to you and says that: 'It is a such a pleasure to come to you as you always have things clear and open! You remember how pleasant it was down at that other place (P. L. O. A. Keeler's 918 H street, N. W.) where we materialized for you. Oh, that everybody had their minds as open to the truth as yours is, my brother!'"

Notes of a Seance in Washington, D. C.

At a seance at 1222 I street N. W., Washington City, July 27, 1903, about 10:20 p. m., Mrs. Werneke when in a trance condition, said to me: "A spirit named Mary, the sister, comes to you and says that: 'It is a such a pleasure to come to you as you always have things clear and open! You remember how pleasant it was down at that other place (P. L. O. A. Keeler's 918 H street, N. W.) where we materialized for you. Oh, that everybody had their minds as open to the truth as yours is, my brother!'"

Brother King continued: "Your mother comes and she says: 'We are always with you. We can always come to you, no matter how many spirits are around!'" I then handed Mrs. Werneke my card with these words on it: "To K. Will X. help me?"

Answer: "Yes! Yes! Yes!"

Then a spirit named Harry Elliot, of Memphis, Tenn., came and said: "It is so pleasant to come back to those we knew in earth life."

Also Harry Bateman and Geo. Scheibel, all of them being dead boyhood and school friends.

There also came the spirit of Philip Landis, who died about a week previous and whose identity was so graphically pictured by the same medium on the Monday night following his death on the preceding Saturday-a week, when he said: "I see before me an open grave of a spirit who has not yet been released, and who is in a personal friend of yours, Mr. Cowdon, and he worked in the same office with you," and upon being asked if he died during the preceding week, on the preceding Saturday, and about 3 p. m., replied, "Yes—about all that I know is that I am dead. I never thought much about these things. I thank you for speaking so kindly of me to-day in the office."

A letter from Mr. Landis' brother in Ohio, which was received on the Friday preceding this last named seance, said that his brother's body was received in Ohio on Monday, the 27th of July, 1903, and was buried there on the afternoon of the Tuesday following his death on Saturday, which was so graphically pictured by the medium on the Monday night named in the presence of more than twenty persons who were intensely interested in its recital.

Then to resume the story, at the last named seance, the spirit of Philip Landis was asked a personal question: "Did anyone in the office loan you \$7.50 just before you were taken sick?" and he said, "No—wait, let me think." I then said, "Not to be sure, Phil, for Joe says that he did let you have it," and the reply came only too quick: "Oh, yes, he did! I can't hardly think, and I did not mean to forget it! Poor man, he let me have it and he never took a scratch of a pen to show for it. I wish my brother in Ohio, when he collects what is due me, would pay it back to Joe. The office seems like home to me and I am always around you for you seem so kind."

Then the sixth spirit came and spoke to me and said that: "I am Marion Jenkins, and am in so much trouble about my home affairs, and I do hope that you will succeed in persuading my mother to come to me and let me reason with her and plan for the best interests of my little children and my widowed wife." To all of which I said: "Don't worry, Marion, for I feel sure that all will work out right."

And to all of the spirits who had come to the evening so happy for those present, I said: "Good night and good morning. To know why people preach a hereafter and deny the existence of spirits?"

JAS. SELDON COWDON.

Washington, D. C.

"Origin of Life, or Where Man Comes From." The Evolution of the Spirit From Matter Through Organic Processes, or How the Spirit Body Grows. By Michael Faraday. Price 10 cents. For sale at this office.

Before closing this report, Dr. King wanted I should mention the financial standing of the camp. Some six years ago there was an earnest effort made towards the establishment of a school at Maple Dell for the express purpose of fitting speakers and mediums for the rostrum in furthering the cause of Spiritualism. Cash was scarce, but a fair showing was made, nothing towards success. However, this was not to be the opening of the L. H. Dale school absorbed all that was done here. Financial differences made this possible. This was naturally a great cross to Dr. King and his aids, which time there has been a great change in the camp, the debts which accumulated to thousands during the past five years, have been canceled to the extent of \$700 and this will be canceled before the season is over.

Dr. King is planning and hopes by next spring new life and blood will make the old Indian camp-ground the prettiest spot in the Union for its size. All its great maples impregnated with the spiritual forces of the long past. Every stranger entering here, subject to vibratory influences, speaks of this. All Spiritualists about here earnestly hope that sacred old Maple Dell will soon again take its place where it belongs, in the front rank of spiritual camps of the world.

Cleveland, O. H. L. TOBIEN.

Skepticism Not Always Intelligent.

It is a common observation that something new and beautiful is seen in a celebrated painting every time it is looked upon and studied, however frequently such times may be repeated. I find this to be the case also, with Bro. Jamieson's letters or articles in reply to my own on the subject of "Intelligent Skepticism." Every time I read them I find something attractive which I had not before noticed. In his last letter, for instance, he institutes a comparison between himself and Jesus. He says: "Jesus and Jamieson resemble each other." But for Brother Jamieson's native, innate modesty, he would have resembled each other in every respect, as to make the statement read, "Jamieson and Jesus," instead of "Jesus and Jamieson resemble each other." I had not thought of the resemblance between Jamieson and Jesus, until Bro. Jamieson had thus called my attention to it. It is surprising that I did not think of it, now that I observe the resemblance, a measure of my stupidity in this particular, humbles me. The only picture I have of Bro. Jamieson is the one contained in the book giving his debate with Rev. Moses Hull on the subject of Spiritualism. I would advise all who have not read this debate, to get this book, if for no other reason than to see the marked resemblance of Brother Jamieson's picture, therein, to that of Jesus. The likeness is very remarkable. Just in what other respects, aside from such, Jamieson and Jesus resemble each other, I have not determined. I am inclined to the opinion, however, that Jamieson, is far more skeptical than Jesus.

If Jesus was still with us, I have no doubt that Jamieson would challenge him to debate, and in his kind, condescending, patronizing and polite manner, without any apparent egotism, question the truth of the Spiritualistic phenomena, which he would bring through his mediumship. There is no doubt, also, that if a debate between Jamieson and Jesus, Jamieson would emerge victorious, every time, in his mind. But genuine, true talent is always modest, and those hearing the debate, could never tell from Jamieson's general attitude, that he considered himself the winner.

It appears from his last letter, that he has been to the office of the National Association of Spiritualists, and has been with the late Thomas H. Hudson on the subject of Spiritualism. As the Dutchman who wanted "to fight mit Siegel," Bro. Jamieson now wants "to fight mit Hudson." He says that "when Hudson says, concerning the phenomena, 'I shall attempt to explain their origin on other grounds than the supposition that they are caused by the spirits of the dead,' that is my position exactly; so Brother Swearingen was mistaken in regard to me, and then they will pay us back all we have spent on them."

But, if Brother Jamieson desires to join forces with Hudson, he must acknowledge as he does, most emphatically, that there are clearly proved phenomena denominated Spiritualistic. Hudson is most explicit on this point where he writes as follows:

"I will not waste time, however, by attempting to prove by experiments of my own or of others that such phenomena do occur. It is too late for that. The facts are too well known to the civilized world to require proof. At this time the man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic; he is simply ignorant, and it would be a hopeless task to attempt to enlighten him."

Now, if this language states "exactly the position" of Jamieson, Jamieson, like Hudson, acknowledges that there are clearly proved phenomena denominated Spiritualistic.

Thus far, we have nothing whatever to do with their explanations of the phenomena, nor are we called upon to consider in their connection the question of fraudulent phenomena, since the occurrence of the genuine (as well as the spurious) is thus acknowledged and granted.

It is now up to Brother Jamieson to give us his explanation of the genuine phenomena, as Hudson has given his in a book of several hundred pages, entitled "The Law of Psychic Phenomena." Are we to understand that Hudson's explanation of these clearly proved Spiritualistic phenomena, is also Jamieson's explanation?

Does Jamieson's "What is my position exactly," apply here?

H. V. SWERINGEN.

Fort Wayne, Ind.

DEATH.

"Death is simply light."

That leads into eternal day."

"Death, how beautiful thou art!"

Thou hast the key that opens the door to eternal light, where every soul is free."

Of that glad wisdom's gleam."

How beautiful to feel thy lips on brow, Thy cooling hand on fevered heart, To hear thy whisper soft and low And feel that our life's highest part."

Oh, death, why tarry hence so long? Why wait to guide me o'er the sea? Oh, let me hear the welcome song That waits me in the "Yea to Be."

Oh, death, look gently on me now, Breathe again thy promises so sweet; Let me see the wreath that twines thy brow, The flowers that laugh at thy feet. Beloved ones wait to greet me there, Their faces sweet I now can see, Messages loving evermore— In cherished accents call to me. One more dear than all the rest, Who calmly passed beneath the rod; May the clouds press lightly on his breast, While his spirit soars to meet his God. Rose L. Dushnell-Donnelly.

USEFUL SUGGESTIONS.

Itinerant and Other Items of Interest.

I have just closed a very successful two months' engagement with the First Society of Spiritualists in Spokane. This is a young society, and the members are very harmonious, but as is in every place I go, the great need is money to carry on the work. We had large audiences at each lecture, and it became necessary to increase the seating capacity to accommodate them. The first two Sundays I had the assistance of Mrs. L. Nagel, of Seattle, who is an excellent platform medium and also as a trance speaker, and the third Sunday she spoke in my place. The last five Sundays Mrs. M. E. Connell, of Hillyard, suburb of Spokane, assisted as a platform medium. Her descriptive work was also very fine, every description being recognized in some of the meetings. Towards the close of my engagement, I had quite a number of callers, of persons who had become interested during the meetings, and wanted to know more about it. This convinces me again, as many other things do, that we should have settled speakers in all the cities, and where there are societies. People want a personality to gather around, one that is interested in them as a perpetuate lecturer cannot be. They want a person to whom they can go in the trials and the general society. As a lecturer business now, new people only commence to get acquainted with a lecturer and get interested in him, when he must leave, and he will be followed by another stranger and the same thing will be gone over again. As in all other places I have been, they promised themselves to have me another time. Many of these places are too far away to return to them.

They have suspended their lectures in Spokane until the heated term is over, but they still continue their Thursday night meetings. I have thought out a plan by which I believe it will be possible to settle our speakers. First organize the society in groups of five to seven, each group to have a family circle once each week, at which there may be a nickel collection taken up to be turned over to the general society fund. This will embarrass no one, and in a society of say fifty it would bring in a small amount each week, besides developing spirituality in all the Spiritualists, and furnish also a means of investigation for inquiring people. Of course, various other means would be utilized, such as sewing circles, entertainments, etc., of which I will not now speak. Of course, the pastor would make it a point to visit one or more of these groups each week. And I would recommend that these groups be distinguished not by numbers, but by names, as "Harmony Group," "Soul Group," "Spiritual Group," etc.

Missionaries.

The missionary business, as conducted in the past, is far from satisfactory. I suppose I should be careful what I say on this matter. I got myself into trouble when I criticized the Oregon Spiritualists for their election of officers that had little conception of their duties. I was referring mostly to the head officers, and had no word to say against those as men, who were all right in their professions, but who were not understood somehow or other, that I was referring to the board of directors or something of that kind, who were efficient and good men. Let me say then, that the missionaries were hard workers and in their places no one could have done better, if so well. But the trouble was, these missionaries were not sent out into the highways and hedges, but to where they could get the most money for the association. This leaves the real missionary work to be performed by lecturers at their own expense. Missionary work should relieve us of that duty. It should send men and women out into the field where they need help and are unable to pay the expenses. We can't expect a calf to give milk, or a colt to plow. They must be fed and taken care of till they reach the proper age. Now let us feed our calves and colts till they are grown, and then they will pay us back all we have spent on them.

A number of our lecturers have been operating the missionary field at their own expense till they are becoming surfeited with that kind of work and desire that it shall be done at the expense of some other persons for a while. The missionary business that visits societies and depletes their treasuries for the benefit of the National Association is really robbing the societies. Some of us would like to have this matter discussed previous to the national convention. The facts are, some of us have a deep interest in the cause, and it seems to us that efforts like I have mentioned serve but to cripple it.

I am not engaged just now. I have been desired in two or three places in Montana, but that is out of my range just now, as I am on my way to attend camp-meetings in the association.

DANIEL W. HULL.

Ellensburg, Wash.

Spread the Truth.

"Ofttimes my heart grows weary of its pain," is the cry which comes from the hearts of the multitude, as one by one they see their loved ones pass over what they call the river of death, but which we call crossing to the other side of life; and if they could only see it as we see it, how much the cross of separation would be lightened. If they could see and know their loved ones, if they could touch their hands and hear their voices; what a comfort it would be to them in their dark hours of sorrow and desolation.

Therefore, brothers and sisters, redouble your efforts in giving to the world more knowledge of this grand truth which Jesus Christ, the supreme medium, has given to us. How many of us from this source find a comfort from all that made life worth living had passed from our lives!

Therefore, as we have found peace and comfort in the light and knowledge of Spiritualism, let us try and help others to remove the veil of mystery from their eyes; to try by our efforts to draw the scales from others' eyes, that they may hear and be convinced; for what the eyes see and ears hear, the heart is bound to believe.

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