

THE PROGRESSIVE THINKER.

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SATURDAY, AUG. 23, 1890.

THE COMING CATAclySM.

A Score of Calamities Set Forth.

A Distinguished Scientist on the Status of the Future.

Under the head of "The Coming Cataclysm in America and Europe" in the August *Arena*, Prof. J. Rodas Buchanan, unveils a panorama which may be truthfully designated "The Tale of Horrors!" From the beginning to the end of the remarkable articles a sepulchral tone can be discerned, a shaking of the dry bones heard, and the agonizing shouts of struggling mortals seem to rise on the breeze, as if in mockery of that peace and contentment which should be the birthright of every mortal. The Professor may be right in his prognostications; it is possible that even all the dire calamities he has portrayed will be more than realized. He is a cool headed philosopher and scientist; he is not an enthusiast nor regarded as a visionary, and weighs with scrupulous care all that he puts before the public. Emanating from such a source, the conclusions should be carefully taken into consideration. He starts out with the assertion that "calamity and catastrophe are as much a part of the plan of nature as successful progress, and as the portents of the coming storm gather thick and dark in the sky it would be fatuous to refuse to see them."

The Doctor alludes to the coming difficulties in the financial world, and the struggle that will take place there. He says: "To realize this, let us recollect that the following paragraphs, of which the following paragraph is a fair example, have been scattered by millions through the country and continue to come with increasing energy:—'When the United States calls its Government of the gang that takes, loans \$60,000,000 of money raked in from overtaxed farmers and business men to the National Bankers without usury or interest, and the bankers loan it out, through confidential agents, to struggling farmers in the West, at two per cent a month, we don't see why the Government does not more completely organize to enslave labor.'"

The struggle that is to ensue is to be a fierce one and is based on the statement that "periodicity is the universal law of nature." The periods of human or animal life, the periods of vegetation, the periods of diseases, and even the periods of climate, agricultural, and commercial fluctuations are beginning to be studied and understood. If the moon has a definite relation to the female constitution and the progress of diseases, may there not be an infinite number of periodical relations from a multitude of causes, which investigation would reveal? These laws of periodicity apply with still greater force to nations, and especially denote their periods of calamity, with greater certainty, as there are fewer conflicting factors in reference to the destiny of nations, than in reference to the fate of individuals. The science of periodicity as explored by Prof. Buchanan indicates three periods of calamity for the United States. The first was well verified in the terrific earthquake of New Madrid, the greatest yet known in our history, and the immediately following war with England, and the prolonged financial depression and other calamities which followed. As the second period approached, the Professor had sufficient confidence in 1859, to publish in the *Louisville Journal* (edited by the brilliant George D. Prentice) his conviction that we were soon to enter a period of six years of national calamity, which was terribly verified in the war of secession or rebellion. Now he claims we are approaching a third and still more calamitous period, which he has long anticipated, and its near approach as he foresees it (though still remote and doubtful in the popular mind) prompts him to place on record the date of the coming cataclysm which in its magnitude and horror will sur-

pass anything of which authentic history has preserved a record!

Our convulsory period is approaching. The next presidential election will develop enough of the riotous element North and South, but especially in the North, to give us warning. The political horizon has many portents of hurricane weather. The people have left the government to professional politicians, and they are widely dissatisfied with the result. The Republican party will be hurled from power. A Democratic administration will come in and that, too, will fail to give satisfaction. It will be succeeded by what may be called the labor party. The twentieth century will be ushered in with increasing agitation and discontent, not because the reasons therefor are increasing, but because men are becoming inflamed by brooding over the social condition, the contrast of princely wealth and abject poverty. Poverty is never wise to prevent evils, but it can vote and it can fight, and it will do both. How high the agitation will rise in the next eighteen years the Professor claims it would not be safe to predict, but during that time it will be increased by the war in Europe, which will come on near the beginning of the twentieth century and end in the destruction of monarchy. Nineteen years hence war or quasi war will appear in this country and the convulsion will not be arrested until about 1916. The six years prior to that date will be by far the most calamitous that America has ever known. It will be a labor and capital war intermingled with a religious element of discord and with a mixture of the race question from the presence of a powerful negro element confronting the Caucasian negro-phobia. It will be a dreary triumph of the destructive elements, compelling a new departure for the future and a more thorough democracy. The Church as a power will be thoroughly shattered, for the power in this revolution has outgrown the old Bible.

Not only does the Professor predict war, but other calamities tenfold worse, for he says that nature, too, is preparing many calamities for us. As the destruction of forests goes on, our floods increase in power, and large regions are threatened with barrenness, as in the old world for the same reason desolation has come upon Syria, once like a vast garden of Eden, and upon the northern provinces of Africa, and is now invading Greece, Sicily, Southern France, and Spain. The American statesman has not yet learned that the woodman's axe is a far greater menace to our future than foreign cannon. Our huge Mississippi has already converted its shores into a vast inland sea, and the levee system of restraining it is proved a failure, which may continually grow more and more disastrous as it has in China and in Italy, for the engineering talent to meet the crisis has not yet appeared in action either there or here. The Yang-tse-Kiang has become the scourge of China, overwhelming in its last flood three hundred and fifty thousand square miles, and near a million lives. The Mississippi is becoming our scourge. The cold seasons coming twelve or fourteen years hence and crushing agriculture will add greatly to our social calamities, and the fierce discontent that prepares men for war. In the midst of all these horrors of wars and floods, a terrible climax will be reached in a geological convulsion compared to which the earthquakes of New Madrid, of Java, of Lisbon, and Caracacas will seem unimportant. Very few have a just conception of our earth's quakable liabilities. The crust of the earth, floating upon a fiery sea of molten matter might be compared to a microscope pellicle on the surface of an egg without a shell. A comparatively trivial disturbance in this would wreck a continent, as Atlantis was wrecked. A wave agitation, the hundredth part of one per cent. of its depth would shatter the entire surface of the globe, even if it did not make a convulsion by the impounding oceans upon the fiery mass. If the order of the astronomic universe permits the near approach of any wandering body to the earth, the sea of fire must be disturbed and the continents wrecked, and we have no assurance that it will not occur. It was some such astronomic event that whirled the earth from its position, changed its poles, and overwhelmed its tropical climates in ice over 100,000 years ago. If any such disturbance occurs now it will be in our time of calamity from 1910 to 1916. The great mass of our continent, and especially its northern portion, are comparatively safe, but our Atlantic seaboard is not. It is safe to say that our ATLANTIC COAST IS DOOMED!!

The Professor has not been seeking geological facts on this subject, but he believes it is conceded that New York or Manhattan Island is very slowly sinking at present, and the subsidence is greater on the Jersey coast, as an intelligent citizen of that State, an observer and traveller, told him that a subsidence of three feet had been recognized at Atlantic City. But it will be no such slow subsidence that will destroy the coast. It will be a sudden calamity.

The Professor announces as his firm conviction that in the midst of our coming civil war, THE ATLANTIC COAST WILL BE WRECKED by submergence and tidal waves from the borders of New England to the southern borders of the Gulf of Mexico. There will be no safety below the hills. Every seaboard city south of New England that is not more than fifty feet above the sea level of the Atlantic coast is destined to a destructive convulsion. Galveston, New Orleans, Mobile, St. Augustine, Savannah, Charleston are doomed. Richmond, Baltimore, Washington, Philadelphia, Newark, Jersey City, and New York will suffer in various degrees in proportion as they approximate the sea level. Brooklyn will suffer less, but the destruction of New York and Jersey City will be the grandest horror. The shock will be terrible, with great loss of life, extending from British Columbia down along the coast of Mexico, but the conformation of the Pacific coast will make its grand tidal wave far less destructive than on the Atlantic shore. Nevertheless it will be calamitous. Lower California will suffer severely along the coast. San Diego and Coronado will suffer severely, especially the latter.

The Professor goes on to say that as to predictions, a volume might be filled with examples of the successful and exact prediction by individuals of their own future. Gen. Bem, of Hungary, over forty years ago had a prevision of the exact date of his own death, which was verified when he died. Many successful predictions have been made, and Professor Milne maintains that by thorough investigation we may be able to predict the approach of earthquakes and give public warning, as is now done for storms. The great earthquake shock at Lima was predicted by one Viduani then confined as a prisoner. But predictions are skillfully made on scientific data. Professor Milne warned his friends at Yokohama a few hours before the shock of Feb. 22, 1880. Professor Rudolf Falb, of Vienna, has gained great reputation by scientific predictions—the first great success was in predicting the destructive shock at Bal-luno, June 26, 1873, affecting Northern Italy, when fifty lives were lost. He also gave warning of an eruption of Etna, which occurred in 1874, as predicted. These predictions were based chiefly upon astronomical science.

The destruction of cities which the Professor anticipates, seems to be twenty-four years ahead—it may be twenty-three. It will be sudden and brief—all within an hour and not far from noon. Starting from the Pacific coast, it will strike southward—a mighty tidal wave and earthquake shock will develop in the Gulf of Mexico and Caribbean Sea. It will strike the western coast of Cuba and severely injure Havana. Our sister republic, Venezuela, bound to us in destiny by the law of periodicity, will be assailed by the encroaching waves and terribly shaken by the earthquake. The destruction of her chief city, Caracas, will be greater than in 1812, when twelve thousand were said to be destroyed. The coming shock will be very near total destruction.

According to the Professor the calamity will be wide-spread, for Europe, too, has its great calamity, but secondary in importance to that of America. The beginning of the tragedy will approach with the beginning of the century and the war develop in about fifteen years. Two years of sanguinary revolution will be her volcanic outburst from the pent-up fires that are smouldering now in human bosoms (and in the fiery sea that supplies Vesuvius) for Europe has not the statesmanship that could meet its crisis, neither has America. The result will be the utter destruction of MONARCHY an effete absurdity which the enlightened have outgrown.

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Departed Spirits in Montana.

Departed spirits are there the same as in other parts of the United States. According to the Montana Standard, the chief medium at Butte, is Mrs. Susannah C. Hennessy. At her modest little house some of the best known people in the city resort for an occasional quiet seance. One of the regular attendants is a lady who is loaded with diamonds and stands on the top round of the social ladder. At a private seance the small party seated itself about a table. The medium was soon under control, while the slate was placed upon the table, each member of the party grasping it. The slate pencil was left on the table. Presently a mysterious scratching sound was heard. The medium meanwhile being oblivious to all earthly sensations. When the scratching sound ceased the slate was placed on the table, and the signature of Henry Ward Beecher was found on it. This experiment was repeated and the signatures of Abraham Lincoln and General Grant were written. The gifted medium then went into a trance and the audience was favored with a magnificent sermon by the late Henry Ward Beecher. He said: "It has been said that whatever a man soweth, that shall he also reap, and no man shall do evil that good may come. There are people who belong to this circle who are wealthy and yet who are ashamed to say that they believe in this glorious truth. Catholics, Episcopalians, Presbyterians, all say, 'Believe in Spiritualism and you are a fool.' Here you see a plain woman through whom I am speaking. She does not live by this gift. She works hard daily. But those who ride in their carriages are not fit to breathe the same air. Find the truth of Spiritualism. It consists of belief in the fatherhood of God, the brotherhood of man, the immortality of the soul and personal responsibility. In the church they tell you, 'Don't do as I do, but as I say.' Spiritualism says, 'Do right.' Never was there a genuine article but there was a counterfeit article behind it. This home where you sit is one of the most honest and moral homes in Montana and this is the place where many prominent people come to go away consoled. They come here from the highest steps of the social circle to consult this woman."

Hon. Sidney Dean.

In this issue, this gentleman contrasts, in a manner that will attract general attention, Spiritualism with Modern Creedal Christianity. Mr. Dean having graduated from the Church into the refulgent light of Modern Spiritualism, is eminently qualified to contrast the two. No one has brought to the Cause more learning, manly dignity and strength than this gentleman.

The Hon. A. B. Richmond.

The lectures of this gentleman at the various camp meetings in the East, have been listened to with marked attention; in fact, at times, according to correspondents, he excited the most ardent enthusiasm. His services to the cause of Spiritualism have been invaluable, and not one among the late leaders have made a deeper impression for good on the present age. In magazine articles, on the rostrum, in the Spiritualist press, as an author, as a man who carries his convictions in public, and as a model of many traits, he stands forth pre-eminently.

Dr. J. M. Peebles, of Hammon, N. J.

Dr. J. M. Peebles, of Hammon, N. J., has closed his Sanitarium, and started out into the sick-inviting harvest fields to deliver his illustrated autumn and winter lectures upon Physiology, Hygiene, Health and How to Live. He is eminently well qualified to do a most excellent work for humanity in that direction.

Uncle Nate's Funeral.

There is something beautiful and expressive in it. From whom it emanates we don't know. Perhaps in the course of its peregrinations among the press of the country, the authors name was lost. There is not, however, any great significance in a name. The sentiment, the moral presented, or object to be attained is what attracts the attention. There is something sublimely grand in "Uncle Nate's Funeral."

"'Twas not at all like those you see of ordinary men; 'Twas such as never could occur, excepting now and then."

For Uncle Nate had studied hard upon it, night and day, and planned it all—while yet alive—in his peculiar way."

"I've managed other men's remainings," he said, with a quiet tone.

"And now I'll make a first-class try to regulate my own."

And so, a month before his death, he wrote the details down.

For friends to print, when he was dead, and mail throughout the town.

The paper said: "I've figured close, and done the best I knew."

To have a good large funeral, when this short life was brought to its end."

"I've thought about it night and day, I've brooded over the same."

Until it almost seemed a task to wait until it came, Expected my good wife to look on ahead."

And all the children we possessed have many years been dead."

And now I'll tell you what I want my friends and neighbors to do—"

"I'm sorry that I can't be here to push the arrangement through."

"I do not want to hire a hearse, with crape around the wheels."

"I'm social like, and am not used to riding round alone."

Bring my old wagon, into which the children used to ride."

"Until I've taken on a drive full twenty at a time; We've lugged along the country roads for many pleasant hours."

And they have scampered far and near, and picked up the freshest flowers."

And I would like to have them come upon my burial day."

And ride with me, and talk to me, and sing along the way."

"I want my friend, the minister—the best of preachers."

With whom I've argued, prayed, and wept, and wept, and wept."

To talk a sermon to the friends, and make it sweet, but strong."

And, recollect, I don't believe in speeches overlong. And tell him, notwithstanding all his eloquence and worth."

"'Twasn't the first time I have slept when he was holding forth."

"I'll take two texts; and one shall be by Bible covers."

And one from outside that shall read, 'He did his level best.'"

"And any one I've given help—to comfort or to save."

Just bring a flower, or a sprig of green, and throw it in the grave."

Please have a pleasant, social time round the subject of my life."

And no one but my enemies must shed a single tear. You simply say, 'Old Uncle Nate, whatever may befall.'"

Is having probably to-day the best time of us all! He's shaking hands, two at a time, with several hundred friends."

And giving us who stay behind good gilt-edged recommendations."

They tried to follow all the rules that Uncle Nate laid down."

When he was dead, they came to him from every house in town."

The children did their best to sing, but could not quite be heard."

The parson had a sermon there, but did not speak a word."

For once they buried him in flowers, and kissed him as he lay."

For not a soul in all that town but he had helped some way."

But when they tried to mold his mound without the tear's sweet leaven."

There rose loud sobbing that Uncle Nate could almost hear in heaven."

EXTRAORDINARY!

Henry J. Newton's Test Cabinet.

EXPERIENCES WITH MRS. ETA ROBERTS.

Mrs. Eta Roberts, a wonderful medium who gives sittings under absolute test conditions, arrived at Onset on Friday afternoon, Aug. 1st, and hired a cottage in a desirable location, wherein to hold public seances during her sojourn at the Bay. On Saturday we had the pleasure of meeting Mr. Henry J. Newton of New York on the grounds, who invited us to inspect Mrs. Roberts' double-test cabinet. Mr. Newton, it seems, had shipped the cabinet from New York. It is the one he had made experiments with at his residence there some time ago, accounts of which have appeared in print.

By invitation we critically inspected this cabinet. It is constructed of a frame made of pine wood, an inch thick and two inches wide, six feet long and six feet and a half in height. In the centre of this cabinet is a frame fitting into sockets and firmly secured to it. To give additional strength to this frame a bar of wood is placed across the centre; on the frame a wire netting is securely fastened with barbed tacks; over these tacks thin strips of wood are nailed to prevent access to them. Besides, another strip of wire netting is fastened to the top, commencing at the front and extending down the back of this compartment. It is then turned under, coming out over the carpet on the bottom of the latter to the front. In front there is a hinged door with a bar of wood to give it additional strength. This door is also covered with wire netting, and adjusted so that it can be securely fastened with a padlock. When a seance is to be given, and everything is in readiness, the medium enters this screened enclosure and is locked in. Compartment number two is an ordinary cabinet, with parted curtains in front, similar to the cabinet generally used by materializing mediums.

We attended the first seance given, on Saturday evening last, to a select company of ladies and gentlemen. A few moments after the medium was locked in the screened compartment, spirit-forms could be plainly seen issuing one after another from it; while, from the other, spirit-forms also frequently emerged and returned.

But the most marvelous exhibition of spirit power under the harmonious conditions, as in this case, was the fact that the medium herself was seen coming through the lattice door accompanied by a spirit form, upon whom she seemed to lean for support, while in the trance condition.

At the close of her seances, we understand, the medium usually emerges from the cabinet in which she is confined without the screened door being unlocked.

We learned from Mr. Newton that over sixty forms frequently appear in the course of a two hours' sitting. At the seance that we attended on Saturday evening, August 2d, over forty-five spirit forms were seen, male and female, most of which were recognized by the friends present.

The great contrast in the size of the different forms that appeared was remarkable. A spirit child materialized behind the circle, away from the cabinet, who was not more

than three feet tall, while a male spirit, at least six feet and over in height, came from the cabinet at the same time the child spirit was seen. Subsequently a gentleman recognized his spirit wife, and introduced her to us, who he said had passed to a higher life forty-five years ago. A spirit then made his appearance, who was a cripple in the earth-life, whom we recognized at once, although we did not acknowledge the fact at the time. Afterward the control said the lame man who had manifested wished him to say that Father Gillette was in the cabinet. We then informed the company that we were intimately acquainted with Mr. G. while in the form, and that the spirit walked exactly as we had seen him while in his earthly body. —Banner of Light.

A General Survey.

The Spiritualistic Field—its Workers Doings, etc.

In another column will be found a communication from the *Banner of Light*, giving an account of a seance with Mrs. Eta Roberts. After that account was given, the following manifestations occurred, as witnessed by that veteran Spiritualist, Henry J. Newton: "One of the most extraordinary manifestations occurred on this occasion ever witnessed. At about the middle of the seance a spirit parted the curtains of the one compartment and stepped just outside and said: 'I want to speak to Mrs. Ross!' This lady, I learned was a materializing medium who was present with her husband. She protested that she did not wish to go up to the spirit, but she did in spite of her effort not to, and all the time insisting that the spirit should not touch her, to which he paid no attention. He was apparently an Oriental, at least six feet tall, and in illuminated Oriental costume. As soon as Mrs. Ross came up to him he put his arm quietly around her and drew her into the cabinet, and the curtains closed, and all was silent for a few minutes, when to our astonishment, the spirit brought Mrs. Ross out of the other compartment (in which Mrs. Roberts was locked) through the wire door, having taken Mrs. Roberts through the wire partition, and then out through the wire door. This was the first time any one but Mrs. Roberts had been passed through the wire net. I called on Mrs. Ross the next day to ascertain what happened while she was in the cabinet, and what sensations she experienced while being taken through the wire net. Mrs. Roberts is wholly unconscious at such times. It appeared that Mrs. Ross was only semi-conscious. She was under a powerful psychological influence. She said the spirit was the finest-looking man she had ever seen, and when he put his arm around her he seemed so gentle that all fear vanished. They passed directly into Mrs. Roberts' compartment without experiencing any resistance, and it did not occur to her that there was anything peculiar about her being in there, and she felt pleased, and put her arm on Mrs. Roberts' shoulders. In a minute the spirit said to her, 'Come now, I will take you out.' Then she experienced the difference between going through the net in the dark and coming into the light. She said it would be utterly impossible to give any description of the sensations she experienced for a moment. It seemed as if the darkness in the cabinet was multiplied a thousand times, and that she was passing through a space less than one-half inch wide. She screamed as if she was in great fright and consternation, but she was not aware of that fact, and could hardly be made to believe that she did. Mrs. Ross is stout built, and would weigh in the neighborhood of two hundred pounds."

Dr. J. C. Phillips writes as follows from Mt. Pleasant Park, Clinton, Iowa: "The meeting is a great and grand success, there being from five to seven hundred campers on the ground most of the time since opening. The speakers have done valiant work, and so far as I know, the mediums are doing good business."

Warren A. Richard, of Salt Lake City, Utah, writes: "Mrs. Miller, with her co-worker, Mrs. Ellis, is doing the best mission work in the spiritual line of any medium that has been here since I arrived."

Miss Wilda Buckman, of East Portland, Oregon, writes: "The Oregon State Spiritual Society will hold its annual camp-meeting at New Era, Clackamas Co., Oregon, beginning September 19, 1890, and continuing ten days. Good speakers and mediums are expected to be in attendance. Reduced rates on the Southern Pacific. There is a hotel on the grounds. All are invited to attend."

Miss Emma J. Nickerson, in response to the unanimous vote of a large audience at the close of a lecture delivered here recently, is expected to conduct services two or three months in the coming fall, and may possibly locate here.

Mrs. Ada Foye, in consequence of a one year's engagement (from Sept. 1) with the College of Spiritual Philosophy, of Denver, Col., has postponed her promised engagement with the Chicago friends until after that time.

A subscriber writes: "Mrs. H. M. Richardson, of 1255 West Lake St., this city, is doing a grand work, in relieving the suffering ones who call upon her. She is very highly spoken of as a lady and a medium."

Mrs. S. E. Warner Bishop, who is prominent as a laborer in the cause of reform, would like to make engagements for the fall and winter months in the Western or Middle States. She can be addressed at Council Bluffs, Iowa.

A. C. Williams, of Elk Falls, Kansas, writes: "I have about 100 pounds of old spiritual papers, and I should be glad to let any inquiring person have of them who will furnish postage; also some *Nationalist* magazines and papers. I am a Nationalist, and advocated the principles twenty years ago. I think comparatively few know what is being done in this direction. There is now a colony in California, working on the Bellamy or Nationalist principle."

The Spiritualists of Lincoln, Neb., I. N. Baker, Secretary of Society, speak in high terms of Mrs. Bartholmes, as follows: "In the person of Mrs. Bartholmes we find a lady of rare accomplishments and spiritual gifts, and one in whom it is a pleasure to

meet, not only in public circles, but in the home and private sittings." Mrs. B. has borne there were very successful.

Bricklayers' Banner Hall, 93 South Peoria St., was filled with an interested audience Sunday, the 7th. E. Garner gave an excellent discourse, under the control of Voltaire, and at the close of the meeting, John Wesley took control of the medium. He asked the audience to forgive him for the wrong he had done this country while on earth. All said they would forgive him. He was very much pleased over it. Mrs. Moran gave some fine tests to a great many strangers. Little Ethel Shaffer sang a beautiful song. It brought forth great applause. Mr. John Barnell gave some very fine tests, and the meeting closed with a song by Mrs. Morse.

We had the pleasure during last week of taking several lunches with that veteran lecturer and worker in the Cause, Lyman C. Howe. He was on his way eastward from the Clinton camp-meeting, where he had been filling an engagement. Last Sunday he lectured at Hicksville, Ohio. He has an engagement at Buffalo, N. Y., during October.

John L. Moore, of Quincy, Ill., in discussing the question, "Have animals souls?" alludes to the sagacity of his dog: "A hen was in the habit of laying her egg in a dog-house. When the dog saw her go in his house he would remain at the door. Of course, after the hen had deposited the egg she would come out cackling; then the dog would go in and eat that egg, and yet he is not an egg eater. My wife used to wonder where that egg went to; so one day she watched for that hen coming out, went to the dog house, grabbed the dog, held him one side and took the egg out. Now comes the pith of the story. The dog then went in his house, but in a moment came out, took a look at his surroundings, then back he went; soon coming out again, he stood undecided what to do, but not long. He finally got his eyes on the hen that laid the egg, and believing she had fooled him, he singled her out from the balance of the flock and ran after her, not desisting until my wife drove him away. Now this dog is a progressive thinker, but the question is, has he a soul?"

K. of Lebasus, Me., sends an account of a remarkable case of healing at Webster, Me., the subject being Mrs. Prescott Robinson, who had lost her voice, and had not spoken above a whisper for 11 months. Mrs. D. A. Dearborn, of Boston, Mass., was one medium through whom the great cure was performed, and Mrs. Byron Haskell, another. They worked together, the former under the control of Red Jacket, and the latter of J. R. Newton. The cure was complete, and was regarded as almost miraculous by those present.

Thursday evening at 8 o'clock, a Social gathering of Spiritualists was held at the residence of Mrs. Bolls, 3161 Westworth Ave.

LAKE PLEASANT CAMP-MEETING.

I have been a sojourner here for three weeks. Great crowds are here. Sunday morning, August 16, forenoon and afternoon, audiences of at least 5,000 souls listened to the speakers in the auditorium. The weather has been all that could be desired. Great numbers of the best mediums are on the grounds, prominent among them are Mrs. Carrie Twing, Mrs. Fales, Mrs. Dillingham Storrs, Mrs. Allen, Mrs. Mason, Mrs. Clark, Mrs. Stoddard Gray, Mr. J. V. Mansfield, Mrs. Lizzy Doten. Mrs. Hutton and many others are here.

THE VOICES.

They Come With no Uncertain Sound.

J. F. Prescott, of Farmington, Mo., writes: "I like the name and the paper so far. I believe in free thinking and hereafter will be a regular subscriber."

S. B. Jones, of Pawtucket, R. I., writes: "The PROGRESSIVE THINKER still leads, distancing all competitors in the race for the most advanced thought of the age. Thoughts advanced from the minds of the few, and of higher order, and those under the heading of 'dangers signals,' are timely and to the point, and should enlist the serious consideration of every lover of truth and justice."

H. B. Starnard, of Simmonsville, Vt., writes: "These addresses under THE PROGRESSIVE THINKER's ROSTRUM are worth more than any twenty-five dollar sermon I ever heard from the pulpit. May the powers on earth and those above make THE PROGRESSIVE THINKER a success."

S. S. Marsh, of Coonsey, Dakota, writes: "If you continue to give us such a good paper, I shall have to become a regular yearly subscriber by the end of this fourth month."

D. R. Glass claims that THE PROGRESSIVE THINKER is the 'boss' paper.

E. G. Ball thinks THE PROGRESSIVE THINKER the best paper he has ever taken.

Mrs. F. A. Perin, of Clyde, Ohio, writes: "I think THE PROGRESSIVE THINKER is constantly improving."

Franklin Thorpe, of Denver, Colo., writes: "There is not much excuse in not supporting THE PROGRESSIVE THINKER. It should be the duty of every Spiritualist to urge all to subscribe that have any desire for knowledge so important for development of his spiritual faculties."

Georlie Ballard, of W. Burlington, Pa., writes: "I am much pleased with your paper and I do not want to miss a single number, as I begin to see the reasonableness of things that I never saw before."

Mrs. Dr. McGary, of Batavia, Mich., writes: "THE PROGRESSIVE THINKER is one of the best spiritual papers I ever saw."

Mrs. Sarah Graves of Grand Rapids, writes: "I am glad to aid in increasing the subscription list of your truly good paper. I think this week's number a gem of good things. I mean to keep up my dues for as long as I can. I do not go to the camps this year, but the good angels meet and give me many words of cheer."

M. Arnold, of Maquoketa, Iowa, writes: "I take pleasure in keeping our friends mindful of THE PROGRESSIVE THINKER, and they generally wish me to forward their subscription money. It is a pleasure for me to do so, and I find those that have taken it in weeks are like the rest of them."

M. H. Sessions, of Peasocock, N. H., writes: "I like the tone of your paper and it seems as though I could not do without it."

W. J. Gladding, of McPherson, Kan., writes: "As I wish to keep posted on our own, as well as other things, I consider it my duty to keep up my subscription to THE PROGRESSIVE THINKER."

Flora M. Davidson, of Versailles, N. Y., writes: "Your paper is a grand work for good wherever it goes. It is my duty to keep it up."

Appreciative words come from Mrs. M. A. Hill, Mrs. D. Martin, Mrs. A. S. Cunningham, C. L. Banks, B. Kent, Dr. D. Alger, H. J. Rutherford, B. G. Ransom, S. A. Merrill, J. Y. Hicks, Mrs. Y. A. McDonald and Harry H. Johnson.

J. Elward Reed, of Oakland, Cal., writes: "We are greatly pleased with the paper, and after reading it ourselves pass it on where it will do the most good."

H. R. Talmadge, of Boston, Mass., writes: "I like the name and like the paper, and you may consider me a subscriber until one of us is numbered among the things that were. I rather hope I may go out first as I am going down the western slope, and shall be glad to accomplish a little more, while I live, before I go. THE PROGRESSIVE THINKER ought to live on even as we do after the change."

S. P. Millard, of Lockport, N. Y., writes: "I think THE PROGRESSIVE THINKER is just grand."

L. P. Jones, of Iowa Falls, Iowa, writes: "I am pleased to add my testimony to the superiority of THE PROGRESSIVE THINKER in every respect to any other Spiritualist paper I have ever read."

H. K. Davis, of Oswego, N. Y., writes: "I think your paper is splendid!"

Isaac Linder, of Lanesville, Pa., writes: "We all like your paper very much; think it the best we have seen yet."

J. W. McHaffey, of Concord, N. C., writes: "I had determined to secede from THE PROGRESSIVE THINKER because my 'In God We Trust' is running short. Since reading your articles, 'Looking Back and Forward,' by Oliver H. Richmond, and 'Natural and Supernatural,' by L. M. Hammond, M. D., I have concluded to invest another quarter, as those two articles alone are worth many quarters. With, writes: "The good work goes on. I wish every man, woman and child could have THE PROGRESSIVE THINKER to read, if only 16 weeks, it would start the mind to work, and when a person begins to think, away with superstition."

Appreciative words come from Mrs. Albert Stocker, Mrs. Charles Dean, Joseph Johnson, J. J. Hollett, M. A. Fletcher, A. J. Telf, J. Fought, M. E. Ganus, M. F. Riggs.

Margaret Cooper, of Ogden, Iowa, writes: "I must say THE PROGRESSIVE THINKER is the most valuable paper a person or family can have in the house."

Mrs. M. A. Weeks, of Onset, Mass., writes: "I like THE PROGRESSIVE THINKER the best of any Spiritualist paper I have ever read. I think it is the best about all that are published in this country."

W. W. Bowman, of Pittsburg, Kan., writes: "I consider THE PROGRESSIVE THINKER one of the ablest and brightest papers of the kind I ever read. Its reading matter is rich, and only in thought and sentiment, but in character, and will exercise a most beneficial influence over the minds of those who read it."

Henry Flagel, of Grand Haven, Mich., writes: "I consider THE PROGRESSIVE THINKER the best paper published. It is a welcome visitor every week."

F. A. Wildman, of Norwalk, Ohio, writes: "I am well pleased with THE PROGRESSIVE THINKER. I am now seventy-seven years of age and hope to continue the paper as long as I shall be able to read."

R. Thomas, of Lakeland, Minn., writes: "I have just returned from a visit in Michigan where I had the good fortune to see two or three numbers of THE PROGRESSIVE THINKER. I was pleased to find that it does not half fill the bill; I am delighted with the paper, not only for its excellence, it is so cheap that all can read it."

R. M. Jones, of Crestline, Kan., writes: "I wish you all the success you deserve, and to my mind that is no small amount."

Mrs. S. J. Slade, of Swantonville, Mass., writes: "I am starting for just what your paper will bring, and it needs no better recommendation than that A. B. French is a subscriber to it."

W. H. Tripp, of St. Johns, Mich., writes: "My mother is an old lady, nearly 70 years old, and she thinks there is no paper like THE PROGRESSIVE THINKER."

H. E. Prentiss, of New Boston, Ill., writes: "I trust you will appreciate the 'mighty dollar' as I do your paper."

Mrs. M. S. Holly, of Berlin, Wis., writes: "THE PROGRESSIVE THINKER is full of grand and very interesting reading."

Mrs. A. J. Davis, of Hartford, Conn., writes: "I hope you will maintain the line on which THE PROGRESSIVE THINKER has so far run as a progressive spiritual paper, of which we have few, and let politics and general local news alone for the sheets devoted especially to that."

W. P. Crave, of Haywards, Cal., writes: "I like to spread the good news which THE PROGRESSIVE THINKER contains, and when I meet a man and I think he would like it I ask him to take a trial subscription."

Mrs. E. P. Barrett, of Batavia, writes: "I am a true Spiritualist and take comfort in reading the truth. There is no such thing as a 'free' paper. I give all the knowledge possible. I send out my papers to those I think will take it. I think it will lead many in the path of progression."

Appreciative words come from E. C. White, W. O. Frier, D. J. Hendricks, S. N. Blackley and F. C. McKe.

E. S. Balcom, of Ogden City, Utah, writes: "We have read for many years various spiritual and scientific publications, but none which to our minds equals THE PROGRESSIVE THINKER."

A. W. Martin, of Fond du Lac, Wis., writes: "I have come to the conclusion that I want THE PROGRESSIVE THINKER all the time; there are too many good things in it to be lost."

O. W. Leonard, of Watonsville, Mich., writes: "Dr. Black thinks THE PROGRESSIVE THINKER is one of the best spiritual papers he has ever read, and says he can't do without it."

Mrs. S. G. Fox, of Lemoore, Cal., writes: "The need of such a periodical as THE PROGRESSIVE THINKER is the emphatic call of this era."

Watch The Tag.

Watch the little tag on the wrapper of THE PROGRESSIVE THINKER. It will tell you with what number of the paper your subscription expires. By renewing before your time expires you will receive the paper without a single break.

Spiritualism Contrasted.

law. The thoughts, purposes, words, influences and acts of life enter into the developing character, and abide as a forever unobliterated part of it. They are facts, and will never cease to be facts, in the mortal or in the immortal existence.

If these are not the highest personal incentives to the building of a pure character and life on earth, then we fail in the estimation of their force. But we repudiate with emphasis the charge that either the philosophy or the religion of Spiritualism presents a lower standard of morals or of motives for the government of life than is presented by sectarian orthodoxy.

Spiritualism, like Christianity, must pass the cycle of trial and opposition upon which it has entered. Thus worlds of intelligence are its unit of defense and aggression. It will abide. The duration of its trial cycle will be shortened by the advanced and advancing intelligences of its mundane host. Its succeeding cycle will open with a union of the two forces—so palpable to the human consciousness through the senses that the materialistic philosophy will yield up its life, and the creeds and the irrational features of a modern, commercial Christianity will lose their force over the intellects and hearts of the world. Eternal conscious existence; the fatherhood of Deity; the unity of the race; the supremacy of law and its eternal continuity; the conscious intermingling of the two spheres of existence; these will constitute the basis of the religious faith and philosophy of the world.

Experiences With C. E. Winans.

Permit me, through the columns of your valuable paper, to give the result of a series of test seances given by C. E. Winans, of Edinburgh, Ind., at the residence of L. O. Edson, Hartford City, Ind., witnessed by eight honest, intelligent citizens of said city. The medium was under the strictest of test conditions: sewed to a chair, hands filled with oat meal, feet bared and placed in a bowl of flour, with no outlet or inlet to the room except by the one in which the guests were seated. A music box was placed near the aperture of the heavy damask portiers separating the medium and audience. Mr. Winans soon became entranced by his German control, Fritz, who briefly stated to the audience his medium's different phases of mediumship, materialization, transfiguration, personation, etc. Soon we were greeted with loving words, and the familiar faces and forms of our friends of the "Sweet Long Ago," whom Spiritualism teaches we shall meet in the "By-and-By." The first to bring greeting was an aged relative, who came to one of the sitters, leading him from the circle to a chair near the aperture of the curtains, where he was greeted by other spirit friends, holding a lengthy and audible conversation with each. Two forms frequently appeared side by side, and at either side of the curtain.

Little children came to their parents, lisping audibly, papa or mamma. One form came in the full dress of a "Sir Knight Mason," giving the signs and grips only known to the order, which were readily responded to by the gentleman of the circle. A lovely female form also came wearing the insignia of "Daughter of Rebecca" (the medium not being a member of any secret organization dispelled all thoughts of its being him.) Others came, who made the most beautiful, lace-like fabric by manipulating the carpet, dematerializing the same in view of all. One stood in the circle singing "Beulah Land;" another kept the music box in running order, making in all thirty full materialized forms in one evening's seance. Then came the crowning feature of the evening. A sister to our hostess, who had long since passed to spirit-life, came into the circle, greeting each with a hearty grasp of the hand, and a good-evening, finally seating herself on the sofa by our host, saying: "Would you like to see me go out doors?" To which all responded, saying: "Yes!" She passed into an adjoining room, unhooked a screen door, walked across a porch, down a board walk fifty feet from the medium, and under the rays of a full moon plucked some flowers, returned to the circle, presented the flowers to the ladies present, then dematerialized in the circle. Thus proving beyond a doubt the beautiful truth of spirit return.

I could write volumes on the evidence of spirit return, as demonstrated through the mediumship of C. E. Winans during this his third visit to our city. But fearing to trespass on your forbearance, will desist for this time.

L. O. Edson.

Hartford City, Ind.

THE SPHERES OF LIGHT.

A Narrative of the Summer-Land.

This is a beautifully told story, by Hudson Tuttle, of Berlin Heights, O., in which the state and condition of spiritual beings are described, and the philosophy and science of spirit existence unfolded in simple but profoundly interesting manner.

We have secured this wonderful story, which in style and thought presents spiritual inspiration at its highest tide, for the columns of THE PROGRESSIVE THINKER. It will run through ten or twelve numbers, large additions of which will be issued, in anticipation of the great demand that is sure to be awakened.

We shall begin the publication of this startling narration of spirit life about the first of September. Spiritualists everywhere should read it. Our paper is within the reach of all, furnished as it is, 16 weeks on trial for 25 cents. Tell your neighbor of the rich treat in store for them, if they will only subscribe for THE PROGRESSIVE THINKER.

Take Notice.

Whenever sending in your subscriptions please send in as many names of Spiritualists as you can bring to mind, to whom we can send sample copies of THE PROGRESSIVE THINKER. We want only the names of Spiritualists, or those carefully investigating, and who desire to learn the truth.

Written for The Progressive Thinker.

CLINTON, IOWA.

Camp Meeting Comments.

The Grand Work This Camp Meeting is Doing.

This is my first visit to this Camp, but it is not likely to be the last. I find a vigorous mental atmosphere and generous spirit pervading all. Prof. Loveland, as President, adds a strong balancing judgement, and high inspiration, that necessarily invokes the best thought; and while individuality asserts itself on all occasions, good nature and fraternal frankness subdue and rule out all angry bickings—at least as far as appears in the public work—and a wholesome freedom prevails. The grounds are comparatively new, but present natural attractions and many advantages, which may make this the leading camp of the West; and it may yet rival the older camps of New England and New York. A new hotel is contemplated—and is needed—and before next August the accommodations for strangers are likely to be complete. Every such improvement will increase the attendance and extend the usefulness of the work that centers here. I am told that the attendance this year is greater than any previous year; and there is a general felling of satisfaction apparent. Among the new attractions Edgar W. Emerson is the special star. He creates a genuine sensation, and already the management realize the wisdom of their choice in engaging him. There are always some undercurrents of criticism and personal prejudice running through the history of every camp and of all society combinations. I think there is as little of it here as in any camp I know; and Prof. Loveland, and those qualified to speak understandingly, claim that the conditions for successful and permanent work, and the fulfillment of the highest hopes of the friends of the cause, are steadily improving from year to year, and the obstacles that have hindered the growth of this society are mostly overcome. The camp is supplied with excellent water from a depth of 118 feet drilled through the rocks. The music at all meetings is excellent, and the band enliven the hours with choice instrumental pieces. A good variety of mediums are on the grounds, and many report tests and remarkable phenomena. A good many Chicagoans are here. Mr. J. L. Dow of Duluth, Minn., came here to investigate. He is a clearheaded honest skeptical thinker. He hoped it might be true, but did not propose to rest his immortal hope on guesses. Faith might be well, but he wanted facts first as the basis of faith. He got them here in a sitting with Mrs. DeWolf, of Chicago. After some preliminary efforts to ascertain if the conditions and combinations were favorable, she told him to hold the slates himself, and they could write for him. He had a book slate, clean and closed, and held it himself—the medium not touching it—and there he got the unanswerable evidence of independent slate writing, under conditions that left no possibility of deception or mistake. He was thoroughly converted. If all else should be proven fraud, it could not disturb this one fact. He is now equipped for work and will be a power for good. Such a mind thoroughly convinced is a source of strength to many. He came here hoping, but doubting; he goes away rejoicing and knowing. Score one for Mrs. DeWolf.

Mrs. Colby Luther gave a strong lecture on the future of America and by request repeated it Sunday afternoon, the 17th, to a large and deeply interested audience. She dealt mostly with the religious situation, and particularly Roman Catholicism, as the great enemy of our public schools and of liberty everywhere. She urges that no Roman Catholic has any right to citizenship in the United States. The Pope has his finger on the treasury of the United States, and politicians are his tools. As Mrs. Luther is intensely religious, of course she and I work well together; and as she is a woman and I a man (even though a very lean specimen) the people find no difficulty in distinguishing between us.

Dr. Severance gives daily lessons in physical culture, and is himself a type of well trained manhood. Mrs. Dr. Severance, though not in her usual health, is mentally active and independent. She has convictions, and is competent to defend them. Her ideas of free speech, free press, and free platform, were clearly defined in conference, and I think very few of the most conservative thinkers would take exceptions to them unless on some minor points. Dr. Rothermel is kept busy, and his manifestations are strongly endorsed by Prof. Loveland and many investigators, and I think skeptics generally concede that there is something inexplicable about him. Vice-President Wilkins is well qualified to fill the vacancies occasionally caused by the absence of the President. Mrs. Blodgett, who is well known as an excellent medium, is to this camp much like Mrs. Skidmore to Cassadaga. She is constantly busy looking after the welfare of visitors, and assisting in many details of business of the Association. As is very proper, the camp postmaster is a lady—Miss Brown—and if critics object to my calling her postmaster (instead of post mistress) I would remind such that she masters the post assigned to her and is mistress of her own affairs, and attends to the Bazaar and other duties acceptably. Can any man do more? Mr. Foster is kept busy taking pictures and many think they get photographs of their spirit friends. E. V. Wilson is distinctly recognizable on one card. That is all I have seen that I recognized. Dr. J. C. Phillips gave psychometric readings which appeared to be correct and well received. He is genial and made many friends. Dr. Van Horn gave some fine tests at the fact meeting; and his presence was a valuable accession to the camp. Dr. and Mrs. Aspinwall are well patronized and I hear many favorable reports of their seances. Dr. Dobson is here and is said to be a large stockholder. His business as clairvoyant physician has grown to surprising proportions in the last six years. Prof. Roworth is with Dr. Rothermel and has given finest specimens of musical and dramatic genius. Prof. Baldwin takes an active part in conferences and business meetings. Others, whose names and phases I am unable to give, are doing active business, giving variety to all minds.

On the whole, this is a pleasant and promising camp; and the parties having it in

charge seem earnest and anxious to make it a great educational center, and a credit to the cause it represents. I have never met a more cordial welcome, and appreciative interest, and kind treatment at any camp than I have at Mt. Pleasant Park, Clinton, Iowa, at this my first visit to the State.

THE DINING HALL AND THE FLY PEST.

An important factor in all earthly affairs is the source of nutrition; and I suspect it follows into the immortal realm. A good table, well supplied with wholesome, well-cooked edibles, is not only essential, but a special attraction that no one in good health can resist. The dining room at Mt. Pleasant Park is a special feature of interest. Dr. Munson, who has charge of this department, is a pleasant, social gentleman who makes all feel at home; and the tables are abundantly supplied with a liberal variety of the best the season affords, and the attendants are very particular to see that no one is left uncared for. One thing here is an improvement on all other camps I know. The dining room is thoroughly protected from the fly pests by screens at all the windows and doors. In addition to this Dr. Munson distributes adhesive paper, rough on rats, and fly poison paper through the camp and thus reduces to a minimum the worst annoyance of the season. Does any one plead for the poor fly as a beneficial institution? Are we told that they absorb poison and abate disease? I call for proof. If they take up disease germs do they not put them down again? If not, what becomes of them?

They are found busily engaged in all loathsome places. They feast on putrescent bodies. Then they go directly from the reeking masses of corruption to the dining room and parlor, and unload their wealth on your scalp or face, and dip into the sugar bowl to season it for your coffee, or plunge into your tea that you may swallow the germs they have brought fresh from the pest house. You can scarcely swallow a mouthful that has not been touched by their disease-laden bodies or wings. There is little room for doubt that instead of carrying disease out of the atmosphere they distribute it and spread contagion. But even if they diminished disease by absorbing and neutralizing poison, they generate nervous irritation and mental poison that more than balance any possible good they can do as scavengers. I rather be eaten up with a fever than be nibbled to death by flies. No greater comfort can be secured for any summer resort than a thorough protection from the omnipresent impudence of the pestiferous house fly. Dr. Munson is the first official manager of an eating house that I have found who seemed to appreciate this universal plague.

LYMAN C. HOWE.

VICKSBURG, MICH., CAMP.

I wish to inform the friends of the camp at Frazier's Grove, that the intellectual and spiritual feast still continues to flow for the hungry and thirsting. Conference is held every morning for expression of thought that has made the meeting very interesting. Friday 15th, Mrs. H. M. Gladding arrived and will remain until the close of the camp. As a lecturer she ranks among the first. At the close of her lectures she gives psychometric readings, which are universally considered correct. A peculiar phase that she has, is this: A spirit controls her arm and she writes backward, beginning with the latter part of the message first, and writing up. The message has to be read from the back side of the paper; then it reads like any writing.

The speakers for the remainder of the week are Mrs. Emily King, of Butler, and Mrs. D. F. Smith, of Vicksburg.

By special request our chairman, D. M. King, lectured Sunday forenoon on "Materialization and the Laws Governing it," holding the audience spellbound one hour and fifty-five minutes, vindicating the honor and integrity of Mr. and Mrs. Cobb, she being a grand instrument for the phase. He has been requested to continue the subject, to give more light to investigators and those who have witnessed it a better understanding of it. Dr. George D. Ferris, Mrs. Virginia Rowe, and Mrs. T. L. Hansen, have held test seances and given psychometric readings in the auditorium for the benefit of the society, enjoyed and recognized by all. Dr. Ferris and Mrs. Hansen will attend the camp meeting at Hawks Grove, near Watervliet. It would be well for people to avail themselves of the opportunity to interview their spirit friends through these mediums. Dr. Ferris will answer calls to lecture and to heal the afflicted. He is contemplating a trip to Summerland in October, to attend the camp meeting.

Mrs. Lindsey, of Grand Rapids, arrived last night. Her phase is peculiar, reading her messages from a black cloth tablet. Our meeting is increasing, and we are having a grand harmonious spiritual feast. A cordial invitation is extended to all to attend the meeting at Hawks Grove Sept. 6, lasting ten days.

MRS. EMILY P. DEMING, Secy.

OUR OLD PIONEERS.

Yes, they are crossing and joining the ranks, gathered together on Jordan's fair banks; Over the river, its shimmer and sheen, Off in a vision of glory they're seen, Crowned with the light and the knowledge of years— These old pioneers.

Joining the soul life to which they have grown; Sharing the harvest whose seed they have sown; Throwing aside the old vestment of care, Shining and beautiful garments they wear; Lifting the veil without trembling or fears— These old pioneers.

You should not mourn though you miss them to-day Higher the life that is over the way; Earth can not keep the pure spirits that rise Back to the love reaching down from the skies. They have no need of your sorrow or tears— These old pioneers.

Back to your earth life they often will roam, Bringing the light of their beautiful home, Shedding a glorified radiance down, Sweaving for mortals a wonderful crown, Transmuting truth from the heavenly spheres— These old pioneers.

Hold you the ports that their valor has won; Finish the work that their hands have begun; Work as they worked for a purified cause; Study, as they, into God's mystic laws; Somewhere you'll meet in the loved lighted spheres Your old pioneers.

—Emma Train, in Two Worlds.

SPRITUALISTS, THE PROGRESSIVE THINKER'S ROSTRUM will bring to you from time to time the advanced thought of the age. Just think, our paper only twenty-five cents for six weeks, and yet its department equal in all respects to the same amount of space in any of the high priced magazines.

AWAKE FOUR YEARS.

His Physical Eyes Closed Now in Endless Sleep.

Charlie Hardin's Strange Existence.

HE DID NOT CLOSE HIS EYES IN SLEEP FOR FOUR LONG, WEARY YEARS—HE BELIEVED THAT THE SPIRITS KEPT HIM FROM SLEEP.

The Athens, Georgia, Banner, contains the following:

An old negro by the name of Charlie Hardin died and was buried in Athens recently.

Possibly our readers may remember the account in the Banner concerning him, published not many months since. He was in the strangest condition ever heard of when death overtook him. For four long years he has done his work in the day and gone home at night to seek a well earned rest from his fatiguing labors of cutting wood.

But he sought in vain. Every night it was the same way, and for four long years he had not slept a wink.

Of course, you say impossible, and it is so wonderful as to be doubted by the most credulous, but after a full investigation one cannot fail to be impressed with the truthfulness of the above statement.

In a talk with him not long before his death he gave an account of his experience during his long period of sleeplessness. That he firmly believed it himself is certain, and he was one of the best and least superstitious old negroes ever in Athens.

Your next conclusion will probably be that he was crazy, but for this belief there is not the slightest ground. All who knew him speak of him as being the most sensible of his race they had ever seen.

He himself said in his last talk that he knew folks would not believe him, and would call him one of these "fool niggers" who believe in "spirits" and such things. To this he admitted, but said he had been raised by an intelligent gentleman who had taught him to laugh at such. To this he clung until about four years ago, when the evidence of the existence of spirits became so strong as not to admit of doubt.

He says he still denied their existence until told by them that he should never sleep until his death, as a punishment for his lack of faith.

That night he went home, and lying on the bed began to doze. Before getting asleep, however, he heard a peculiar noise which seemed to be pouring into his ears.

He raised himself up and awakened his wife, who could hear nothing.

On reclining again the noises recommenced, and were so weird and ghost-like as to frighten him terribly. He got up and dressed, remaining in his chair the rest of the night.

The next morning he told several people of his experience, and was heartily laughed at until he began to think himself fooled.

The next night the same experience was gone through, with the addition of intelligible words whispered into his ears.

Almost frantic, he called his wife and made her stay up with him the rest of the night.

On telling this next day he was again laughed at by his white friends, but he was more firm in his conviction that the "spirits" would never let him rest until he died.

Finally two gentlemen, being impressed that the old negro thought he was telling the truth, determined to investigate.

That night they concealed themselves and watched the old man. About nine o'clock he undressed, got in bed, and by fire-light the spectators could see that he had closed his eyes and was apparently dropping off to sleep.

For ten minutes he lay thus; our friends were beginning to think that Charlie had been giving them a cock-and-bull story about himself.

Suddenly the old man opened wide his eyes, and with a look of horror on his countenance, clasped his hands on his ears. After remaining in this position for some time he again laid himself down and closed his eyes. But only for a few minutes, when he again arose and spoke to the "spirits." He seemed to be in conversation with them, and clearly believed he received answers.

He pleaded with them to allow him to sleep, but all his prayers seemed unavailing.

At last he dressed, and for hours alternately paced around the room and sat on the bed. Occasionally he would stretch himself out on the bed, and seemed to be going to sleep, but every time he would arise in terror in a few moments and continue his march.

The gentlemen remained through the entire night, and then withdrew without the knowledge of any one.

Charlie was engaged to cut some wood for one of these gentlemen that day, and arrived at his house about six. The gentleman met him and asked about his night's rest. Charlie told him, and his version corresponded with the facts.

This gentleman is one of our best known and most highly respected citizens, and his word cannot be doubted. He does not wish his name to be given, but has told many people of his experience, and watched the negro several other nights. He says that he cannot believe that the negro has not slept at all, but that during the four years he watched him many nights and could never see him doze.

Many others have done the same thing, and several of our best and most intelligent citizens are either of the opinion that Charlie has not slept at all, or so seldom and for so short a time as to really be unknown to him.

One of the best known ladies in Athens, whose cook is Hardin's granddaughter, expressed herself thusly about him: "I have taken particular pains to investigate the matter, as I heard her say so much about it that I was curious to know the truth. Of course I expected to discover that there was nothing in it, but instead of this I was almost converted to the old man's belief. All his kinsfolk declared that they knew he had not slept, and they believed it, too. After doing my best to prove them wrong,

I came to the opinion that they were right, and now I really believe that he hadn't slept in years, and that he went for weeks without any at all."

Just before his death the old negro saw and heard thousands of "spirits."

Transition of J. H. Wade, the Cleveland Banker.

The (twelve times) millionaire Spiritualist and philanthropist of Cleveland, Mr. Jephtha H. Wade, who recently passed to spirit life from his beautiful Euclid avenue residence within two days of his eightieth birthday, was one of the most prominent figures in Cleveland history the past forty years. His transition has drawn out the highest eulogies from all classes of society but the extreme church dogmatist.

Mr. Wade was a generous giver to individuals and the public—his gift of the Portland Orphan Asylum, and the beautiful park named after him, to the city, valued at \$500,000, are lasting monuments of his philanthropy. A flutter throughout the city was caused yesterday (21st) when his will was probated and published, at the following clause:

"My said trustee shall also pay from said income each and every year during the continuance of this trust the sum of \$500 for the promotion of liberal religion or spiritual philosophy, or both, or in the purchase and distribution of books or publications in the furtherance of liberal religion or spiritual philosophy, or both, as they shall deem best, and they shall not be responsible to any one for the manner in which they shall exercise this discretion, so that all such trustees shall concur in the payment or distribution so made, and provided also that no part of said funds shall be given, used, or appropriated for the benefit, promotion or support of what is known or understood as orthodox religion, nor shall any of said funds be used for the benefit or support of any church or religion in which the blasphemous and detestable doctrine of eternal punishment or endless misery is encouraged, taught or promulgated."

The strong protest against old theology and his preference for the spiritual philosophy are worth more to the Spiritualists of this city than the \$500 bequest. Let our own wealthy Spiritualists now follow suit.

Cleveland, Ohio. THOMAS LEES.

Cardinal Newman and Dogma.

