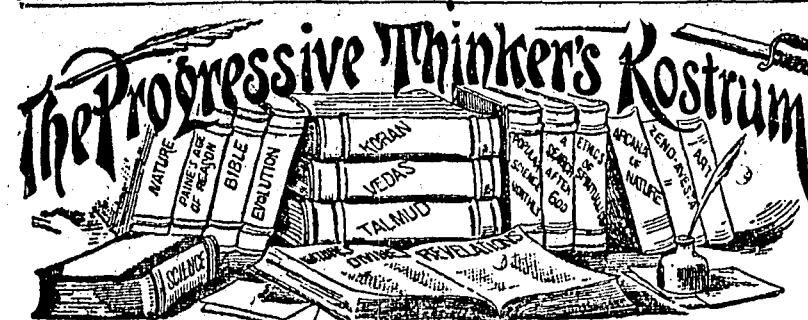


Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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CHICAGO, AUGUST 11, 1894.

NO. 246



## EVOLUTION!

As Manifested in Science.

Getsinger vs. Darwin.

Causation of Figures of Life Demonstrated.

DEATH BLOOM OF MATERIALISM—RECONSTRUCTION OF SCIENCE—A COMING CHALLENGE.

All who are in the least prophetic, can readily read on the dimly-outlined shadows of coming events, that the near future will be a brief cycle of revolutions. In the science of therapeutics, in the science of biology, so as to include spirit; in astronomy, physics, cosmos and general education.

In the arena of knowledge, thought and observation, what a phalanx of intellectual lights threatens the disintegrating forces of error and erroneous teachings! How gracefully and gradually these forces are losing ground and followers, while the new dispensation is being accepted by the long-deceived and groping minds with a will that builds up bravely and discards of truth. It is so singular how the various minds and leaders of thought are coming into the fold; into public view; into the ranks of public educators—coming one by one, each with his light as given him and as best he can handle.

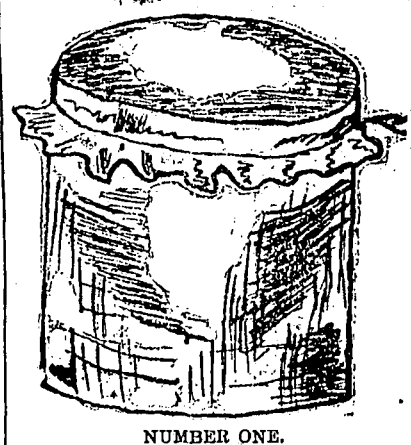
Little did the writer dream twenty years ago, when he handled a microscope as a toy, and after years, when studying simply for pleasure and improvement of his mind, that he should be destined to a place in an educational sphere. Little did he dream, even five years ago, when he was actively engaged in commercial pursuits, that he would be forced to leave the business world, much against his will, enter the arena of thought and education, and give the world the light accumulated by rigid examination, observation and thought—the result of twenty years of pleasant moments. Duty called me and I came. How many more are there who are likewise preparing and prepared to answer the roll-call for the coming march that will signal a final death to error? It is these occurrences to individuals which show to me the nature of the coming cycle of revolutions. It is not blood or implements of war, upon which hangs victory or defeat, but it is quality of brain matter and lines of argument that will decide the battle between dying error and growing truth.

The writer has found some facts in the science of creation which other students of nature have either overlooked or ignored. That the state of science has been made entirely materialistic by Darwin and others—made entirely too one-sided to be true, no one reading THE PROGRESSIVE THINKER will deny. In order to harmonize the truths which the spiritual phenomena have given the world, with that portion of the science of life and biology acceptable to thinkers and scholars, it will be necessary for this science to be entirely reconstructed. To this subject I have given much time, and if the conclusions which I have reached be acceptable to these lines, then, I am sorry to say, the Darwinian theory has been refuted, and Darwin, like many others who ignored spiritual conditions, have almost wasted their time. But because one observes what the other overlooks, recognizes what another ignores, examines what another casts aside, travels paths which have not yet felt thought-footprints, is what causes an opposite side to a burning question.

The science of biology as left by materialist biologists is entirely devoid of a theory or even a hypothesis as to the causation of figures and forms of life. From the animalcule to the mastodon are thousands upon thousands of figures whose forms indicate diverse natures and characteristics. From the blade of grass to the California giant trees are myriads of forms of vegetation which indicate phenomena as yet a mystery to us. Thus botany lacks the fundamental theory necessary to exactness upon which an immutable truth can be built. Between botany and biology there is no difference when we get into the science of causes and noumena. They are analogous. The force which caused the figure of the giant tree, the wild rose, the water-lily and my favorite heliotrope, caused the figure of the tadpole, of the dog, monkey, man and mastodon. I am now speaking of their original formations ages ago. But superstition has ever stood sentinel at the door of our intellect and reason and has refused admittance to the being, Truth, as it knocked for admittance. But some have dared to once harbor truth in their domicile of thought and were benefited—they call and recall truth and it comes. Superstition is ousted, truth takes its place.

you can change until you finally have a gigantic sunflower in contrast with the minute daisy.

Different tones produce different results, such as star fishes, shells so finely



corrugated that it seems almost incredible; ferns, leaves, mosses, window-pane flowers, dwarfed trees and cherry



blossoms. Two voices in concert produce differently shaped figures than one voice, etc.

The scientific explanation is this, viz.: Sound is a vibratory motion of energy, moving in a rhythmic and wavelike manner; the intensity of force decides the height or lowness of the note; the loudness of the sound denotes the volume of force; the volume of force embodied in a single sound, transmitted to a flexible substance, puts the molecules of said substance into action; the application of this activity onto the substance moves the molecules into lines whose sum total is a figure, which, if lines observe where the sound has not been applied, or out of the focus of the note as vibrated to a center from whence it expanded. Now, then, these figures are notes or sounds of music embodied in matter, and if we could apply an electric needle of a phonograph to these figures they would produce the same sounds to our ears as did the one which formed the figure. Thus does the wax composition on the phonographic tube receive note impressions in the way of figures, then when the current is applied negatively it reverberates the sounds embodied in these figures to our ears. Thoughts are things; words are flowers; man is an embodied note, susceptible to other sounds which impress his jelly brain; these form figures on the brain, and through these figures—which may be landscapes, trees, outlandish outlines—he becomes experienced and is finally able to give sound figures (words) to his fellow man to admire and marvel at.

The earth was once in a heated state, causing it to vibrate with a volume of force incomprehensible. The gases formed water; water in connection with lime, minerals, sodas, carbons and phosphorus produced a gelatinous substance known as protoplasm. This vibration playing upon the protoplasmic aggregation of greater or lesser quantities, resulted in forming a figure out of the same. This protoplasmic formation, as it remained thus a figure, attracted to it the harder and more brittle substances, especially carbon and lime, which caused the figure to finally become permanent in its formation, and to day it is a daisy, rose, orchid, etc. On the other hand, the protoplasmic mass developed a figure of an elephant in a vast body of water. This specie developed as earth developed and altered conditions favorable to development of life, and we have a strong animal to day. The only difference between the orchid or star-fish and the elephant, is the volume of matter upon which played the sounds of different notes in greater force, producing a different figure, nature, specie and life than the former species.

Among the formations produced by vibratory action was man. His figure is not so remarkable as those of the orchids or ferns. His nature is just as diverse as are the various species of flowers. His capabilities are by far the greatest and his susceptibility is wonderful. It must have taken a high intensity of action or a high note to produce this specie of life—man—for his nerves are always tensioned so as to make him susceptible to every phenomenon in the universe. It appears that he was the last object thus formed, for when the notes or seven sounds or vibrations exceeded this said intensity, it reached the octaves and consequently could only reproduce the figure of the first note in the scale with additional prints, petals or any of the original attributes. Thus man was the last being formed (not created) out of the matter which existed since the beginning, in conjunction with the force evolved through the condition in which matter found itself—heat.

It resolves itself to this in my science of biology as I have thus far reconstructed it, that all beings are embodied

sounds of music (vibration); that since thus they are, they are susceptible to this manner of force; first, because it really formed them; second, because this force again expresses itself through them. The flower absorbs its color from the sun's rays; the color, in conjunction with the chemical substance dominant in the flower, emanates another phase of vibratory action and thus expresses itself as perfume of scent. Hence, the red rose smells different than the yellow; consequently, man being sensitive to vibratory law, is subject to everything that vibrates in ratio to the intensity or volume of vibration, be it the sun, moon or stars who give a yellow, golden, blue or red light.

The marvelousness of formations, from those of gigantic trees down to blade of grass in the vegetable kingdom; the forms of animal life from the mastodon down to the microbe, is at once converted into a simple demonstrative thing. The veil is removed, peer behind the mystic curtain.

Vibration has aggregated and thus formed and animated species. Vibration can and does dissolve and annihilate them to our five senses, but that does not signify that they do no more exist as entities, or that we only possess five senses. Materialism has one block upon which will rest its head and be beheld by advanced thought—that block is the theory that the ratio of intelligence is embraced in a given quantity of matter; that atom or molecule contains a given volume of intelligence and when aggregated the mass of matter contains a volume of intelligence in ratio to the quantity of the mass of matter. According to that the whale, who possesses tons of matter, ought to be the most intelligent of species—but it is not; the poodle dog discounts it a thousand to one. The theory of volume of matter being the basis of intelligence, falls to the ground.

Thus again, according to the present state of the above science, the quantity of matter decides the volume of energy or force. The ant moves sometimes five times its weight, the horse three times, etc. Does not this imply that a molecule of matter does possess sufficient energy to move five and three times its own weight? Was there a time when the atom possessed only sufficient force to move only its own weight to a perceptible motion? Yes! I hold when the atom contained only this volume of force it was one element, when it absorbed more force it became another element (cosmic science). The nature of an element is not decided by its matter, but is decided by the number of pulsations of force in a given time passing over an atom. The harmony of these pulsations decide substances.

Thus I will in time work out a new method to be utilized by chemists. This idea is, or was, the basis of operation of ancient alchemists. By the use of the low-pipe they brought up the pulsations of an inharmonious element so as to harmonize with others, and thus formed substances at will, which nature could only form in a state of earth's development far, far beyond.

But these truths, as I am now finding them in chemistry, I dare not publish, for they would be a dangerous knowledge in the hands of unscrupulous persons; but I hope to give them some day when more completed, to minds whose motives cannot be questioned. The secret is this in brief: Substances can be formed which correspond to conditions of human mind, and when the substance is handled by a person, this individual is at once impelled to do just as the nature of the substance intends—to sing, pray, rob or murder, or in other words, a sort of chemico-psychology. You will at once perceive why the science should be a secret.

It seems that I will be forced to go through the category of sciences and reconstruct them all or less—give to and take away. Even in the science of cosmos and astronomy, changes will be made which seem impossible, yet are most simple, truth-bearing changes which time will demonstrate.

It will not be long before the writer will issue a standing challenge for debate or examination to any scientists or scholars—especially of the materialist school—and thus decide the truth or error of mine or of their views.

E. GETSINGER.  
Detroit, Mich., 160 Monroe ave.

Fanaticism, the false fire of an overheated mind.—Cowper.

No man flatters the woman he truly loves.—Tuckerman.

A cheerful face is nearly as good for an invalid as healthy weather.—Franklin.

As high as we have mounted in daylight, in our dejection do we sink as low.—Wordsworth.

A crown, golden in show, is but a wreath of thorns, brings dangers, troubles, cares.—Milton.

The devil has at least one good quality, that he will flee if we resist him.—Tyron Edwards.

Every generation laughs at the old fashions, but follows religiously the new.—Thoreau.

Hardest-hearted men that most love change.—Ruskin.

I hate to see things done by halves. If it be right, do it boldly; if it be wrong, leave it undone.—Gilpin.

Do little things now, so shall big things come to thee, by and by, asking to be done.—Persian Proverb.

The stomach is the mainspring of our system, and it influences our actions. The destiny of nations has often depended upon the more or less laborious digestion of a prime minister.

## THE UNKNOWN LIFE OF Jesus Christ.

PRESENTED BY NICHOLAS NOTOVITCH.

It Is a Genuine Production.

And So Pronounced by a Learned Hindoo.

INDIANAPOLIS, Ind., July 13, 1894.

TO THE EDITOR:—In your issue dated July 14 I find a two-column article from Mrs. Cadwallader in relation to the life of Issa, recently found in a Buddhist convent. One would infer from the reading of the article that she had read the book; or at least extracts from it, sufficiently copious to form an opinion as to the general scope of it. She also refers to interviews and correspondence of the finders with dignitaries of the church as to the effect its publication would have on Christianity, etc., etc., all of which is very interesting, in view of the fact that no such manuscript was ever found, and no such man as Notovitch is known or can be found. It is not at all probable that "Mr. Platon, the celebrated metropolitan at Kiev," "a cardinal at Rome," "Cardinal Rollini," or any other cardinals of the church of Rome, or metropolitans of the Greek church, or any one else who knows anything about the literature of India, ever supposed any such manuscript had been found. Nevertheless, missionaries and officers of the government went to the convent named in the story and found that there was not a word of truth in it. But why should it astonish any one if such an one should be found? We know that at the council at Nice, A. D. 325, where the Bible was compiled, there were dozens of "lives" of "him" that is to say, dozens of different ways in which the myth was related. We know that each in its turn was laid on a table and was read and discussed, after which a vote was taken as to whether it was divine or not. The books we now have are the ones that by a majority were declared divine; the others failed of such majority, and were ordered to be burned. It would not be strange if some one of these manuscripts should have escaped the sleuth-hounds of Christ; for some of them had warm friends, who fought for them, and died for them, seven bishops being killed, and more than a hundred wounded, before they got "God's word" in its present shape.

But it would be strange indeed if such a manuscript should have remained unknown in India. For more than a half a century Max Muller and other great scholars and scholars, under the auspices of the East India company, have ransacked the peninsula from one end to the other; not a convent, a hamlet, or any place liable to yield a scrap of paper has escaped them. And is it probable they would have missed this, when it was so easily found that a man could find it when he wasn't looking for it? For this reason we do not think that the cardinals and metropolitans were much troubled about how to dispose of a manuscript the existence of which they knew to be impossible.

I. M. STACKHOUSE.

The Views of Virchand R. Gandhi.

MR. FRANCIS, editor of THE PROGRESSIVE THINKER, having shown to me the above letter, I take pleasure in offering a few remarks for the benefit of the readers. Such criticisms as the above, regarding the ancient manuscript recently discovered in Thibet by M. Notovitch are becoming quite common, and might be interesting if there was the slightest show of reason or argument in them.

Evidently Mr. I. M. Stackhouse has absorbed the criticism which appeared in the London Daily News a short time ago, purporting to be a letter from F. B. Shaw, in charge of the Moravian mission at Leh, twenty miles from Himis, where the manuscript was discovered which gives an interesting and detailed account of Jesus Christ and his journey to India at the age of thirteen. The Chicago Herald of July 29 published a full reply to the criticism of Mr. F. B. Shaw, who, it seems, was contending against Notovitch and others without even having any knowledge of who they were, or what they did.

The first criticism set apart in this country in regard to the life of Issa I believe emanated from the pen of Rev. E. E. Hale, of Boston, who decided that no such monastery existed as the Himis, where Mr. Notovitch found and copied the manuscript. It might be better if people would inform themselves well about a subject before offering their criticism, but such instances are rare; they jump into the press, either for the sake of notoriety, or for the sake of opposing, or for the purpose of keeping the masses under the yoke of dogmatic orthodoxy, which is a source of large revenue to many, of bread and butter to hundreds of others (according to the prosperity of the flock which they preside over), the only source, judging from the depth of the education which most of them have received.

I have shown, in the edition of "The Unknown Life of Jesus Christ" which I have published, that the monastery of Himis does exist, and have also given a picture of that institution, which is one of three well-known monasteries in Ladak.

Mr. Shaw, who lives near Himis, does

not deny its existence, but he comes forth with a curious and misleading statement, that since 1890 no such traveler as Notovitch has visited Ladak, simply because, as Mr. Shaw says, he failed to call on or make known his business to the missionaries there. In the first place, we know from Notovitch's own statement that he visited Ladak in 1887, when there was no Mr. F. B. Shaw in Ladak to water his movement; and secondly, we know from the Moravian missionaries' reports that the people of Thibet are not in sympathy with them, and have not allowed them to pry into their secrets, or even enter Thibet proper.

Will a missionary, then, ever be able, so long as he follows his time-honored policy of abusing everything that is not labeled Christianity, to get at the truth which lies hidden in the archives of ancient temples, monasteries and libraries of India?

I have shown in my edition of the life of Issa in question, why even European scholars have failed to obtain the most correct and detailed information on subjects for which the ancient storehouses of sacred literature of India can alone furnish the right clue.

Mr. Stackhouse says there is no such man, even in existence as Notovitch. This statement is a proof of that gentleman's "great knowledge" of well-known men like Notovitch, and other things as well.

The Chicago Herald's reply gives sufficient reasons in answer to such assertions. I would, however, add that those who sincerely wish to investigate this matter may refer to the well-known publishing house of Paris—that of Monsieur Ollendorff, to the managers of the Comptoir des Imprimeries, in Bombay, and to the French Consul in Bombay. If any one would not, or are determined not to believe in any statement that is not in accordance with their dogmatism, I would simply say: Close your eyes and ears.

Mr. Stackhouse says that any one who knows anything about the literature of India could not even suppose that any such manuscript had been found. I do not understand why; except in the belief, as he says, that Max Muller and other scholars have ransacked the peninsula from one end to the other, and have never been seen by the eyes of a foreigner, and for this there is good reason.

Our literature is sacred, and we have been pillaged from time to time, and many of our sacred works destroyed or stolen by the ransackers; it is but natural that our custodians should become cautious and jealous, and would not allow you to sweep away a parent's "inalienable right to determine the teaching which his child should receive upon the holiest and most momentous of all subjects." That right cannot be guarded except by excluding all religious instruction from schools provided and controlled by the State. The logical outcome of the controversy provoked by the course of the London School Board last spring in laying out a scheme of "dogmatic religious instruction" which should be the complete secularization of the London schools maintained by the board. If the State desires to encourage such teaching, it must do so, after the English plan, by treating every elementary school, voluntary or religious, as a public school. In its own schools specifically it must let religion alone, or else it invades an inalienable right of the parent, as Lord Salisbury says.

The proposed amendment to the Constitution of this State would absolutely forbid the adoption of that plan here. All schools which gave religious instruction would be debarred from State aid by its prohibition. The Paribault plan would be unconstitutional in New York. The public money would be expended for purely secular education exclusively.

The above from the New York Sun shows conclusively that the "leaven which has been sown by the Free Thinkers all over the country has taken deep root, with most excellent results. NEW YORK. FREE THINKER.

Wherever the dinner is ill got up, there is poverty, or there is avarice, or there is stupidity, in short, the family is somehow grossly wrong.

The invention of a new sauce was liberally rewarded by Elagabalus, but if it was not relished the inventor was confined and forced to eat of nothing else until he had discovered another, more agreeable to the imperial palate.

Pepys, who was secretary to the admiralty in the reign of Charles II., having company for breakfast, wrote in his diary: "I had for them a barrel of oysters, a dish of neat's tongues, and a dish of anchovies, with wine of all sorts and ale."

Alexis Soyer, the famous French cook, was a worldwide celebrity. He offered his services gratuitously to the British Government during the Crimean war. In the Irish famine of 1847 he opened a kitchen in Dublin, and fed 4,000 to 5,000 poor people every day.

## RELIGION!

It Is to Be Held in Abeyance in New York.

THE CONSTITUTIONAL CONVENTION—ITS WISE PLAN—SCHOOLS TO BE PURELY SECULAR.

The Committee on Education of the Constitutional Convention at Albany, N. Y. proposes an amendment to the Constitution absolutely forbidding any sort of State aid, direct or indirect, of schools "wholly or partly under the control of any religious denomination, or in which any denominational tenet or doctrine is taught."

This makes complete the secularization of the system of public education in this State. If such an amendment be adopted by the Convention and ratified by the people, all attempts of religious or parochial schools to participate in the distribution of the public school fund will be frustrated permanently by the positive prohibition of the fundamental law. It would, moreover, exclude from the public schools every trace of religious education, prayer, reading of the bible, or any formal recognition of supernatural religion, for in whatever shape such instruction is introduced it must take on the character of "denominational tenet or doctrine."

Under the English system of State aid to primary education, voluntary and denominational schools are recognized as a part of the public provision for instruction, but these are supplemented by separate schools especially established by the school boards, which are empowered to make their own arrangements respecting religious teaching, subject to the restriction that it shall not be denominational. Where it is provided, however, it is Christian, and generally in the Roman Catholic view, Protestant. Of the 2,392 school boards in England and Wales, only 91 have excluded religious instruction altogether, and these are wholly in small villages. In all the rest the bible is read and careful provision is made for inculcating religion. Birmingham is almost alone among them in going even so far as to require that the bible shall be read without note or comment. In London the school board has always provided for the reading of the Bible and "such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of children;" but last April it went further and laid down a scheme of dogmatic religious teaching, justly described by a writer in the last number of the Nineteenth Century magazine as "a creed of its own, designed to serve as a new safeguard of the faith, and to render all Unitarian and other heterodox interpretations of the Bible impossible."

That scheme satisfies neither the teachers nor the public, and, generally, the religious instruction of the school boards satisfies neither believers nor unbelievers. As Lord Salisbury calls it, it is "a patent compressible religion which can be forced into all consciences with a little squeezing." He has also declared with the force of irrefutable truth that "no State necessity ought to allow you to sweep away a parent's 'inalienable right to determine the teaching which his child should receive upon the holiest and most momentous of all subjects.' That right cannot be guarded except by excluding all religious instruction from schools provided and controlled by the State. The logical outcome of the controversy provoked by the course of the London School Board last spring in laying out a scheme of 'dogmatic religious instruction' which should be the complete secularization of the London schools maintained by the board. If the State desires to encourage such teaching, it must do so, after the English plan, by treating every elementary school, voluntary or religious, as a public school. In its own schools specifically it must let religion alone, or else it invades an inalienable right of the parent, as Lord Salisbury says.

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BY EMMA MINER.

Author of "Bars and Thresholds," "Led," and other stories.

## CHAPTER VII.

## Detective Sayles.

[CONTINUED.]

"Mr. White, examine those articles on the table, and tell us if you know anything about them?"

Mr. White took up each article, looked at it carefully, and said:

"Yes; I have seen these several times, before to-day. I am a floor-walker in Marcella's. I saw these articles taken from the counter by a clerk there, and was hurrying forward to inquire into the matter, when I fell in a fit, which has since detained me from the store."

"And will you state the name of that clerk?"

"Edward Ledyard."

Mr. Ledyard sprang to his feet hastily, but Mr. Sayles motioned him back again.

"Can you give the date of the occurrence?"

"Yes; November 15th. I can be exact because of my subsequent illness."

"At what date, according to your recollection, did Alma Andrus leave the employ of the firm?"

"Sometime in July, sir."

"Why have you not mentioned the occurrence of what you supposed was the theft before?" asked Mr. Sayles.

"Because I was carried from the store unconscious. I was sent home, and, in the sickness which followed, it slipped from my mind."

I returned to the city Saturday, and on Sunday evening I called on Mr. Emmons, who told me of the trouble Miss Andrus is in. Then it all came back to me, but I thought I would make my first report to Mr. Emmons. Then he got me here to talk to you."

Mr. Ledyard's surprise and confusion betrayed him. He saw and felt that he was fairly caught and betrayed of his own act. With a quick impulse for escape, he sprang to the hall door. It was locked; he turned quickly to the side door which led into the parlor, and ran into the arms of the waiting officer.

"You must come with me," said the officer. He begged not to be arrested.

"I must do my duty, Ledyard," said Mr. White, "and turn in this account to Mr. Vane, and also to Mr. Marcella."

"I guess it will be all right, officer, if you release him," said Mr. Vane, huskily.

"Officer, we demand Mr. Ledyard's arrest, and that he shall be held until I can communicate with Mr. Marcella himself. We shall get no justice from Mr. Vane," said Mr. Emmons.

The officer took Mr. Ledyard away, much to the relief of the anxiously-waiting trio near the sofa.

"There! I think that part of the business will be adjusted without much more trouble," said Mr. Sayles, as he took up his hat.

"How thankful I am!" exclaimed Mrs. Andrus and Mrs. Adams in one voice.

"Do you think he will confess all?" asked Mrs. Adams.

"Yes; I think he will before night. Now, to-morrow we will begin on the other part of it. Keep up your courage, ladies, we will soon straighten this matter." Mr. Sayles hurried out and away.

He was right in his conjecture about the confession. He hastened directly to the police station, and in the presence of Mr. Vane and officers, questioned Mr. Ledyard, who confessed to the theft, and admitted placing the articles in Alma's bureau.

"Did you put Mrs. Adams' money, the roll of bills, there too?" asked Mr. Sayles.

"Yes, I didn't take the money because I wanted it. I put it in there for the same purpose as the other."

"Did you put Mrs. Echo's purse and watch there also?"

"No; I did not. I positively know nothing of those. That was not a part of my work."

Mr. Sayles' quick eye saw that Mr. Ledyard was telling the truth.

"Well, I guess you'll have to stay here a little while until we can fix this matter up," and the detective left Mr. Ledyard to his own disturbed reflections.

## CHAPTER VIII.

## Mrs. Echo's Confession.

Mrs. Adams resumed her duties, resolving to keep a close watch on Mrs. Echo. She was fearful that nothing could be done to shield Alma so far as she was concerned, well knowing that Mrs. Echo would push matters to the utmost extremity on account of her hatred of Alma's mother.

"For all that, have we not been wonderfully led out of the trouble in regard to Marcella? Surely, Mr. White's return was most fortunate; and I cannot believe that my innocent child will be left to suffer such disgrace."

Poor Mrs. Andrus tried to lighten her burden by looking on the brightest side she could imagine.

Mr. Emmons had just seen Detective Sayles; he had told him of Mr. Ledyard's full confession. After the trio had discussed it a little, Mr. Emmons said:

"Seems to me Ledyard might have hit upon a more original plan for such contemptible work than to do what he did. It's an old story."

"That's true; but, I suppose, it was the first idea which entered his head. You know he is not particularly brilliant."

"I'm sure I'm thankful he did just what he did—so long as he was determined to do something," said Mrs. Andrus in reply to Mrs. Adams' remark about Mr. Ledyard's lack of brilliancy. "If he had done something else, we might not have been able to track him."

"I only hope we shall be able to track Mrs. Echo," said Mrs. Adams, "for I feel she is the top and bottom of the rest of it."

"Perhaps we had not better let it be known what we have ascertained so far," said Mr. Emmons, "she may be more on her guard. We want to throw her off, if possible."

"I think so too; so, at the risk of allowing Alma to remain under suspicion for awhile longer, we will be quiet about it. I'd like to turn Mrs. Echo out of the house, but I want to keep her here to watch her." And so, trying to comfort each other, they separated for the night.

Early Tuesday morning Mrs. Adams had a caller. It was Mrs. Mills.

"I had to come," she said; "I have something to say to you."

"I am glad you have come. I should have come to you myself this afternoon if you had not."

"I must go upstairs again, into that same room."

"Very well; we will go," replied Mrs. Adams, leading the way.

Mrs. Adams had taken care to fasten the door which led from Alma's room into the hall; so they passed into it through Mrs. Andrus' room, she following them a very interested listener.

They entered, and fastened the door inside. Again Mrs. Mills seemed partially entranced.

"It is in there—in that same drawer," she said.

"Yes, I know; you know we found it there," replied Mrs. Adams, soothingly.

"I don't mean those things—something else; something bright and shining; it jingles."

"Do you mean she put something else there?"

"No; she didn't put it there; she dropped it; she lost it. I want to get it and put it on my arm. I must have it."

"Get it, then, if you can find it," said Mrs. Adams encouragingly.

Mrs. Mills went to the drawer. She looked carefully, sometimes passing her hand over her forehead, sometimes clapping her wrist and saying, "I must have it! I must!"

Suddenly she gave a glad exclamation. She drew from among the folds of a skirt a small locket, with a bit of broken chain attached to it.

"Here it is! Now, if I only had the rest of it, I could put it on my arm!"

Mrs. Adams looked on in amazement. She recognized the locket as being one she had seen about Mrs. Echo. It was a part of her bracelet. Mrs. Mills continued:

"She lost it here; it dropped off, and she doesn't know where it is! She—the bold, dark, handsome woman—she lost it here when she put in the other things which have made so much trouble."

Mrs. Adams understood the matter at once.

"You have done a good thing, Mrs. Mills," she said.

"I am not Mrs. Mills; I am Alma's father. I want to help her. Don't let that handsome, bad woman know you have found this. Tell the red-haired man as soon as you can. He will know just what to do."

Mrs. Adams remembered that the detective, Mr. Sayles, had red hair.

Mrs. Mills seemed to have accomplished her work, for she resumed her normal state, and soon after went away.

Mrs. Adams lost no time in sending for Mr. Sayles. She told him of what had occurred; of her suspicions of Mrs. Echo's treachery. The fact that Mrs. Echo had not accused Alma of stealing that part of the bracelet created a suspicion in Mr. Sayles' mind that Mrs. Adams' ideas about it were correct; that Mrs. Echo had really lost it there.

"You see it is a very delicate bracelet," said Mrs. Adams. "It is interwoven with a peculiar chain. She has worn it constantly since she has been here; and I have heard her say, and others have heard her say, that she has not removed that bracelet for several weeks. She thought she had lost it on the street, and has advertised it to-day."

"Well, I think I can begin to see our way out of this. Just give that precious bauble to me for a while. It will serve us well. I may have to answer that ad."

Mrs. Adams gladly handed it over to him.

"Say— isn't that Mrs. Mills a witch?" He

asked it half-laughingly, but with an earnestness underneath his smile which made Mrs. Adams think he had gotten a new thought.

"You can call her that if you choose. She is a good woman."

"Yes; I have heard of her before. But, as for that other one, she's the devil and all. Did you ever hear of that fuss she got into—mean Mrs. Echo—over that match-making between Mr. and Mrs. Lansing? No? Then I must tell you."

Mr. Sayles sat down in a hall chair while he told his story.

"Well, she made her little speck out of both of them. You see, it was this way, Lansing got his eye on a woman; she was a widow then, a Mrs. Faxon. He heard she had a good bit of money laid by, and he wanted to get hold of it; so he went to Mrs. Echo to see if she could help him. According to the story, he agreed to give her a hundred dollars if she would help bring the match about."

"Next thing she did was to get hold of Mrs. Faxon, and describe a gentleman to her who would make her a proposition of marriage. Said that he was wealthy, and all that; and hinted that Mrs. Faxon ought to make her a present of a hundred dollars if her prophecy came true. Mrs. Faxon told her she would give her the hundred dollars."

"As for Mrs. Faxon, she was a mercenary woman, and she jumped at the bait as soon as it was offered. She married Lansing on short notice. She sent Mrs. Echo the hundred dollars on her wedding-day. It didn't take long for the new Mrs. Lansing to have a falling-out with the bridegroom when she found that he was really poor, and so they quarrelled; and in the midst of it it came out that she had been victimized by Mrs. Echo. And both the hundred dollars came out of the Faxon pocket finally, for he had borrowed the hundred dollars he had paid Mrs. Echo, and the Faxon woman paid the bill before she knew who it was for—or what it was for. Oh, I tell you, she is a schemer! There's no doubt but she is clairvoyant, but she does fool folks tremendously if she can see a way to make a dollar!"

"I know that now," replied Mrs. Adams; "I didn't when she first came here. I know she has good powers, but she takes advantage of people on account of them."

"Well, now, you just encourage her in a quiet way to talk about her bracelet, and we'll see what will come of it," and Mr. Sayles bowed himself out.

Mrs. Adams followed Mr. Sayles' advice, and led toward the subject at the table at dinner, until they had nearly all heard her say that "the bracelet was placed on her arm by a very dear friend, to whom she had made a promise she would not remove it until they met again," and hinted that "in two weeks more"—and then she blushed.

"I am so sorry I lost any part of it. It must have been on Saturday, while I was out. I am sure it was there Saturday morning before I went out to make a call. I missed it soon after I came in."

"I am positive it was there when you came in from the street Saturday afternoon," said George Hemenway, a young man who was one of Mrs. Echo's particular admirers. "You may remember you came in a little while before the accident, and passed upstairs. I was talking to Alma, as she stood dusting the hall mirror, and I noticed it as you went upstairs."

"Are you sure, Mr. Hemenway?" asked Mrs. Adams eagerly.

"Yes; very sure."

"Could you testify to it in court?" asked a boarder jokingly.

"Yes, if it should be necessary," he replied laughingly.

"It may be necessary yet, young man," thought Mrs. Adams. She said nothing, but her heart gave a great bound as she began to see the mist breaking away a little.

Again she sent down for Mr. Sayles, and gave him this new clue.

"Good enough! Now, we will follow this up!" he said with a beaming face. He waited a little while, standing thoughtfully by the mantle.

"Do you know whether Mrs. Echo is at home?"

"Yes. She is in her room."

"Well, I want you to arrange it so she can be in your private parlor at five o'clock this afternoon. I want Mr. Hemenway, also."

"I think I can manage it with Mrs. Echo, but Mr. Hemenway will not be home from business."

"Very well. Then I will see him myself and have him here. I want Mrs. Andrus and Mr. Emmons, and yourself. I shall bring an officer. Let him go into your office until I want him, and take Mr. Hemenway into your back parlor. Then I will get Mrs. Echo in here with us. We will soon settle this, and Miss Alma shall be in this house this very night. I promise you."

"I will be sure to arrange all as you desire," she said.

Mrs. Adams' face had brightened wonderfully at Mr. Sayles' last words. He saw it as he was passing out, and turned to exclaim:

"There! For the Lord's sake, don't carry such a face as that with you, or she will suspect something is up, and it might upset our plans!"

Mrs. Adams tried to look sober again, but it was hard work, for she felt Alma's deliverance was near.

It was nearly four o'clock when Mr. Sayles went out. He returned soon with an officer, whom he stationed in Mrs. Adams' office. Very soon Mr. Hemenway came in and seated himself in the back parlor.

Mrs. Andrus and Mrs. Adams were again upon the sofa, and Mr. Emmons sat near them. Then Mrs. Adams called Mrs. Echo down, and directly after she entered, Mr. Sayles fastened the door softly behind her.

All eyes seemed to be centered upon Mr. Sayles, so Mrs. Echo looked toward him also, wondering what it all meant.

"Mrs. Echo, I would like to ask you a few questions concerning your recent robbery."

"Are you a detective?" she asked, quickly interrupting him.

"Yes. Tell me the day and hour you first missed your purse; and tell me, as nearly as possible, the exact hour you went out of the house previous to its loss."

Mrs. Echo's memory was good. She fixed the hour precisely as to the time of going out. She could not be so exact about her return, but thought it was about fifteen minutes before the accident in the street.

After she had given these particulars, there was a little silence. Mrs. Echo was wondering what was coming next.

Mr. Sayles suddenly held up the missing locket, with the bit of broken chain dangling from it.

"Do you recognize this, Mrs. Echo?"

"Oh, yes! Why; that's mine! Where did you get it? Oh, I'm so glad it is found!" She reached out to take it from Mr. Sayles' hand.

"Wait a moment, please. Let us examine it."

It was seen that the piece of chain matched perfectly with the chain remaining on the bracelet; even the broken link matched perfectly. Beyond all reasonable doubt it belonged to that particular bracelet.

"Oh, I'm so glad it is found!" she repeated; and again she reached for it.

"Excuse me. A moment more, please."

Mr. Sayles stepped toward the back parlor door. In obedience to a sign from him, Mr. Hemenway entered. Mr. Sayles held the locket before him.

"Did you ever see this before, Mr. Hemenway?"

"It looks like a part of Mrs. Echo's bracelet," he replied, looking at it attentively.

"Oh, yes; I've seen it before; have noticed it frequently."

"Do you remember when you saw it last? Be as particular regarding the time as you can. Take plenty of time to think."

"Now, let me see; the last time I noticed that locket was that afternoon the accident happened, on a Saturday, late in the afternoon. Mrs. Echo came in from the street, passed upstairs, and I noticed it then."

"Sure?"

"Yes, as sure as I can be of anything. I was in the lower hall at the time, and stood talking to Alma Andrus several minutes."

"That is all, thank you. You may be seated, or leave us, just as you please."

Mr. Hemenway felt there was trouble in the air, and although he wondered greatly what it could be about, thought he had better go, and did so, casting a second curious glance at the anxious faces of Mrs. Andrus and Mrs. Adams, and the darkly-frowning face of Mr. Emmons.

After the door had closed, Mr. Sayles turned and seated himself in front of Mrs. Echo. There was a stern, set look on his face which had not appeared there before, and which boded no good to the woman who sat with a very disturbed face before him.

## [TO BE CONTINUED.]

## Lake Brady Camp-meeting.

Our speakers this week have been W. R. Colby of Columbus, Lyman C. Howe, H. D. Barrett, O. P. Kellogg, and Mrs. Celia M. Nickerson. I will write in this letter more particularly of the mediums on the ground.

Nearly all the phases of mediumship that have yet been developed are represented here, and to very good advantage. In materialization we have Mrs. Harry Archer, Mrs. M. E. Williams, of New York City, and Dr. A. W. Rothermel, also distinguished by his marked ability to indicate exactly the location of metals, waters and gases below the surface of the ground. The independent slate-writers are Mrs. J. S. Donovan, W. R. Colby, and H. E. Chase, the last of whom is our spirit photographer. The healers are Dr. D. S. Martin, of Dayton, and Mrs. Herriek, of Columbus, and the trumpet mediums are Dell Herriek and C. J. Barnes, both of Columbus. Mrs. T. L. Hansen, of Chicago, is a business and test clairvoyant, with automatic writing. As clairvoyant trance mediums we have Mrs. Kate Cleveland and Mrs. G. Cooper, of Akron.

Those who have attended the seances held by Mrs. M. E. Williams are especially struck by the vividness and independence of the materialization, and by the mental power displayed. This famous medium declares distinctly that transfiguration and personation are never presented through her, and that we are to expect only materialization and etherialization. That being disposed of at the beginning, the sitters are relieved from the anxiety of deciding which of the forms presented are true materializations or merely personations. That the materializations are true is evident to any one who can see, as very often two forms, one male and the other female, dematerialize slowly together in front of the curtain in sight of all, speaking all the while until the head dissolves in the floor. The idea of confederates is wholly excluded by the fact that the cabinet is built like a bow window of the cottage, without a door or a window, however, and can be examined on the outside any time by daylight, and on the inside as well. Mrs. Williams is a very large woman, weighing 210 pounds, and of medium height, while the forms vary from men of gigantic size to slight girls seemingly in their teens, and little children three feet high. Little ones come out, talk, and dematerialize without going into the cabinet. The main controls are Mr. Holland, who lived in England two hundred years ago, and gives deep, philosophic instruction; little Bright Eyes, about three feet high, who comes out and rocks in her little rocking-chair; and Frank Cushman, the real manager of the seance, who in his deep musical bass voice keeps down the frivolity of Bright Eyes, and tells each person just what to do on coming to the cabinet. Henry Kiddle, Bishop Simpson, Prentice Mulford, and Henry Ward Beecher come out looking exactly as they did in earth life, talk like themselves, and dematerialize slowly in sight of all, the last word as the head

dissolves being such expressions as "Thank God!" "Eternal life," "We are glad to prove that life is immortal."

Henry Ward Beecher, whom I have met personally in earth-life, and whom I have many times heard speak, comes with wonderful vividness. With his arm around my shoulder, or his cool, magnetic hand patting my forehead, he tells me what portions of my books he has aided me to write, counsels me in my development, promises aid in the future, and then saying "Thank God for life immortal," the great noble head, Beecher's own, sinks slowly to the floor and dematerializes at my feet.

Mrs. Williams will remain with us awhile, then go to Lake George, and then meet her appointments in Europe. During October, she is engaged by the Sphinx Society in Berlin, such savants as Carl du Prel, Aksakoff, and Lombroso having engaged seats at her seances. She spends November in St. Petersburg and other Russian cities, and December in France. We are glad and proud to lend her to Europe, and we hope the good spirits will bring her safe home again.

ABBY A. JUDSON.

## Chicago Spiritual Union Picnic.

Numerous inquiries and wishes having been made respecting a Spiritual picnic, several leading Spiritualists conferred together about the matter, and finding a very general desire for such an occasion, have thought best to make the following announcement:

The Spiritualists of Chicago and vicinity are cordially and fraternally invited to join in a grand union picnic at the Des Plaines River Park, Proviso, Ill., on Tuesday, August 14, 1894, and if that day should be stormy, then the occasion will be postponed for one week to Tuesday, August 21, 1894.

Notice has been sent and given in several Spiritual societies, and it is requested that this notice be given at all our sister societies in this city and neighboring towns, at their next meeting, and that as many as can will unite in making this occasion one to be long remembered in the history of Spiritual festivals. Several matters of great importance to our cause will be presented to the audience for consideration and action, and it is desired that there should be a full representation of our brothers and sisters in the cause. Opportunities will be given the Indian, controls for a Council Fire and Powwow. Parties attending may bring lunch, blankets, wraps, hammocks, games and anything that will add to their comfort and pleasure.

A beautiful grove has been selected and music will be on the ground for dancing.

Notices will be published in the Chicago Sunday papers (except the Tribune) of August 12, 1894, containing latest details.

Officers of Spiritual societies intending to take part in this picnic will please address the Committee of Arrangements, care of THE PROGRESSIVE THINKER, 40 Loomis street, Chicago.

Each Spiritual society taking part is entitled to a member upon this Committee, and the name of that member should be sent in as above as soon as possible, so that a meeting of the whole Committee may be called not later than Thursday, August 9, and a call is now made for a meeting of the Committee, to prevent accidents in the sending and receipt of notices, to be held at the Spiritual Temple of the First Society of Spiritual Unity, in Custer Post Hall, 85 South Sangamon street, this city, on Thursday evening, August 9, 1894, at 8 o'clock sharp. This society gives a social talk that evening, to which every brother and sister in the cause is invited, as well as the members of the Committee.

Let us all unite our thoughts, words and acts to make the occasion of this Chicago Spiritualists' Union Picnic a red-letter day of hearty reunion and social enjoyment in the annals of Spiritualism. Let every one do a little towards making it a success and the full measure of enjoyment is assured for all. Fraternal greetings:

E. N. PICKERING, President,  
For the Committee.

## Man and Nature.

The mountains, and the forests, and the seas, Oldest of mourners with pathetic tone, Have each a natural music, all their own, Set in accord with human destinies, Sad, tender, manifold. What is more sweet Than woodland melodies at noon? More mild

Than dimpled ocean, like a laughing child That lispeth, and rolls a jewel to our feet, Breathlessly calm? And then, within an hour, Behold that self-same ocean on the shore Lashes; the forest quakes, with deafening power

The rocks are rent. Then, oh! amid that roar Awestruck we sink, we fall upon our knees, Ye mountains, and ye forests, and ye seas!

The mountains, and the forests, and the seas, Have each their music, with our mortal lot In sympathy, to soothe, to exalt, appease; And man, too, has his music: has a note Of world-wide sweetness; tender reveries, Dirges of buried blisses unforgotten, Rejoicing peans, glorious symphonies: But all of them lack something: they have not

The Voice once heard in Eden: and the ear, Pleased with rich sound, is as when some one sings

In a great Court before a King of Kings: He closes; and of rapture born, a cheer Shakes the high roof; but when the Lord of all

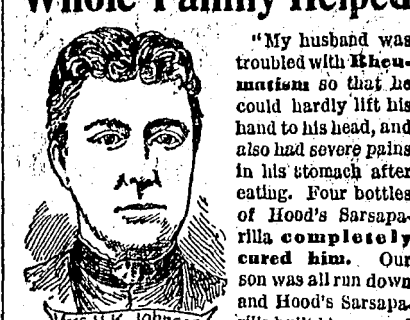
Speaks, there is awe and silence in the Hall.

—A. G. B.

"God in the Constitution." By Robert G. Ingersoll. One of the best papers Colonel Ingersoll ever wrote. In paper cover, with likeness of author. Price, 10 cents; twelve copies for \$1.00. For sale at this office.

Wayside Jottings. By Mattie E. Hull. Essays, sketches, poems, etc. Cloth \$1.

## Whole Family Helped



"My husband was troubled with rheumatism so that he could hardly lift his hand to his head, and also had severe pains in his stomach after eating. Four bottles of Hood's Pills cured him. He is now as well as I am."

"Hood's Pills are a mild cathartic, and have given appetite, weight and strength by the medicine. Hood's Pills cured me of my rheumatism, which I have had for 15 years and it is now entirely out of my system."

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Hood's Pills are a mild cathartic, and have















A Narrative of Her Experiences

Sometimes we are told who they are, and Mrs. Van Auken sees some of them claim

The men in astonishment stood speechless, when Dr. Bristol repeated his command with still more emphasis, accompanied with a stamp of the foot: "I tell you to put that woman

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## CASSADAGA CAMP.

## Interesting Items Therefrom.

On blue Monday the elect and those within their gates rest from labor, digest the thoughts dispensed during the last week and gather afresh their receptive forces for the new ideas and revelations to be advanced from the rostrum during the succeeding days. Up to date each number on the programme, as pre-arranged and announced, has been filled to the complete gratification of all.

The oppressive heat of the last few days, an almost unknown quality at Cassadaga, appeared to intensify the individual desire of many inquirers to hear from Mrs. T. W. Hicks, a former Presbyterian clergyman, but now a leading Spiritualist and a brainy one, discoursed on "The Nature and Place of Moral Evil in the World as Viewed from Our Standpoint." Following along the line of Biblical arguments, said the gentleman, prescribed truth is harmful, Spiritualism being alone the solvent of all human difficulties.

In the afternoon Rev. W. H. Houghton, pastor of the Universalist church at Bradford, Pa., was introduced by our president, Hon. A. Gaston, who said: "Our association stands for the continuity of life; ours is a platform for the discussion of truth, where all reforms are discussed and advocated. I do not present the reverend gentleman as an exponent of our individual faith, but as a broad-minded, liberal and progressive minister." This was received with applause, and when the Reverend stepped to the front, announcing his subject, "Human Intellect and Beyond," the large audience was in a listening attitude.

"Come to you," said Mr. Houghton, "as a clergyman, to offer to you the light of God so far as I have received it. Man is in the universe by invitation, all things having been perfectly planned for his coming. The religious aspirations of all prophets, seers and patriarchs have been the same. All difference in belief is the result of intellect, not soul. I believe in inspiration. I am conscious of it as I stand before you, and when I hear public speakers say they know nothing of this, I think it is because they do not keep the windows of their soul freed from the dust and cobwebs that obscure the divine light. The religion of the future will be a universal belief of the same thing. The belief in progress beyond this life is the result of spiritualistic teachings. Although possessed of no personal knowledge of spirit return, I fervently hope all the Spiritualists teach is true."

A beautiful tribute was paid to woman, with a prophetic forecast that Utopia could not be realized so long as this remained a purely masculine government.

A quartette of male voices from Silver Creek, N. Y., delighted the Sunday audience with a variety of artistically-performed selections. Two concerts by the full Northwestern Band, sixteen in number, proved a drawing card, probably being one of the magnets attracting the large excursions. A stereopticon lecture on "The White City," given by Mr. and Mrs. Jackson, proved a delightful surprise in the way of superior merit. It is doubtful if there exists more perfect views of the vanished glory of the great Fair than those taken by Mr. Jackson. Under the inspirational guidance of his wife, who gave the descriptions, the trip was an ideal one. During the past week a new society has been born in our midst and already christened "Thought Exchange," which clearly indicates the object of the society. The name was given it by Mrs. A. Gaston. The purpose of its meetings, to which all are cordially invited, is to give assistance and information to the investigator or perplexed. All questions can be discussed and all are at liberty to present questions.

Cassadaga babies are not literally checked, as at the World's Fair, but we have a kindergarten for the little buds, where they may be safely deposited during the lecture hours, thus relieving the mothers who would like to attend the same, and in no way outstriking the speaker's vocal organs, as sometimes occurs when the small ones are present.

The peace and harmony prevailing at Cassadaga elicits much favorable comment from visitors. One of the original founders of the Hazlett Park Association, who has been sojourning on the grounds the past week, informed your correspondent that this very element made Cassadaga a veritable paradise of rest and perfect peace. The much-agitated subject of protection for mediums has been convulsing the morning conferences, some of the old Spiritualists taking a hand in the same, affirming that the genuine mediums need no protection. So widespread became the interest in this topic that the president eloquently expressed himself, pouring oil on the troubled waters, as he always does, being besides general manager, peacemaker. S. B.

The Progressive Thinker. Published weekly at No. 40 Loomis street, Chicago, Ill. Every Spiritualist should have this paper. Every advanced thinker should subscribe for it; in fact the whole world would be greatly improved if it could be read by each family circle. Terms one dollar per year. Sent three months for 25c.

A Sex Revolution, by Louis Walbrooker. Radical ideas. Paper, 25 cents.

The Rationale of Mesmerism. By A. P. Sinnett. Considered theoretically, philosophically and theosophically. Price \$1.25.

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## WONDERFUL MANIFESTATION

## Sixty Thousand Dollars Restored to the Owner After Being Lost Forty Years.

TO THE EDITOR:—In No. 87 of THE PROGRESSIVE THINKER, of date July 25th, 1891, you published an account by the writer hereof, of the wonderful materializations witnessed in the presence of a medium, Heber C. Parks, near Riverside, Cal. Since then I have not seen this gentleman, as this city has been my home.

To-day he sends me data and requests me to write for THE PROGRESSIVE THINKER the following phenomenal history:

He says April 30th, 1894, by invitation he and his wife attended a circle in Riverside, the medium being a Miss Maggie Potter, a child of 16 years of age. During the evening a spirit came and asked him if he would do some business for a poor spirit. Mr. Parks said he would, and asked if he wanted it done that night. The spirit said no, and that he did not want a "baby" to know what it was, and said he would go over to his house. Parks told him to set the night. May 4th was appointed, but they did not sit till May 5th, when the spirit came, purporting to be a brother of a Mrs. Bradford, in Pleasanton, Arkansas, and gave the following message for Parks to send to her:

"There is a mystery about some money and papers you should have had, and other things connected with it. The papers can be found over the west window by knocking off the plaster. I passed over just forty years ago. The money was stolen from me by a near relative, and has been hidden several times. The money originally was notes on the Bank of England, and was changed in 1865 for government bonds."

May 6th Mr. Parks wrote a letter giving the message to Mrs. B., and mailed it to Pleasanton, Ark., as requested, and by return mail received the following reply:

PLEASANTON, Ark., May 15th, 1894.  
H. C. PARKS—Yours of the 6th at hand. This is hard to realize for the truth. It came to hand last night. Mother was not well, so I opened the letter. I did not dare tell her what I had received until I made a search for myself. After she went to bed, with my heart almost in my throat, I began to work. I made the opening. I do not know how I did it. I took out some old dirty papers, laying them on the table. Everything became dark to me. I stood there in the seeming darkness, not daring to look the papers over, lest I should awaken to find it only a dream. But the spirit of kindness came to my relief. They were opened, and there before me lay sixty thousand dollars in bonds. Oh! Mr. Parks, tell us if it is my uncle. You did not give any name. It sounds like him. Mother knew uncle had this money, and that it should have been here at his death. He was taken off in a singular manner, so she never knew what became of it. He has been dead forty years the 6th of this month. Mother hunted the premises over years ago without success. She is a medium herself and I cannot understand why her brother could not tell her where this was and save all these years of trouble to her. Mother is 73 years of age. This will not do her much good. She says you shall be remunerated, and will leave me in good circumstances. This is a test we shall never forget. I cannot find words to express my thoughts and gratitude to you for your kindness. I will write again, as soon as mother recovers. Yours respectfully,

ANNIE S. BRADFORD.

June 2d she writes another long letter, saying among other things that they will visit their old home in England and then come to California this fall. She says they are having some difficulty about the money, but they think they can draw it next week. There is no interest on it during the last twelve years, and there are a good many of the coupons gone; must have been paid.

Mr. Parks has never been before the public as a medium. He is a man of very retiring disposition. He writes me that he has not sat for materialization for two years, but that he will this fall. He says he has developed some other most wonderful phases of mediumship in the last year. Mr. Parks is entirely reliable and there is no question as to the truth of this bit of history.

J. W. MARSHALL.  
San Diego, Cal., July 28th, 1894.

## Letter from Annie Lord Chamberlain.

Permit me, through your paper to thank the dear friends who have so kindly remembered me with sympathetic letters during my long and tedious illness. I would gladly respond personally to each one did my strength allow. I have been confined to my bed, and most of the time under care of a nurse since January 2d. Lately I have been able to sit up part of the time, but cannot stand or walk alone. I have been very close to Spirit-life, in fact, I think I have been there, and sometime hope to be able to relate my experiences. Shall be pleased to hear from any friends who feel inclined to write me. My father was 86 yesterday. He is not able to get about the house alone. He has to be wheeled in his chair. He keeps cheerful, and is ready to join the dear ones any time in Spirit-life. We know we shall meet them there.

ANNE LORD CHAMBERLAIN.  
Mattapan, Mass.

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## Catalpa Park Camp-Meeting, Liberal, Mo.

Everything is now in readiness for the camp-meeting at Catalpa Park, Liberal, Mo., which commences August 18th and closes September 3rd. The park is in fine shape for the meeting. We have a first-class dining-hall and restaurant, cottages, tents with floors, cots, and everything, except we have but a limited supply of pillows; parties had better bring their own. We have secured a one and one-third railroad rate on the K. C. S. & M. and the Missouri Pacific, from points within one hundred and fifty miles from here, on the certificate plan. Parties pay full fare coming, and return on one-third of one fare, by getting a certificate from the secretary. We have plenty of both well and cistern water.

Our programme is very interesting this year, as the following will show.

PROGRAMME:  
August 18, address of welcome, G. H. Walser; 19, conference in the morning, lecture by Dr. Edward J. Morrison and Thos. P. Fletcher; 20, general visiting day; 21, lecture by Thos. P. Fletcher and Dr. Edward J. Morrison, mediums meeting; 22, lecture by G. H. Walser and Mrs. Anna L. Robinson; 23, lecture and tests by Mrs. Anna L. Robinson and Adah Sheehan, M. D.; 24, lecture by Adah Sheehan, M. D., and Mrs. Anna L. Robinson, mediums' entertainment; 25, lecture by Dr. Edward J. Morrison and Adah Sheehan, M. D.; 26, lecture by Adah Sheehan, M. D., and Mrs. Anna L. Robinson; 27, conference and general visiting day; 28, lecture by Dr. Edward J. Morrison and Adah Sheehan, M. D.; 29, mediums' meeting; 30, lecture by Dr. Edward J. Morrison and Adah Sheehan, M. D.; 31, lecture by Adah Sheehan, M. D., and Dr. Edward J. Morrison, mediums' entertainment; September 1, lecture and tests by Anna L. Robinson and Adah Sheehan, M. D.; 2, lecture by Adah Sheehan, M. D., and Anna L. Robinson; 3, grand close, hand shakes and good-by.

MEDIUMS ENGAGED:  
Mrs. E. M. Gilman, of Houston, Texas; W. W. Aber, the well-known materializing medium; J. S. Cravens, spirit photographer; George Goodman, physical medium; Mrs. B. W. Bristow, a well-known test medium; Edward Martin, an occult telegraphist; Miss Ella Bristow, clairvoyant and test medium; and Emma E. Hammon, the noted psychometric, business and test medium.

G. H. WALSER, President.  
A. L. ANDREWS, Secretary.

Call for Eighteenth Annual Congress.

At a meeting of the Board of Directors of the American Secular Union held at the residence of Dr. Juliet H. Severance, July 28th, it was decided that the Eighteenth Annual Congress of the organization be held in Chicago, October 26th, 27th and 28th. Various Christian denominations, ignoring past differences—and the history of Christianity demonstrates that these have been most serious—recently convened in a parliament, agreeing to work in unison for the uplifting of humanity. Certainly liberals should not display a less conciliatory spirit than the orthodox sects. Assembling to this, and remembering that only in union is there strength, the Board adopted the following resolution:

Resolved, That the Free-thought Federation of America be invited to unite with the American Secular Union in holding its Eighteenth Annual Congress, and that Mrs. Freeman be requested to communicate this resolution to Mr. S. P. Putnam.

It is also urged that all societies which accept the "nine demands" send delegates to the Congress, and that liberals make a grand effort to attend this Free-thought Parliament. Let every auxiliary send its representatives. The World's Fair Congress was a splendid success but this is its equal in importance. The enemy is busy enforcing Sunday laws and securing Sunday legislation, opposing the taxation of church property, the value of which is assuming alarming proportions, securing the appropriation of public funds to sectarian institutions, demanding that the bible be read in the public schools—in fact not one effort to rob the people of their liberty has been relinquished. The National Reform Association, the Sabbath Association, the Epworth League, the King's Daughters, the Woman's Christian Temperance Union—all these have banded together, presenting a formidable front, and it will require the united efforts of Liberals to defeat so unscrupulous a foe, owing allegiance as it readily admits, not to this government, but to a heavenly ruler, thus endeavoring to establish on the ruins of the Republic a Theocracy.

How best to oppose this purpose and the other unpatriotic schemes of our antagonists must be considered at this Congress. We must work together, accepting this much of the wisdom of our opponents that "those who are not for us are against us."

Mrs. M. A. FREEMAN,  
Cor. Sec. Am. Sec. Union.

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The Ladies' Aid Society, of Temple Heights, will hold a fair and sale of useful articles, in one of the small halls connected with the auditorium, during the meeting. All friends of the cause, who are willing to help them by donations of articles for sale, or money, are requested to send the same to the president, Mrs. S. E. Durham, Belfast. The fair will be on a much larger scale this year than heretofore, having the assistance of Mrs. Maggie Butler, and others from Boston, who are active workers with us in this good work.

## Maple Dell Camp, Mantua Station, Ohio.

TO THE EDITOR:—I have been told that Maple Dell Camp was a small camp, but from what I can see after ten days sojourn here, I can say with truth that it is equal if not better attended than any camp in the State of Ohio. The first Sunday the camp opened we had an attendance that filled it full, and all the past week we have had campers enough with the transients to have good conferences and meetings, and to-day the camp fairly swarmed with people from every part of the country.

Our speakers and mediums are of the best. At present there are on the ground Mrs. Gillman, a materializing medium; Bert Woodworth, a good platform test medium; Mrs. Loukes, a good psychic and trance medium; Mr. and Mrs. Geo. Perkins, both trance and clairvoyant as well as psychometric readers from the platform and platform test mediums. Woodworth to-day gave ten tests in the shape of names that were all recognized by members of the audience.

Dr. Milan Fuller is here from Thompson, Ohio. He is one of the best of magnetic healers.

The speakers that are here are J. W. Dennis, of Buffalo, N. Y., and Lyman C. Howe, of Fredonia, N. Y. Both of these gentlemen addressed the camp audience to day, and both were followed by test mediums, and altogether this has been a glorious day for the Maple Dell Camp. M. C. Danforth, president, W. N. White, D. M. King and Dr. W. F. Ball are the powers that move this camp, and it is only a question of time when Maple Dell Camp will be one of the grand camps of the country. It is now the most Spiritual camp that has fallen to my lot to visit. Good crystal, clear, soft spring water is abundant, the air delightful, and as the camp is situated amid a grove of large maple trees, a finer place for a Spiritual camp could not have been located.

Cottages, tents, hotel, and all are full, but Bro. King has ordered more tents, and now he can take care of all that may come. There is no whirling here, no pig shows, no nonsense—nothing but Spiritualism pure and simple, and here is where the soul of man can find peaceful rest, and sweet communion with the Spirit-world.

August 1.—Maple Dell Camp is at the height of its glory. This is the second week of the session. Hudson Tuttle and wife are here as lecturers; Mrs. Augusta Armstrong of Buffalo, with her "Political Equality," and J. W. Dennis of Buffalo, N. Y., with solid facts concerning spirit existence. All are doing the best that they can for the good of the cause that they represent. We have fine audiences of intellectual people who are seekers after the truths of Spiritualism.

Dr. W. F. Ball, of Mantua, is one of the active business men of the camp, and Bro. D. M. King is one of the giants in the intellectual field. His psychic lessons are the best that I have ever attended. President Danforth has the solid common sense of the camp, and has fine executive ability, coupled with a genial nature which makes him a favorite among us.

Maple Dell is one of the growing camps of the country, and time will unfold it into one of the greatest and best of the forty camps that now dot the United States. There is not a more harmonious spot on this round earth, and peace and content beams from every face. Our conference meetings are veritable love feasts presided over by your correspondent.

Geo. F. Perkins and his jolly wife are great factors in giving life to a camp. They are splendid singers and fill our auditorium with fine music at least three times a day. Socials and reunions fill in the time not occupied by lectures and other entertainments. To conclude, I must say that Maple Dell is one of the finest places for tired, worn-out humanity to rest soul and body, and also find that perfect peace that comes to all that get in close communion with the spirit side of life.

J. W. DENNIS.

## Temple Heights, Me.

The Temple Heights Spiritual Corporation will hold its twelfth annual session at Temple Heights, Northport, Me., commencing August 10, and closing August 19. Officers of the corporation: President, L. C. Morse, Liberty, Me.; secretary, J. P. Stearns, South La Grange, Me.; treasurer, Lewis Robinson, Bangor, Me.

PROGRAMME.  
The following is a list of the speakers, and the days each will speak, subject to all necessary changes:  
Aug. 10, A. M., social meeting; P. M., fact meeting. Aug. 11, A. M., opening meeting by Abbie Morse; P. M., lecture by A. E. Tisdale. Aug. 12, A. M., lecture by Mrs. Juliette Yeaw; P. M., lecture by A. E. Tisdale. Aug. 13, A. M., lecture by Mrs. Juliette Yeaw; P. M., lecture by Mrs. Abbie Morse. Aug. 14, A. M., lecture by A. E. Tisdale; P. M., lecture by Mrs. Juliette Yeaw. Aug. 15, A. M., lecture by A. E. Tisdale; P. M., lecture by J. Frank Baxter. Aug. 16, 7:30 A. M., annual meeting; lecture by Mrs. Abbie Morse; P. M., lecture by Mrs. Sarah A. Byrnes; 7:30 P. M., entertainment in the auditorium under the direction of J. Frank Baxter. Aug. 17, A. M., lecture by Mrs. Sarah A. Byrnes; seance by J. Frank Baxter; P. M., lecture by A. E. Tisdale. Aug. 18, A. M., lecture by Mrs. Abbie Morse; P. M., lecture by Mrs. Sarah A. Byrnes. Aug. 19, A. M., lecture by A. E. Tisdale; P. M., lecture by J. Frank Baxter.

FAIR.  
The Ladies' Aid Society, of Temple Heights, will hold a fair and sale of useful articles, in one of the small halls connected with the auditorium, during the meeting. All friends of the cause, who are willing to help them by donations of articles for sale, or money, are requested to send the same to the president, Mrs. S. E. Durham, Belfast. The fair will be on a much larger scale this year than heretofore, having the assistance of Mrs. Maggie Butler, and others from Boston, who are active workers with us in this good work.

YOU SHOULD HAVE IT.  
By Lizzie Doten. New edition. This handsome volume opens with the wonderful experiences of the author, and contains a particularly gifted and a true and public speaker. Her platform labors have for a long time been a source of interest and instruction to spiritualists of all ranks. Her discourses have extended her influence far beyond the limits of her voice, through the instrumentality of the press. But it is chiefly for her mediumistic power to give utterance to poems, novels, and thrilling, pervaded with a spirit of religion and elevation. This is a book for all to read. It contains the gems of the inspiration of the author, and is a most valuable work. It is a book of direct spiritual influence. Several of them are attributed to the spirit of Edgar A. Poe. They are all the rhythmic beauty, grandeur and imagery of his productions in earth-life, but far surpass these in exaltedness of conception and purity of purpose. 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