

THE PROGRESSIVE THINKER.

Published every Saturday at No. 40 Locust Street.

J. R. Francis, Editor and Publisher.

Entered as Second-Class Matter, July 1, 1891.

Postoffice at Chicago, Ill., under No. 1000.

Acceptance for mailing at special rate of postage provided for in Act of October 3, 1917, authorized on July 1, 1918.

Postpaid.

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Old and New Teaching.

When God created the earth and made the firmament, the Bible says, he divided the waters which were above the firmament from those which were below, and all that region above the firmament was called Heaven. And then, when God set about to destroy the world by a deluge "the windows of heaven were opened," and for forty days he poured down the rain on the wicked world. His end accomplished, "the windows of heaven were stopped and the rain from heaven was restrained." Gen. 8:2.

Such philosophy and the process by which rains are produced religionists want to teach in the public schools. The clergy, to aid the project, are exhausting all their energies to make this book rock of their philosophy national law by engraving the Bible into the Constitution.

Reposing full trust in this Bible narrative, and believing God can make it rain at will, basing their faith on his changing his purposes in answer to prayer, with the additional assurance from his alleged son, "Whatever ye shall ask in my name that I will do," Matt. 14:13, the preachers of Georgia but a few days ago were marshaling their hosts to besiege heaven for rain, as Coker attempted with his tattered demagogues to besiege Congress awhile ago for silver. On account of the text quoted and many similar ones, added by the assurances of success by the clergy, prayers are always on tap for rain in periods of prolonged drought.

Modern science has taught the facts in regard to rain. Some two-thirds of the surface of the globe is covered by oceans, seas, lakes, rivers, etc. Their entire surface exhales as does every leaf, and flower, and blossom, and every foot of earth, a mist or vapor, mostly invisible to the human eye. This vapor floats in the air, collects in clouds, is driven by the winds to distant regions, comes in contact with cold and adverse currents, the minute globules unite, and being heavier than the air it is precipitated to the earth in the form of rain, unless congealed by frozen currents into hail or snow. The higher the temperature the greater the exhalation from the earth, and of course the larger the rainfall. Its precipitation, like the currents of wind, are obedient to fixed and eternal law, which God himself cannot alter without a change of his character. So well known is that law the meteorological agents of government predict from day to day, frequently several days in advance, as do the astronomers the eclipses, approaching windstorms and rainfall.

It was not until 1784 that the true theory of rain was fully known. Until then the church had taught and the people believed without much questioning, the Bible teaching; but in that year Dr. James Hutton, of Edinburgh, in his "Theory of the Earth," not only opened the way to geologic knowledge, but he propounded the true theory of rain. Priests literally howled, and attempted to suppress the learned Doctor's teaching. A little later Prof. Playfair came to the rescue of science, and the truth was established. It defeated one of their most successful methods of showing their influence with the heavenly powers, wherein they assembled the masses and prayed for rain when favorable signs indicated an approaching raincloud. The truth being taught in the public schools to the prejudice of the demagogical clergy, with the hope of keeping youth in ignorance and regaining lost power, the priests are cursing the age with their parochial schools, while Protestants are trying to reinstate the false teachings of the Bible and use it for a text-book to the end that nature's methods of governing the world may be unknown.

"The inspired writer, ignorant of the causes of the rising mist, calls it 'The Spirit of God moving upon the face of the waters.' See Gen. 1:2.

A Rebuke from God.

A friend sent us a clipping from the American Baptist Flag, a sectarian paper published in St. Louis, giving an account of the St. Louis cyclone. As a specimen view taken by the average churchman of that great calamity it is noticed the editor calls the storm-cloud "God's messenger of rebuke." And then:

"The Scriptures furnish abundant proof that God controls the elements, and scourges nations and cities for their sins. For long years St. Louis has fallen in many respects to enforce the law against flagrant crime. Also, God's people have been too much absorbed in worldly pleasures and the struggle for worldly gain. In this cyclone, St. Louis has been sharply reproved of the Lord and should humble himself in deep repentance and reformation. Let God's people take warning and devote more time and means to the spread of the gospel in St. Louis."

But here is a wonderful revelation in connection with this "Rebuke of God."

"Church property of various denominations suffered seriously in the path of the cyclone. The Lafayette Park Methodist Church property was reported as being damaged to the amount of \$10,000, while church structures of every denomination had their homes unroofed. The Lafayette Park Presbyterian Church house was reported damaged to the amount of ten or twelve thousand dollars."

Does the unroofing of Methodist dwellings indicate there was something transpiring within that did not meet the approbation of the heavenly Ruler, hence their demolition? If so, we hope the churchmen will profit by the storm and mend their morals.

The PROGRESSIVE THINKER has insisted all the time that the churches were corrupt, and that their pernicious teaching incited to crime. Here is the evidence in this St. Louis cyclone, confessed by a church organ; but, distressing fact, the innocent suffered with the guilty! Only the saloons were passed, while church structures of every denomination were rolled together in a common ruin! If the doings of Providence are to be continued in this manner, may it not become necessary for the civil authorities to take action and prohibit the building of churches in a city to save the people from disaster?

All power appears only in transition. —Novalis.

Half our knowledge we must snatch, not take. —Pope.

Give up no science entirely, for science is but one. —Seneca.

Antiquity of Man.

"At Ventnor, Isle of Wight [in the British Channel], the skeletons of three human beings were found imbedded in chalk cliffs near the railway station. They belonged to an early British period."

The chalk cliffs in which these skeletons were imbedded are mostly composed of minute shells of animalcules having their home at the bottom of a deep sea, outside the reach of land currents. In the south of England their united strata are said by Sir Charles Lyell to equal 1,000 feet in thickness. After the long ages when these deposits were laid down, they were uplifted with the bed of the ocean on which they rested, by some mighty convulsion, and for another long period which antedates human knowledge, they have towered as cliffs, to the amazement of those in modern times who have learned the process of their formation.

Human skeletons imbedded in these marine deposits assure the geologists that man was contemporary with their formation. These human bodies had sunk to the bottom of a quiet sea, were covered by these microscopic shells, how deep is not stated, after which the upheaval, then towering cliffs, marking the landscape of olden times.

Don't talk of thousands of years for the accomplishment of events, where millions are necessary to produce all the astonishing results.

Christian and Infidel.

The Mayor of St. Louis received the following message, which tells its own story:

"Saratoga, N. Y., May 20.—The Presbyterian General Assembly tenders deep sympathy and earnest prayers in view of the calamity which has overtaken your community."

"JOHN N. WITHERMAN, Moderator."

The theatrical actor, destitute of religion, sent the following:

"London, May 28.—Have mailed you \$1,000. Dearest sympathy in your calamity."

Col. Robert G. Ingersoll sent his check to the mayor of East St. Louis for \$100, and received prompt acknowledgment of its safe arrival.

The Presbyterians are probably still praying the Lord not to do it again.

An Ever-Widening Circle.

An old newspaper publisher to whom we recently communicated the accurate circulation of THE PROGRESSIVE THINKER, wrote:

"Mar-salve, what are you talking about when you are obtaining only 40,000 readers for your paper? You have more than double that number, if the usual estimate of publishers is worth anything."

Our friend then goes on to state facts coming under his own observation which more than sustains his estimate of 80,000 readers—in truth, would place it above 100,000.

We know the paper is a great power for good as an educator, and its influence is not ephemeral. Each convert to his theories becomes an educator in turn, and the circle is ever-widening.

Intruding Bore.

It is proposed to hold religious services from this time forth during the summer on wholesale steamers, while making Sunday excursion trips from this port to Milwaukee. So soon as it shall become known that religious exercises are permitted to hold such exercises on shipboard, parties will find other routes of travel for their Sunday outings, else patronize lines not religiously affiliated. The laboring man, the clerks in stores, and the commercial men, wearied with a week of toil, take these excursions to escape the monotony of care, not for religious instruction and priestly dictation.

A Prominent Medium Passed on.

Mrs. Clara Robinson, wife of John E. Robinson, passed to spirit-life June 17, at No. 210 Thirty-third street. Mrs. Robinson was a most estimable lady, and an excellent medium. She has left her spiritual impress for good on a large circle of friends and acquaintances. She and her good husband were prominent workers in the cause here in early days, and they were instrumental in doing a vast amount of good.

In His Dotage.

Gladstone proposes a union between the Catholic and Protestant churches. Shades of John Rogers, of Latimer, of Cranmer, of Blinney, and of all the millions of lives sacrificed by popery, can your ashes repose undisturbed when such a shameful proposition is made by a distinguished political leader? The whilom "grand old man" is far advanced in his dotage.

Few, But Worth Saving.

The Chicago minister who found that he had only fifteen persons in his congregation the other night, says the Boston Globe, sent them home without a sermon. Bob Ingersoll never had such an experience as that in all his years of lecturing. It may surprise Bob, too, that the minister did not think the fifteen present were worth saving.

Hon. A. B. Richmond.

In his article on the "Seybert Bequest," Mr. Richmond furnishes some valuable information, which will be read everywhere with great interest.

Peaceful Release.

As we go to press the tidings reach us of the passing on to higher life of W. W. Chandler, at his residence, on Oakwald avenue, at 10 o'clock, last Saturday morning. Services were conducted by Mrs. Cora L. V. Richmond, of whose church Mr. Chandler was a devoted member. A brief sketch of Mr. Chandler will appear next week.

Greatness is like a laced coat from Monmouth street, which fortune lends us for a day to wear to-morrow puts on another's back. —Fielding.

That which history can best give is the enthusiasm which it raises in our hearts. —Goethe.

Life, like the water of the seas, freshens only when it ascends towards heaven. —Richter.

Music is a prophecy of what life is to be, the rainbow of promise translated out of seeing into hearing. —Mrs. L. M. Child.

Half the misery of human life might be extinguished by mutual offices of compassion, benevolence and humanity. —Addison.

The manner of a vulgar man has freedom without ease, and the manner of a gentleman has ease without freedom. —Chesterfield.

Beauty is no local deity, like the Greek and Roman gods, but omnipresent. —Bartol.



An Unparalleled Offer.

VOLUME ONE OF THE ENCYCLOPEDIA OF DEATH, AND LIFE IN THE SPIRIT WORLD, TO BE GIVEN AWAY.

We wish to reach 20,000 new readers. In order to do it we must make a great financial sacrifice. We will send out THE Encyclopedia of Death, and Life in the Spirit-World, in paper cover, as a gift to all new subscribers for three months. It contains 400 closely-printed pages, and has been sold for 50 cents.

Send 25 cents to this office and you will get this book and THE PROGRESSIVE THINKER for three months. If possible, get your friends to unite with you. Advertise this offer, Spiritualists, among your friends.

We wish to do a philanthropic work. Many thousand copies of THE Encyclopedia of Death have been sold, and the great mass of Spiritualists has been loud in its praise. The good it has done in modifying the views of people in regard to the change called death has been great. Send in your orders at once. When you receive the book, and have carefully read it, you can not fail to rejoice. You would not take \$2 for it if you could not get another copy.

Any one of our present subscribers who will send us new three months' subscriber with his own subscription (extending it not less than six months), can each have a copy of the book.

As the demand for this volume of the Encyclopedia of Death, and Life in the Spirit-World has been very large, and realizing the great good being done through its instrumentality and THE PROGRESSIVE THINKER, we extend the above terms for a few weeks longer, thus allowing all to avail themselves of the terms offered.

WHAT ROMISH SPIRITS ARE DOING.

"Leave Your Money to the Catholic Church."

Quietly reposing on my couch at midnight about a year ago, pleasantly revolving in my mind, the spiritual world and the lovely home I was soon to enjoy over there, my attention was suddenly attracted to the spirit of a Catholic priest who stood at my bedside robed in clerical attire. I was as wide awake as I ever was in my life. I was not frightened or disturbed in the least by his presence, for often in my clairvoyant vision I see spirits walking about in my room. He had a pleasant face and seemed as solid as a mortal. He said to me in a firm and decided voice:

"Leave your money to the Catholic Church."

He remained long enough to hear my reply, which was couched in courteous but positive language. I said:

"I am not a Catholic, and therefore I must decline to accede to your request," and instantly the spirit vanished.

The priest was evidently conscious of the fact that I have no wife or children in this life, to whom to leave my estate, and he evidently was the reason he disappeared in the manner he did. This is evidence to me that Catholic spirits are laboring to advance the material interest of their church in this life.

I have been a believer in our beautiful philosophy for twenty-five years; have witnessed the different phases of mediumship, from materialization down; have been a careful and thorough student in all that pertains to the higher life; and in conclusion I will say that I never knew what real happiness was until I became a Spiritualist.

J. G. PATTON.

ARE THOUGHTS THINGS?

A Short Lesson in English Grammar.

TO THE EDITOR:—Who that reads the well-filled pages of THE PROGRESSIVE THINKER from week to week can fail to observe the forward advance? Much of the force that produces this onward movement is the rhythmic action of the resultant friction of various opinions.

Some speak of thoughts as things. I am inclined to think that they who speak thus are hardly stopping to analyze thought. I think it will not be denied that the gray matter of the brain is the instrument of thought. If we conceive of a state of perfect rest for this portion of the brain (as we are considering a case of the absence of thought), let thought commence and it manifests itself by vibration. If the free end of an elastic spring is struck, vibration at once initiates, and a sonorous sound may result. The sound may be compared to thought, which is generated by a like molecular agitation. Neither the sound produced in the case, nor the thought in the other, can be called things.

I noticed that someone some weeks ago spoke of the astronomer Proctor as having declared in his lifetime that the planets are uninhabited. Such blunders ought not to be left intact. Proctor took the very reverse of that position. Among his various works see "Mars in 'Other Worlds Than Ours.'"

We are so many of us who are attempting to imitate the cockney by using "an" before "h" sounds. There is not a scrap of authority for this. Nature will teach, as do our English grammars, that the article "an" harmonizes only with vowel sounds, while "a" naturally coalesces with consonant sounds. If you say "an" human hog, the rhythmic action of the organs of speech is unbroken; with "a" the very reverse is true. "An union" is equally as erroneous.

A similar rule of euphony is found in the Greek.

INDAGATOS.

Malden, Canada.

After sickness of any kind, complete and speedy recovery is insured by the use of Ayer's Sarsaparilla. It expels all disease germs which may be lurking in the system, and restores tone and efficiency to every organ of the body. It is the best summer medicine.

GRIFFEN VS. PEEBLES.

POTENT THOUGHTS.

Roman Catholics as Citizens

Prominent Features of the Catholic Church Pointed Out.

IT IS WELL TO KEEP A WATCHFUL EYE ON THE "RED DRAGON" OF ROME UNTIL SHE SHALL HAVE GIVEN CRUCIAL EVIDENCE OF REFORM; OR, BETTER STILL, CRUMBLES TO EVERLASTING DECAT.

TO THE EDITOR:—"The Pen Flashes" of Dr. Peebles in No. 343 of THE PROGRESSIVE THINKER are, as usual, replete with brilliant thoughts, good sense, wit and satire; and on most if not all points relating to the phenomena and philosophy of Spiritualism I find myself in full accord with the doctor, and now also, as he himself declares, it seems that we are substantially agreed as to the perniciousness of Roman Catholicism, viewed in the light of advancing civilization.

Indeed, the good doctor most graciously forgives me, grants me complete absolution, as it were, for all past, and professes a plenary indulgence for all future "sins" which I may have committed or shall hereafter commit (in writing) "against the poor Catholics," for all of which I am daily grateful.

Being free, then, to "indulge" without fear of purgatory in this world or the next, yet with some doubts as to my status in the "peanut producing belt" or "nut-cracking synod," I venture to offer a few comments with reference to the Roman Catholic citizen and his relation to his country.

I notice that Dr. Peebles thinks that Catholics who pay taxes for the support of government, and who are law-abiding citizens, ought not, under our constitution and laws, to be discriminated against in rights and privileges of citizenship, chiefly in the matter of civil service. Of course Catholics nor anarchists nor any other class of persons could own property long without paying taxes, nor would they be allowed long to run at large unless they obeyed the laws. Hence there would not appear primarily to be much patriotism in the performance of those two functions. Undoubtedly it is wise to leave unmolested the lawless and treacherous elements in the country so long as they remain inactive, but also it would seem prudent to be on guard with reference to those elements and to so manage and manipulate public affairs and popular sentiment that such elements may never gain the ascendancy.

There are probably some ten million Roman Catholics in this country. They are distributed and mingled among and with the heterogeneous mass of population of the land. Left to themselves without the middlemost interference of foreign-born, foreign-educated (for the most part) and oath-bound leaders, whose aim and purpose is the subjugation, both spiritually and temporally, of all mankind to one despotic, infallible ruler, I make no doubt that the Roman Catholic citizen of the United States would, without great exception, be as loyal and faithful to the government and laws as his education would prompt; but the Catholic citizen never has been and never can be—so long as he makes pretensions to being a Catholic—left alone to work out his own destiny as other citizens and members of the commonwealth. He is constantly at war with himself. He knows he must obey the laws of the land and he sees it to his interest that he should do so; he is told by the priest that he must obey the commands of his church or suffer the torments of purgatory and hell. If he is superstitious and believes

A JOURNALIST'S PLEA FOR THE CHURCH

AN EARNEST PLEA

For More Toleration and Charity Towards the Christians.

THE WRITER THINKS THEY ARE GRADUALLY EVOLVING TO A HIGHER PLANE.

TO THE EDITOR:—My attention was particularly attracted to the article in THE PROGRESSIVE THINKER of May 31st, under the caption "An Impeachment," to which was attached the name of Mr. Warren Smith, of which, with your permission, I feel constrained to say something.

As a general thing, I do not think controversies in Spiritualistic or sectarian papers do much good in advancing the truth. If they could always be based on justice and right and authentic facts, and divested of all prejudice, bigotry and intolerance, they might perhaps contribute to some good end; but it is too frequently a case of Crank vs. Crank.

The article referred to is but one of many more of a similar trend, breathing the same uncharitable, untruthful, and—as it appears to me—almost malignant utterances, that it seems proper they should be called in question; and perhaps it would come with a better grace from a professed Spiritualist than from one of the much-maligned Christians.

I wish to premise, as prelude to my brief criticism, that I believe in the philosophy of Spiritualism, and in the phenomena of spirit communion, and that disembodied spirit intelligences who have lived on earth can and do hold communion with their kindred and friends in the flesh. I also wish to state, as a matter of history and experience, that I was, as it were, an eyewitness to what is called the birth of modern Spiritualism—although the phenomena are as old as the everlasting hills, of which instance the Wesley family.

At the early date first referred to I was a mere lad in a bookstore and publishing house in Rochester, N. Y., was personally acquainted with the Fox sisters, and my employer, D. M. Dewey, of Rochester, published the first authentic account ever given to the world of these phenomena, in a small pamphlet with the title of "Mysterious Noises or Knockings Heard in Hydesville, N. Y.," etc., in the year 1848.

Since then, for a period of nearly half a century, I have been familiar with various forms of the phenomena, some accounts of which have appeared in this paper at various times.

So much for my personal knowledge, faith and belief in modern Spiritualism—although I am in fact as much of a believer in ancient Spiritualism, of which one St. Paul is a pretty good medium.

THROWING MUD.

As I have said, there have been other articles in THE PROGRESSIVE THINKER with the same trend of thought, and apparently instigated by the same animus or ultra dogmatism, but this paper, in my opinion, even out-herods Herod in its outrageous assumptions. In this instance, as in many others, it is like setting up an effigy or caricature, dubbing it Christianity or the Christian Church, and then pelting it with mud.

It would take too much space to note all the points in Mr. Smith's communication, but as a fair sample of all I will quote this: "Ninety-nine out of every hundred murderers executed are devout Christians, and expect to ascend from the scaffold to Abraham's bosom in virtue of the blessed Jesus-paid-it-all doctrine."

Now, what authority has Mr. S. for such an outrageous statement as this? I think it will be generally conceded by every ninety-nine in a hundred that the criminal class as a rule have no religious belief at all, and have never been, or only slightly at least, under the influence of moral and religious teaching. If, at the last moment, some good priest—Protestant or Papist—has endeavored to wake remorse in them and offer the consolations of religion, it has been with the criminal like drowning men catching at straws. But probably in more instances they have refused such ministrations and have died "game," as the phrase is—of which there were recent instances in Chicago and elsewhere. As a general rule they are as Shakespeare says:

"Men that apprehend death no more dreadfully but as a drunken sleep; careless, reckless, and fearless of what's past, present, or to come; insensible of morality, and desperately mortal."

It seems almost impossible to conceive that Mr. Smith could have honestly thought, or had the moral effrontery to say, that "ninety-nine out of every hundred murderers executed are devout Christians." How many among professed Spiritualists would endorse such a statement? As Mr. Ingersoll says, "Let us be honest—even to the poor, misguided Christian."

I offer another quotation from Mr. Smith's paper: "The great drawback to the evolution of the church is that its offensive dogmas dominate the minds of its devotees, and will admit of no doubt or disputation. To doubt is to be damned."

This is another assumption, that is equally unfair and untrue, as the direct opposite or antithesis of this is the fact. These offensive dogmas do not dominate the church, and if in

their written creed, these dogmas are practically and constantly being discarded, disclaimed and eliminated from the majority of Protestant pulpits of to-day.

Because I am a Spiritualist I do not arrogate to myself all the progressive thought and spirit of the age; and I believe there are no "blinder zealots" or "offensive dogmatists" than are those who continually travel around in their own narrow circle, oblivious of all that is going on in the great world of thought about them, and who seek to saddle upon the progressive Christian pulpit of to-day the narrow sectarianism of half a century ago.

A NEW LIBERAL ELEMENT.

In this age of evolution and revolution, when the wheels of progress are revolving with a velocity that makes them fairly hum with the sleepless electric energies of thought, the great Christian Church are as much "in it," and probably more so, than are the outside world around them. The old orthodox church of former days to-day is practically dead, and in its stead is a new and most liberal element that is growing broader every day.

And that this is no mere assumption I will endeavor to prove. One evening quite recently I strolled into an Ashland Avenue Episcopal Church, and the minister was preaching on Christ's mission of salvation. He said, in substance: "Many of our church, I think, are quite in error in their conceptions of our Lord's mission, and of his vicarious or substitutional atonement for sin"—"the Jesus-paid-it-all doctrine" of Mr. Smith. "The truth is the mission of our Lord was not to save sinners from the consequences of their sins, but from the dominion of sin—from the commission of it." And he continued: "It is right and it is inevitable that we should and do suffer, and, moreover, it is the best thing that can happen to the sinner"—and much more to the same effect, which, if it had been uttered fifty years ago, would have been considered rank heresy.

Another instance may be cited showing the progress and evolution of the Christian Church. A few weeks ago there was a grand gathering at Music Hall, in this city—a testimonial and a farewell greeting to a great and good man, Dr. Barrows, who was to depart for the Old World. This meeting was composed of all sects, creeds and tribes, and the crowd was so large that all could not obtain entrance. Every shade of belief was represented, from Roman Catholic to the most liberal Christian and Spiritualist. And all this was a spontaneous ovation to moral goodness in the person of Dr. Barrows—foremost in the World's Congress of Religions, as well as in all good works, and whose religion is mainly to do good—an upright, modest, Christian gentleman.

1. "The Christian Churches are honest and sincere in their efforts to elevate the race, and yet every phase of crime, from misdemeanor to murder, has ever been far more rife and common in Christian than in heathen lands."

2. "Why Christian zealots cannot realize this fact, and renounce a system that has ever been a moral failure, is beyond my power to explain."

1. It is a redeeming feature in Mr. Smith's communication that he at least accords honesty of motive to the benighted Christians, although they may not be blessed with the broader intelligence and more enlightened views of their more favored brethren.

Those nations which—according to Mr. S.—are least dominated by crime are probably those whose religion forbids the use of strong drinks or intoxicants, as the Mohammedan, etc.; and these are much more strictly bound by the tenets of their faith than are Christian nations, who are accorded a larger liberty of belief and moral action, and though, as is very well known, the sentiment of the entire Christian Church, without regard to sect, is strongly and bitterly opposed to the sale or traffic or use of intoxicating drinks, this mere sentiment or moral attitude of the church does not have the obligatory or compelling force that does the religious tenets of pagan nations—the violation of one of which places them without the pale of their faith, to which all are bound; and those devotees of alcohol, although in a Christian land, are not amenable to the Christian faith or life.

But let us be honest, Brother Smith, and place this responsibility for crime not to any system of religion or belief, but to the source that is directly and legitimately responsible for it—to the demon drink, to King Alcohol and the god Bacchus, whose temples of worship are erected upon the corners of all the streets of our large cities, and whose priests, in consideration of a small indemnity to the local government, are privileged to deal out their liquid damnation and manufacture criminals ad libitum, even on the Christian's holy day.

If Mr. Smith had said that ninety-nine per cent of all crimes, including murder, were either directly or indirectly instigated by the demon drink, he would have been somewhat nearer the truth.

What crime is there in the whole category of evil that "drink" is not responsible for? It transforms brilliant intellects into intellectual imbecility; moral energy and purpose into demoralizing weakness and prostration; productive labor into improvident idleness, and a whole progeny of evils leading to inevitable ruin.

As Shakespeare says: "Man puts an enemy in his mouth to steal away his brains." "Memory, the viceroy of the brain—its sentinel—and God-given reason, the captain of the citadel, are converted into a limbeck—a distillery, a sour mash—where the brain seethes and fumes, producing delirium and madness—when most sacrilegious murder breaks open the Lord's anointed temple and steals thence the life of the blessing."

If all religious sects—orthodox, liberal or Spiritualist—would drop all minor questions and make a united crusade against this Juggernaut of crime, it would not be very long before this Jericho of sin, death and hell would fall, and peace, plenty and prosperity would cover the earth as with a garment.

2. If Christianity is accountable for all the crime of Christendom, by parity of reasoning and as a natural sequence, it also must be responsible for all the good done in the land, by all the beneficent institutions of Christianity, educational and practical. And if, after all, the Christian system "has ever been a moral failure," who, among even the ranks of Spiritualism, would be willing to exchange this moral failure, with all its faults, for the boasted civilization of any pagan land under the sun?

As Brother Ingersoll says, "Let us be honest," and, above all, let us be charitable, and emulate the good natured tolerance of that great and good philosopher so highly honored a few days ago at Lincoln Park—Benjamin Franklin. His religion was a "creedless Christianity," and he was friendly to all religions, believing that the object of each was the promotion of virtue, and that all of them contributed to the welfare and happiness of mankind.

As the poet Bailey says: "I believe in all religions—fragments of one golden world."

No one can expect to make proselytes to a cause by exciting antagonism in the minds of those they wish to convert against it. Kindness and conciliation will do more in a day than argument, intolerance and vituperation can do in a thousand years. In this way we can

"Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws."

The religious world of all beliefs could with profit borrow an axiom from the business world. In a certain house in this large city, a certain firm which has many competitors has this legend: "We talk our own goods and do not run down our neighbors."

This is an admirable motto, and let us imitate it by talking the glorious truths of Spiritualism, whose sublime faith of a life immortal will lift us out of the ruts of material gain, and also let Christianity talk theirs.

And let us not be too eager to predicate all our faith on the material manifestations of spirit power, but seek for higher sources of inspiration and truth.

Let us be honest, let us be true, and let us be modest, and not so conceited as to think all truth and progress is indebted to the advent of modern Spiritualism, however grand a thing it may be.

In one of the late PROGRESSIVE THINKERS there is a poem entitled "There Is No Death," and a pretty good poem, too; but in this connection I will quote from a poem with a similar title, that is much older than is the date assigned to modern Spiritualism. The poem has been attributed to Bulwer Lytton or Lord Lytton. Whoever wrote it, it evinces a high degree of inspiration, and is in consonance with the true Spiritualism of to-day:

"There is no death! The stars go down
To rise upon some fairer shore,
And bright in some jeweled crown
They shine forevermore.

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain and mellow fruit
Or rainbow-tinted flowers.

There is no death! An angel form
Walks over the earth with silent tread.
He hears our best-loved things away,
And then we call them dead.

He leaves our hearts all desolate,
He plucks our sweetest, fairest flowers;
Transplanted into bliss they now
Adorn immortal bowers.

The birdlike voice, whose joyous tones
Made glad these scenes of sin and strife,
Sings now an everlasting song
Around the tree of life.

Born unto that undying life,
They leave us but to come again.
With joy we welcome them the same,
Except their sin and pain.

And ever near to us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is Life—there are no Dead!"

It seems to me that Spiritualists above all others should be the most charitable to the opinions of those who disagree with them; and also believe beyond all others in an enlightened optimism that is ever making this wicked world better.

To my mind this, above everything else, is the best evidence that we have of a moral power or government in the universe—this universal tendency is to better things.

Poets, probably more than all others, are as a general thing, the most inspired writers, and the true prophets or hierophants of the future; and it is not a delight to share with the poet laureate his glorious prophetic vision of the kingdom that is to come?

"For I dip into the future as far as human eye could see,
Saw the vision of the world, and all the wonders that will be.
When the war-drum throbs no longer,
And the battle-flags are furled,
In the Parliament of Man—the Federation of the world.

Then the common sense of most shall hold
A fretful realm in awe,
And the kindly earth shall slumber,
In a profound peace of soul;
For I doubt not through the ages one
Increasing purpose runs,
And the thoughts of men are widened
With the process of the suns."

IRA GALE TOMPKINS,
Chicago, Ill.

SOUNDS THE ALARM.

Words of Advice from Secretary Woodbury.

He States Some Cogent Facts for Consideration.

TO THE EDITOR:—The Republican National Convention is over, and it will now be well for those who usually support the Republican candidates to look up the record of the gentlemen just nominated.

Mr. McKinley is a Methodist, that is not against him, but he is, by the liberal and progressive school, or will be, if elected, endorse all measures presented to the United States Congress by the National Reform Bureau and the National Reform Association? I fear he is of the latter class, and if he is, the best place to attend to him will be at the ballot-box.

The New York Sun of May 25th says: "At a meeting of the Brooklyn Philosophical Society yesterday afternoon, held in Long Island Business College in that city, one of the speakers asserted that he had told Mr. McKinley, who had once expressed himself on his opinion in a decided manner, on his opinion on the Sunday question, when he was running for the office of governor of Ohio."

"He then said: 'I am in favor of a strict observance of the Christian Sabbath.'"

Mr. Thurston, evidently to be high in the McKinley councils, is well known here in Washington as an uncompromising Evangelical.

Mr. Grover, another right-hand man of Mr. McKinley, is a well-known, as he says himself, "shouting Methodist."

Mr. Wamaker, of Philadelphia, is rubbing his hands with glee and enthusiastically complimenting McKinley.

Will someone report McKinley's views?

It is not about time to look up thoroughly the record of those who desire public office, and if they will not represent us, let party go and vote for men who will represent us?

Many of the troubles which threaten us to-day can be settled at the ballot-box.

If we insist on electing to office men who will work with the Evangelical Christians—in short, those who will serve any religion before their country, then we must abide by the consequences of our actions.

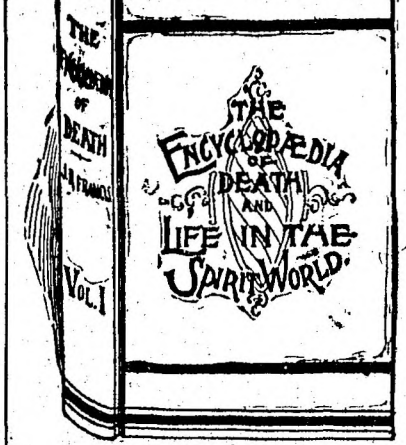
The American Sentinel Adventist has already sounded the alarm of warning, and it is a well-known fact that all over the country our Evangelical friends are organizing as never before.

I do not want to be unjust to anyone, but from this point of observation the view before us is not especially cheerful if this ticket is victorious.

The "Celestial Lobby," as Bro. Croft has named them, have been working all winter in Washington for the passage of certain laws; they have asked all the season for at least one crumb of comfort; they have received nothing. God-in-Constitution, Morse Sunday bill and all other Sunday laws were killed in the committee, but look out for the bill concerning our Evangelical friends, they are organizing as never before.

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Of the Encyclopedia of Death, and Life in the Spirit-World.

Vol. II. is now ready for delivery. It is neatly and substantially bound in cloth, and printed in the best style of the printer's art. It is furnished on the same terms that the first volume was. When remitting a year's subscription for THE PROGRESSIVE THINKER Vol. I. and Vol. II. of the Encyclopedia, you will get THE PROGRESSIVE THINKER one year and Vol. I. of the Encyclopedia.

In ordering one volume of the Encyclopedia, always state whether it is Vol. I. or Vol. II. that you want.

Vol. I. of the Encyclopedia of Death, bound in paper cover, nicely printed and substantially stitched, is sent out as a premium on terms stated elsewhere. It is called the PREMIUM ENCYCLOPEDIA, and is only given away on the terms mentioned. 20,000 copies are to be distributed on the terms stated, at great expense to the Editor. Read the conditions carefully. It is not sent out in connection with the bound copies of the Encyclopedia. The bound copies are only sent out in connection with a year's subscription, and at prices stated above.

erment to legislate on religious questions.

"We believe it is the right, and should be the privilege of every man to worship according to the dictates of his own conscience."

"We also believe it to be our duty to use every lawful means to prevent religious legislation by the civil government, and we and our fellow-citizens may enjoy the inestimable blessings of both civil and religious liberty."

Let any who choose point the finger of scorn at the Seventh-day Adventists—they are most able defenders of the constitutional rights of our citizens, and put to shame all other religious people by the splendid stand they and their co-laborers, the Seventh Day Baptists, take, "that if the Christian religion can stand on its own merits, without gifts and laws to protect it, then it is not what it claims to be."

The last issue of their valuable paper, the American Sentinel, says truthfully: "The National Reformers were never so active as they are now, and every friend of liberty of conscience ought to be on the alert to counteract, so far as possible, the influence of their work."

Will Spiritualists heed this warning? The National Reformers are now as aggressive as well as progressive in its future work. There is no time to waste in foolish quarrels or mutual admiration. The watchword of these days should be: Less Talk, More Work.

We ought to have a State Association in every State of the Union, and quarreling about non-essentials and inarguable them. Much good work has been done this year already in this department. The result of the meetings in San Francisco recently held while our beloved president was there, is a strong and healthy State association. A campaign of good work has been carried on in Massachusetts since the institution of a State association there.

Again I must ask the mediums of America to be careful how and where they advertise.

I beg of them not to put around their names and titles, but to cause trouble to mediums in the past.

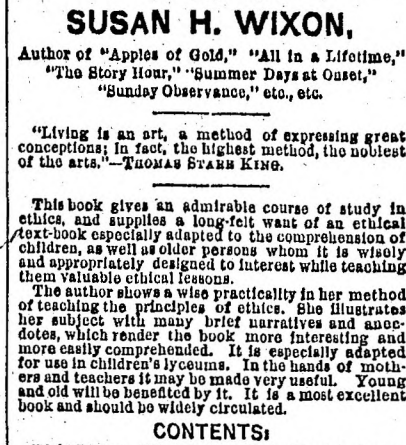
One would suppose that after the experience of some of them in Philadelphia, that they would exercise a little care, and yet I see every day of my life, and have for some time, an advertisement of one of the very mediums arrested in Philadelphia in a local paper with those of persons who are not recognized as mediums; persons who advertise "to tell all about love affairs," "re-move spirits," "cause speedy marriages," "unite the separated," "give good luck," etc., etc. It is not about time to have mediums exercise a little judgment, and endeavor not to locate in questionable localities, and not place their advertisements in the very same column in which fortune-tellers and soldiers of fortune advertise?

We ask again all true Spiritualists to assist to make the National Association a broad, liberal progressive institution, by the people, of the people, for the best interests of all the people.

FRANCIS B. WOODBURY,
Secy N. S. A.
Washington, D. C.

Lights in a Graveyard.

Residents of Highland, Ulster county, N. Y., are perplexed and much alarmed by strange lights seen at night in the old Presbyterian cemetery there. The cemetery is a part of the property the ownership of a strip of which is in dispute between Levi Hasbrouck and the trustees of the church. Last night, while the moon hazily shone through clouds of smoke from forest fires, a weird blue light hovered over the marble and brown stone monuments in the cemetery for a minute or two and then floated out in the vicinity of a near-by schoolhouse and disappeared.



Right Living. What is Morality? What is Ignorance? Knowledge? Education, Conduct, or Right Doing. Virtue, the Illuminator of Life. Prudence, an Economy of Life. What is the duty of a citizen? Temperance and Intemperance. In the Use of Tobacco, Alcohol, and Drugs. Individuality, Character, a Jewel of Great Price. Industry, the Basis of Wealth. The Right of Woman. The Right of Man. The Right of the World. The Right of the Future.

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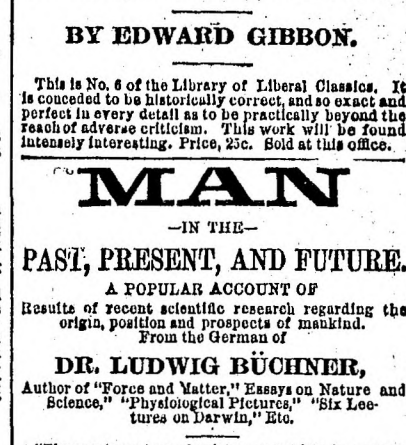
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MAHOMET, His Birth, Character and Doctrine.

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QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium.

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

W. Regan: Q. What is life?

A. The explanation of ultimate causes, which usually pass as the learned expressions of scientists, are really only restatements of facts in new language, and no exposition of final causes. In fact, science in her most accurately determined walks can go no further than such restatements. Further to give a cause to a new nomenclature describes the phenomena with these high-sounding phrases, and calls it an explanation. Nowhere else is this more conspicuous than in the province of life. The mysterious force which organizes matter into living beings, is obscure in its mechanism, and even its existence, even, has been denied and a class of naturalists maintain that life is simply a manifestation of chemical affinity parallel to that of heat and electricity.

In the following passage Dr. Beale, who is high authority, shows how the tissues of the animal body are created from bioplasm, supposed to be the material out of which all organized matter must be created. Bioplasm, or protoplasm, is conceived to be a form of matter unorganized, but capable of entering into organic forms. Its character is entirely conjectural, and its existence, even, is far from demonstrated or demonstrable.

"Men and animals, all their tissues and organs, their forms and structures, result from a series of changes which commence in a portion of matter too minute to be weighed, which is perfectly colorless, and which appears perfectly structureless; even if the particles of bioplasm be magnified five thousand times (25,000 times), not the faintest indication of their structure exhibiting any special arrangement—in fact, not a trace of anything having structure can be discerned."

"The speak of living matter, however, absorbs certain substances and increases by assimilating matter like itself. Thus it gradually grows, and we can see one two-thousandth of an inch in diameter, it divides, or small portions are detached from it, each of which grows like the primary particle, and in the same way gives origin to successors, from which tissues are at length produced."

As will be observed, this is apparently an exceedingly careful description of facts, but completely fails as to giving the cause.

What is this force which in this simple "bioplasm" carries forward the processes of digestion and assimilation in the same manner that they are in the most complex beings? Here, in the beginning, we have a mysterious something called vital force, which from the cell filled with "bioplasm," "not a trace of anything having structure," has carried that cell forward, step by step, through the endless chain of intermediate forms to man? Can the scientist tell what it is? He points to evolution as a demonstrated solution, yet evolution is only the method, and does not give a hint as to the cause. It has not, as yet, even given a full statement of the method. In the cell of a living being is seen the first manifestation of life. The explanation is that this is a manifestation of matter called life. In other words, vitality is the result of a form of chemical action, the same as heat, light, electricity, however produced, escape, but the vital force builds a structure for its manifestations, and pursues what may be called by no other name, an intermediate stage between the beginning of life and the beginning of the end. Even then there is an aim and purpose, pursued with inflexible determination, and the beings of each age are prophecies of the succeeding higher forms of which they are unfinished sketches? Thou hast not, O material scientist, learned the secrets of the source of vital force. You may weigh with finest balance, but the spirit will refuse to turn the beam. You may cut with keenest knife through the dead or quivering nerve, your material eyes will not detect the spirit which feels. You cannot tell, though you call a council of all your powers, how "bioplasm," or "protoplasm," passes from the ranks of mineral crystallization to "organizable fluid." You have to content yourself with a guess, nor can you tell the difference between protoplasm dead and protoplasm living.

Hence matter alone cannot produce the phenomena of life, which is the expression of spiritual force through physical forms.

Mrs. A. H. Farnsworth: Q. Were the first spiritual manifestations with the Fox family, and was a confession made by one of the girls?

A. The advent of Modern Spiritualism in the air seemed charged with the coming event, and there were manifestations, of more or less distinct character, but not till the Fox children thought of a means by which the raps could be made to answer questions was the movement fairly launched.

On her return from England, in distressing poverty, Katie Fox Kane was beset by Catholic priests and made to believe, being psychologized by them, that she could make a fortune by exposing the rappings. A manager was engaged, and a tour of this country planned.

She gave one exhibition and only one. The raps came so loud and at such distances that the exposure did not expose. The Spiritualists of New York City, hearing of her destitution, came to her relief, and repudiating the whole affair, she established herself in that city, and gave remarkable success until her departure to the higher spheres.

Miss M. Moranto: Q. (1) We have a medium through whom the spirits order sulphur placed on the floor near where he sits, which is lighted, he says, by them. Why must it be sulphur, and why do our spirit friends prefer this manifestation?

(2) The spirits tell us through this medium that we must do housework and suffer from hard work and poverty when we get to the other side. If this is so, we feel that nothing is gained by the change.

A. (1) The placing of sulphur on the floor and lighting it is a trick, and has no more relation to Spiritualism than the performance of a mountebank. As long as such performances are patronized by Spiritualists, the cause will be degraded before the public. If Spiritualism, after nearly fifty years, has to rely for evidence on such transparent charlatanism, we ought not to resent the criticism which follows.

(2) There is a statement made by spirits that this world is as it is determined to be by its occupants. If we go

there burdened with work and worry we shall not be able to cast off readily. If we do, we shall find perfect peace and rest, we are assured it will be ours.

This correspondent expresses the thought that would come to every soul if the next life is to be such a wretched prolongation of this.

J. F. P., Birmingham: Q. Is it true that there is no end to the progress of spirits?

A. Only the limitation of mortal faculties suggests limitation of advancement. The direction of that advance may change, from time to time, but to human understanding or the conception of the most advanced spirits there is infinite progress.

S. S. B., Texas, Mich.: Q. If God is a principle in nature, or spirit of nature, or any other conception, but not an individual, and as Spiritualism does not teach the doctrine of a personal God, is it consistent or logical for Spiritual speakers to preface their lectures by prayer?

A. It is assuredly true that Spiritualism does not accept the belief in a personal God, but prayer may be useful even if made to an impersonality, by such statements the mind of the speaker, as to the "consistency and logic" of those lecturers who preface their lectures by prayers or invocations, they can best answer for themselves. The old forms of thought linger and perhaps something is gained by not too readily changing to the new. Even the stanzas of belief may be useful to those who receive them. If anyone wants to pray, finding something somewhere that they believe will respond. Let us not disparage their prayers.

If the transcendentalist wishes to put up invocations to the is-ness of the whole, in the why of the which-is-ness, why should we object? The "which-ness" is not harmed, and perhaps the soul of the maker is inflated to a realization of the vastness of the "is-ness."

"Politician": Q. Would it not be better to extend the term of the presidency?

A. If the president incumbent is trustworthy he may be re-elected. If he is not, four years is already too long a term.

Through the press and by means of speeches the people are enlightened on the great national issues, whereas if the term of office were extended this needed educational experience would come to such long intervals as to be of small service in keeping alive the popular interest.

The framers of the Constitution acted wisely in confining the presidential term to four years. It is sufficiently long for the carrying out of any political plan, yet not long enough for the incumbent to entrench himself in his place as to render too difficult his dispossession.

They regarded with just jealousy the power of the chief magistrate, greater by far than that of England's king or queen, and as a check made its duration brief. They argued, and correctly, that if the chief magistrate were worthy he might be re-elected, and if not acceptable, the shorter the term of his office the better. If the term were long, the president might, by gathering around him a subservient cabinet, and by his vast appointing power, so entrench himself as to endanger the free choice of the people, or even threaten the duration of Republican institutions.

The same arguments which apply to an extension of four to six or eight years, are equally good for extension to ten, twenty, or for life, and then there would be small distinction between our form of government and that of a limited monarchy. The same argument, also, equally will apply to any and all inferior offices.

But the whole scheme is in direct opposition to the American idea of government, which presupposes that there are always plenty of men well qualified to fill and discharge the duties of the people. In reality, this supposition is true, and there is never a want of candidates, equally well qualified, for the vacant offices. If the honors and emoluments of office are desirable, it is an injustice to bestow them in such a manner as to exclude the vast majority of the people. It would create a ruling class, while the many, discouraged by the barrenness of the prospect of election to office, and the distance of elections making the righting of political wrongs the work of the far future, would cease to discuss political issues, and apathetically take the place of the vital interest in a government of the people. Nothing more deleterious to the public welfare could supervene than such an apathetic state, for the very life of our government depends on the intelligent activity and interest of the people governed.

There is no need to doubt that this question will come before the people in the immediate future. Willy demagogues see in it an opportunity to catch the attention of the voter, and thereby gain position. It is a step forward toward centralization and consolidation of the government, taking it one more step further from the people. They now vote away their hold on it for four years; this would have them vote it away for a period twice as long, or even for the life of the incumbent. It is a stealthy tiger-step of monopoly against the masses; to make still more accentuated the difference between the governing and the governed; between the Vanderbilts and the people whom they "damn."

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California cold process; do not heat or seal the fruit, just put it up cold; keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold directions to over 120 families; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such, and feel confident, anyone can make one or two hundred dollars around here in a few days. I will mail sample of fruit and complete directions, to any of your readers, for eighteen two-cent stamps, which will pay the express cost of the samples, postage, etc. to me.

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MATERIALIZATION.

The Writer Thinks It No Essential Part of Spiritualism.

Would We Gain, or Lose by Its Exclusion?

From experience we learn that it is not well to ignore public sentiment, but to treat it gently. By it revolutions are wrought, and when spiritualized it is to become the mighty power for the advancement of spiritual truth.

What would we lose compared with what we would gain for progress were these materializing seances excluded for a season from our camps? What would be lost compared with the gain should the doors be closed for a time against all professional traveling materializers? Would we not be establishing Spiritualism on a higher plane than ever and attracting to us the better class?

IT IS A SIDE ISSUE.

This alleged phenomenon is really no essential part of Spiritualism. It is but a side issue and a very recent one. Without it a future life is and was demonstrated by phenomena beyond dispute or even when thoroughly tested. Spirits have found and will find ample means for making themselves known to us without a cabinet and darkness, and special adjustments suggestive of who is preparing to deceive us.

The spiritual fakir studies his art the same as the professional fakir, and he is no more to be trusted than the former. Suppose by rejecting them all until the rubbish is removed, we should occasionally lose a genuine etherization? We would lose these disgraceful frauds, and the truth would gain much. With our garners overflowing with clean wheat, sufficient for all our wants, who would think of working through tons of chaff for a few more scattering kernels supposed to be there? Let us turn more to the

SPIRITUAL IN OUR OWN SOULS.

cultivate the graces of a true life, "covet earnestly the best gifts," and the angel world will do the rest.

If these ludicrous exhibitions at our camp-meetings were excluded, the from self-respect for decency sake, attached to the seance-room and opening into it. Then let all who enter the seance be sworn to secrecy as in the Mormon endowment, and let it be labeled with a sign: "The Department of Unpublished Proceedings." But far better that from this fraternal gathering the rays of truth should emanate in God's beautiful sunlight, than from the darkness, the fakir's cabinet and the police station—far more attractive to all classes who respect themselves.

As it is now, the medium or confederate is often a psychic; reads the thoughts of the dupe, uses his or her speech as a pointer, the light being very obscure, and imagination supplies the rest. The departed friend is fully recognized, and though the whole show has proved a fraud and deception, yet at the time in the recognition of what might be as such positions as at any other exhibition. All these exhibitions then are perfectly worthless as communicative evidence. In the language of Josh Billings: "It is better to know but a few things than to know so many things that are not true."

Monday was the crowning day, and one long to be remembered. Early in the morning the crowd began to assemble, and long before the afternoon service the auditorium was filled to overflowing.

In the afternoon we were most pleasantly surprised by the Orion Brass Band, which assisted much in the pleasure of the day with their music.

Mrs. Anna L. Robinson was the speaker of the afternoon. She held an audience of over 1,000 people spellbound. She will always hold a warm place in many hearts. Her tests were wonderful.

Mrs. Augusta Ferris, of Bay City, was among the mediums who were with us during camp, and gave splendid platform tests at different sessions.

Officers elected for the ensuing year are as follows: President, W. S. Burgess, Richmond; first vice-president, D. P. Dewey, Grand Island; second vice-president, Miron Delano, Thomas; secretary, Miron Delano, Thomas; treasurer, Hiram Skinner, Orion. Board of directors: R. Bartlett, Pontiac; E. A. Western, Lapeer; Mrs. M. L. Edgerton, Orion.

Next meeting will be held at Orion Lake, Mich., June 5 to 11, 1897.

It is the intention of this society to organize a stock company in September, and buy a home of their own. The good work goes on. Mrs. W. H. WATSON, Orion, Mich. Sec'y pro tem.

Maple Dell Park Camp.

Maple Dell Park Camp, at Mantua Station, Ohio, will open its regular session under the auspices of the National Spiritual and Religious Camp Association on July 18 and continue through August.

All indications point to the largest attendance during the coming season that has ever been known. New cottages in course of erection, as well as improvements on the public buildings on the grounds, all tell the story of camp prosperity.

The location of the grounds grows in public favor each season, and well it may, for on one hand are beautiful groves, and on the other, rolling fields of ripening grain and meadow lands, while at your feet runs the Cuyahoga river. Cuyahoga is an Indian name, meaning "covered," and certainly a more appropriate name for the camp could not have been selected, and its ever-changing scenery relieved the eye of the monotonous incident to lake riding, and it is navigable for small craft for twenty miles or more from the camp.

A popular list of speakers will be ready in a few days, and will give information to those interested in giving information, superstition and victory an aggressive campaign. S. N. ASPINWALL.

Northwestern Camp.

This camp opened with a glorious day and a very large attendance, and we have every indication of a successful meeting. Cottages are all rented, tents filling up very fast, in fact, are all engaged, and we shall have to rent or purchase more to accommodate those who are coming. Mediums of all phases are upon the ground. Prof. Barrett, Mrs. Julia Steelman-Mitchell, Rev. E. Andrus Titus and Mrs. Leo Prior are all speakers of ability and very advanced in their line of work, viz: spreading the gospel of truth to the hungry seekers after knowledge. S. N. ASPINWALL.

BEHIND THE SCENES.

One man writes me that he has been behind the scenes, expressly to study them, as a spy, and assures me that no one will accept Dr. Holbrook's offer. He says:

"They are all frauds, and no one knows it better than they do themselves. I have been all through it, and it has cost me money. The manager hands in the paraphernalia; I have helped them arrange it all, and I have been in the graveyard to bring so much joy to hearts of mourning friends. I am and have been for years a spiritualist, and I have seen the chaff and the wheat. Materializations are contrary to law. There never was one and never will be. I think it time the fakir was exposed,

A HISTORIC PLACE.

Notes from Washington, Pa.

To THE EDITOR:—I have been five years since I have seen anything in the columns of your ever-welcome paper from this old historic town, the "cradle" from which many illustrious statesmen, theologians, etc., have gone forth; such men as James G. Blaine, and others, having been fitted for the battles of life within the walls of the famous Washington and Jefferson College; the names of some are yet to be seen graven on her columns years ago.

Washington is known for her educational advantages, situated about equidistant from Wheeling and Pittsburgh, surrounded by a rich, rolling and fertile country.

Oil and gas abound; also orthodox "castles," whose spires pierce the clouds, greet you on every side. Sixteen churches, representing the various creeds, is full enough for a city of twelve thousand.

With all these odds against us, Spiritualism in this venous field of orthodoxy is steadily gaining ground. A handful of us, who five years ago investigated and discovered its beautiful truths, through its phenomena pursued our investigations, aided by those whose whole-souled citizens, Mr. and Mrs. M. L. Cowley, who threw open their doors for meetings, extending a welcome to all.

We had with us E. W. Sprague and wife, trance and test mediums, whose truthful tests went home to many hearts, who have since given us the right-hand of fellowship. I wish to call special attention to what has transpired during last week.

Through the efforts of Bro. J. C. Morrow, the genial proprietor of Hotel Allison, we have had with us the famous trumpet medium, Ernest Stephens, of 559 Oak street, Columbus, Ohio, who has labored with us, giving many tests, all recognized. It's a pleasure as well as a duty to make public genuine phenomena and give all true mediums justly-earned praise.

As many readers love to read of truthful tests, with your permission I will name a few:

The writer, with his wife, moved to New Lexington, Ohio, in 1870, leaving there for our present home ten years afterwards. At a sitting, with the trumpet in the light, Dr. W. H. Holden, of said place, came to my wife and stated that he was glad to come to her; also that I had gained his hotel the year I went there; that he afterwards sold it and located in Zanesville, Ohio, and that his son is now a physician there at present, and that the doctor's wife is with him on the spirit side; that he was glad to come to us, and would come often to us at our circle at home.

John Shields, a freight conductor, killed in the tunnel near Washington several years ago, also came; told us how he passed out and who had since gone over lately from this side. I then asked Spirit Shields to tell us who was killed near the tunnel a few weeks ago, as a test. He replied: "Oh! you mean Flaherty, the fireman who was crushed under his engine. He saw me first when he passed out."

At a seance the evening following, at my house, Spirit Flaherty came to my son-in-law and told him that he helped dress his body, and sent a message to the engineer who was with him at the time of the wreck a few weeks ago, which is true.

Joseph Edwards, who lived adjoining my grandfather's farm, on Staten Island, who was my friend thirty-six years ago, came and talked to me through the trumpet. He also named two of my schoolmates, Jimmy and Johnny Collins, also Joseph Collins. These were schoolmates of mine thirty odd years ago.

Mrs. Plymre, our next door neighbor, who passed out six weeks ago, came to us and talked as natural as in earth life, sending a message to her son and daughter.

My father-in-law, who passed out nearly two years ago with cancer of the face, came and greeted all.

The medium's guide openly rebuked one sinner, telling him he had had many tests, but would not admit the truth. This sinner then wanted to argue with the guide, saying: "Jesus Christ was baptized not for the remission of sins, for he had no sins." Then said the guide: "What did they baptize him for?" He then asked the sinner if he had ever read where the devil and his angels were cast into the bottomless pit.

"Yes," said the sinner.

"Well," said the guide, "he must be going yet (this devil), as he has never struck bottom."

This silenced this "dyed-in-the-wool" orthodox.

I wish to state further that the medium, Mr. Stephens, was held all through this seance by a skeptic, who admitted he had not moved, the trumpet being placed in the center of the room.

He is a stranger in our midst, and in such tests as these, so "far-fetched" as those of my boyhood days, there could be no possible collusion.

I might give many more tests, but will not at this writing.

J. C. DROKER.

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives an account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

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WORDS OF WARNING.

Crime—Its Cause—Its Cure.

Facts Sententiously Set Forth.

"Why were laws made, but that we are all rogues by nature?"—Bacon.

"Nature makes fewer rogues than misery."—Dr. Bird.

There, Mr. Editor, and brother and sister readers of THE PROGRESSIVE THINKER, you have two sides of the question, presented by two vastly different minds; which do you prefer?

Ante-natal conditions: Are we not looking too far away? Post-natal conditions: Are we not looking too near? Some of us who are short-sighted try to read print in brevity two miles away; some who are far-sighted try to read the same at the nose's length.

Great geniuses come forth when great emergencies beckon them. The genius of crime exists, as well as the genius of electricity. Necessity produces the criminal, as unerringly as it produces the inventor.

These are factual great, big, sober facts; worthy brain, heart, pen, thought and action. You know it as well as I do. While perfect ante-natal conditions may tend to produce a perfect race, I tell you the great first cause, least understood and appreciated, is the misery, the wretchedness, that every day is on the increase. Increase your cause and you increase your effect; you can't help it.

Ante-natal sources may tend to produce your libertine; no doubt they do—but I have known children of physically, morally and mentally healthy parents that took to evil as naturally as a duck does to water. There are too many duck's eggs hatched out by sober, land-loving chickens.

No truer, surer sentiment was ever expressed, than that the ruling, predominant spirit of this world is selfishness. A gentle way to express greed, covetousness and cruelty. The great white dove of divinity broods on this nest, and, to his horror, hatches out a kite.

When the eggs of harmony and universal brotherhood are put in pickle, and nothing placed in the incubator of events but selfishness, greed, squalor and misery, look for nothing but the blackbird of crime. We see this unnatural monster take to the water, and we, being essentially land birds, go clucking up and down the bank to coax it home. It can't be done without tears and bloodshed!

Existing conditions generate crime and criminals.

When valleys are produced, it must be at the expense of mountains; and water must be banished to make deserts possible.

Nature is prolific—generous. She never yet destroyed one beauty from her handsome face, that she did not compensate for it with another equally beautiful. She never knew a disease, but that somewhere in her great laboratory she held the remedy. Concealed, may be, but not undiscoverable. Nature only punishes the transgression of her laws; she does not avenge.

History repeats itself every time. Mankind only profits by experience when that experience has been bought with blood.

The Inquisition of a Torquemada, and the inhuman barbarity of an Elizabeth made progression out of the cruel dogmas that enslaved the world a possibility.

"He who fights for liberty But faster binds the tyrant's power; And the tyrant's cruel glue Hastens on the freer hour."

The plutocracy of ancient Rome was the nucleus from which arose the dictatorship of a Caesar; the plutocracy of France created the reign of terror and brought a Napoleon forth; and every step in advance was made ankle deep in blood. The signs are comet-like and full of bloody portent.

Comfortable homes for criminals, as our editor wisely says, are not means to an end. Lynching is not a means to an end. Hanging men for sheep-stealing only decreased the number of sheep; it did not decrease the number of thieves.

None are so blind as those that won't see.

Charity is not charity when we rob the poor of four to give two back. When the plutocrats of the world raise the price of its necessities, and from the surplus thus acquired endow a university, it is not learning they increase, but misery.

"When I corner the flour market, and by clever manipulation, turn a million to my credit, and that million realized from the pockets of my tolling fellows; if I use \$100,000 of that million to endow an orphan asylum, wherein lies my charity? Why should I not provide for the orphans I have helped to create? The lesser criminals will never be reformed till the greater are called by their true names and stigmatized as they deserve."

Increase the pressure, you increase the resistance, and there is but one inevitable end. To abolish crime we must abolish the means that make it possible, aye, necessary. Man cannot stare with hollow eyes and complacency at his starving babies, and know that just across the way, in the storehouse of his neighbor, is food.

Marie Antoinette, when appealed to by the hungry populace of Paris for better bread, did not work to calm the rising storm when she answered: "If they cannot eat black bread let them eat cake."

The middle class is rapidly disappearing, and the two extremes are becoming more embittered every hour. Selfishness rules the rich, and covetousness the poor; it cannot be other-

CHAS. E. WATKINS, M.D.

THE FAMOUS SPECIALIST

Who is so successful in treating Chronic Diseases, devotes his whole time to his practice. This is one reason for his great success.

ANOTHER REASON is that he does not try to run down other doctors.

ANOTHER REASON is he is acknowledged by all to have the most wonderful psychic powers by which he can locate the cause of disease.

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HE IS ENDORSED by all the Spiritual papers not only as a fine physician, but a perfect gentleman and honest in every respect.

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Which will more than repay you. Should you desire to consult him

Send Two 2-cent Stamps, Age, Sex, and Leading Symptom.

DR. G. E. WATKINS, AYER, MASS.

When the burden becomes too great to be borne, it must be thrown off. Utter serenity, with the thinking, toiling masses in our free(?) America, is impossible. Tramps, outcasts from society, will be rampant, and so will criminals, till the causes that produce them are removed.

I do not like to be called a prognosticator of dire events; but yonder in the distance I can see the cloud, at present no bigger than a man's hand, and it presages rain; a rain and reign of blood. Unless some unforeseen event arise, some mighty wind to blow the cloud to the east, the rain must fall—on our children and on their offspring.

The rich are greedy, the poor are needy; neither will yield. It is not, as some suppose, to the Roman Catholic, nor to the Protestant, we must look for the gleaming of sharp teeth in the moonlight, but to the fattened teeth of wealth, and the hunger-sharpened fangs of poverty.

A city that is set on a hill cannot be hid. The capitalist press may try to conceal the torches of capital behind trees; but it is growing dark, and lights that pilot the rich must be seen by the poor.

When J. Pierpont Morgan knew, days in advance of the nation, that a call was to be made for \$200,000,000, and had a syndicate ready to meet it, there can be but one inference: The head of the nation is playing into the hands of "Money."

The life-blood of the toiler is being used for steam in the great boiler of capital; the industries moved by the giant machinery may not stop; the pressure on this boiler is becoming greater; the safety-valve is tied down by bands of gold; the fuel, greed and avarice, will be fed into the mighty furnace till—ask the engineer.

Every year we manufacture a greater number of criminals. Every year we build larger prisons to hold them in. What does this mean? It means that when the time comes the prisons will be thrown open, to let loose a ravaging, ravishing host; and men will not see.

Capital is blind—blinder than Cupid's blinder than Justice! It is the great first cause; the weaver that, with unconscious fingers, is making the net that must ensnare it.

When history has repeated itself; when the Vanderbilts, the Goulds, the Rockefellers, the Sages and the Morgans, yes, and the Cleveland's, shall have ceased to exist—and God grant that that condition may be brought about peacefully—crime will decrease; for the cause which nourished it shall have passed away.

Pre-natal conditions: Bacon, philosopher as he was, could not conceal his contempt for the so-called "Suns Outlets." In Cesar he makes Casca say: "And the rabble hooted, and threw up their greasy nightcaps, and uttered such a deal of stinking breath."

The offspring of the rich are born with a feeling of superiority, a haughtiness and unfeeling carelessness for the poor, that can but engender a corresponding feeling of enmity in the bosoms of the poor.

There is where your ante-natal predisposition to crime arises! When the

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DR. J. S. LOUGHS, SHIRLEYVILLE, MASS.

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