





Knowing it was a spirit controlling her, and wishing to retain, educate and develop him out of his low condition, instead of using force to drive him away, I picked her up and laid her upon a sofa.

At the moment of placing my hands upon her forehead, with a terrible o-

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the mercury rapidly falling he knows that a storm approaches, even though not a cloud is in sight; if very ignorant he may imagine the barometer as the cause. When the astrologer observes that Mercury is about to transit the disk of Saturn, he knows that there will be thunder, lightning, and electr

When I say I cure I do not mean merely to stop them for a time and then have them return again. I mean a radical cure. I have made the disease of FITS, EPILEPSY or FALLING SICKNESS a life-long study. I warrant my remedy to cure the worst cases. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and a Free Bottle of my infallible remedy. Give Express and Postoffice address.

**Prof. W. H. PEEKE, F.D., 4 Cedar St., New York**

trophy friendship.—Channing.

Sorrow has not been given to us for sorrow's sake, but as a lesson which we are to learn somewhat, which once learned it ceases to be sorrow.—Carlyle.

When fortune means to men most good she looks upon them with a threatening eye.—Shakspeare.

cient to lead on the way. The whole library of Spiritualism, and of the world, is at the disposal of the leaders, all "revelations" and the infinite book of Nature.—Banner of Light.

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If a proud man makes me keep my distance, the comfort is that he keeps his at the same time.—Swift.

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## A PROPOSITION

For a Spiritual Camp at  
Hydesville, N. Y.Stirring Words from a Hustling  
Organizer.

To the Editor:—As I have been designated by "The Progressive Thinker" as a "hustler" at organizing camps, and as I have been engaged in that particular business for the past three years, it has been the means of calling my attention to the proposal of Bro. Geo. W. Kates and several others in regard to establishing a camp-meeting at Hydesville, N. Y., and it is possible on the very spot where the Fox sisters first demonstrated the fact of another life beyond this earth existence.

I have been asked, by letters and by personal applications, why I did not respond to these several demands, and take the initiatory steps toward forming an association with this special object in view. Therefore I will make this proposal to Bro. Kates, Bro. Wm. Cleveland, Bro. S. B. York and others: That I will make the first one on that committee to collect money for the purpose of establishing a camp at Hydesville, N. Y., and if possible purchase property enough there for a permanent camping place and a meeting hall, held every year; also that I will act for this committee as chairman and treasurer, giving a bond, if required, for all moneys put into my hands for this purpose. I will say that my business standing is good enough without a bond, but I will give a "bond" with four good sureties or responsible persons' names attached.

The committee ought to consist of one person, or even two persons, in each large town in the States and in the Canadas. I can find one in Hamilton, Canada; one in Rochester, N. Y.; three in Buffalo, (but one will do), possibly one in Dunkirk, N. Y.; and one in Detroit, Mich.

I would say further that I will visit Hydesville if required and will attend at the first camp-meeting and aid in forming a camp association, as I have done at other camps, and I will do it in the same manner as I have done at other camps. All members of this committee will be required to collect funds for this purpose, and give receipts for same, and if "The Progressive Thinker" will do, each subscriber will be acknowledged in the columns of that valuable journal. I have been offered money this very day here in Buffalo for this purpose and I can raise money in Rochester also. Rochester is only a few miles from Hydesville.

Now if anyone has a better plan than mine, let them promulgate it, and I will step down and out.

If no one has a better plan, than let those that are interested write me at once and say that they will act with us in this grand work, and if we cannot raise enough funds this year, we will work until we can raise it, and you can put me down at the end of the list of subscribers. Hoping and waiting, I am fraternally yours.

J. W. DENNIS.

Buffalo, N. Y.

## THE LINCOLN BAND SOCIETY.

To the Editor:—About two years ago Mrs. H. E. Lepper, who has been for years noted as a successful psychometrist and healer in Minneapolis, Minn., received a commission from Abraham Lincoln to commence the organization of liberal minded people into a society, having for its avowed object the propagation and advancement of moral, religious, and spiritual thought. It was stated to her that in co-operation in this movement another band would be formed on the spirit-side of life, and to every person who joined on this side, another in sympathy would join the organization on the unseen side.

She was instructed to select one hundred names of persons of good moral character who were in favor of such a movement, and then to organize and incorporate under the provisions of the law of the State of Minnesota under the name: "The Lincoln Band Liberal Spiritual Society."

Mrs. Lepper received this commission as a sacred trust, and since then has been carrying it into practical operation. She fitted up a neat and suitable hall in her residence, at No. 309, Washington avenue, S. E., on the Inter-urban Electric car line between the Twin Cities in which she has been holding meetings on Sunday and Thursday evenings, with several hundred of the most intelligent and thoughtful and intelligent people, who have been admitted to full membership to the society from week to week until the membership now reaches considerably over one hundred. A special meeting was called for Sunday, Nov. 22nd, 1886, at 2 p. m., for the purpose of adopting articles of incorporation and by-laws and effecting a full organization as originally instructed, and a liberal number of the members responded to the call on the specified time. Articles of incorporation, under the law of the State, were prepared, together with a suitable set of by-laws, for the future working of the society, which were adopted, and a board of nine trustees was selected, who reported the names of the following persons as the officers of the Lincoln Band Liberal Spiritual Society of Minnesota. President, Mrs. Emily L. Lepper; vice-president, Mrs. M. L. Lowell; secretary, O. W. Smith; treasurer, Henry E. Lepper. These persons were then elected to hold office until the first annual meeting of the members of the society, which will be held on the second Thursday of July, 1887, when their successors are to be elected as provided by the by-laws of the organization.

The Lincoln Band Liberal Spiritual Society, is therefore, now a regularly incorporated religious body, and its avowed object, "The advancement and propagation of moral, religious, and spiritual thought," is believed to be broad enough to enlist the sympathy and encouragement of all workers in humanity's cause. Its platform will be free, and open for the discussion of all themes which will aid in the elevation of humanity to a higher moral, religious, or spiritual plane, and the only requisite for membership is good moral character, and pledging co-operation in the avowed work of the society.

Regular meetings will be held for the present at Mrs. Lepper's hall, No. 309 Washington avenue, S. E., in Minneapolis, on Sunday and Thursday evenings of each week. All seats free. Notices of the Sunday meetings, with name of speaker and subject are published in the Saturday evening and Sunday morning Minneapolis papers.

O. W. SMITH, Sec.

"The Dead Man's Message," an occult romance, of Florence Maryat. The author's wide experience in spiritism and her study of occult science have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigations and studies. Cloth \$1. For sale at this office.

## A STRONG APPEAL

To Spiritualists to Rise in  
Their Might,And Cleanse Their Ranks of All  
Fakirs and Pretenders.

To the Editor:—I notice trenchant articles lately in your columns regarding mediums, who resort to deception at times; may they awaken earnest thought among Spiritualists. I wish to speak of another and growing necessity for reform, and to point out the ease with which it can be accomplished. It is a work which does not require this nice discrimination between the intentionally fraudulent worker and the one who has met antagonistic patrons; it is a work in which all can unite without fear of doing injustice. I allude to the fortune-tellers, charm-sellers—the tramps in the rear of our army who

## STEAL THE UNIFORM

of mediumship and befool and fleece the public by means of its sacred liveries. There are a large number of Spiritualists and investigators in every community, who never read a Spiritual paper or attend a lecture. This is not best for them, it is true, nevertheless it is a condition which has been and seems to be a fixed feature. By far the greatest number of these people investigate Spiritualism through the "ads" in the daily press, just as they seek their theater, coal, groceries, dentist, or lawyer through this channel. Managers of societies often feel this almost a personal grievance, that it is a fact, and one doubtless, for I for one can not see why a medium should not insert his card in the daily press; neither can I see why the public should not investigate through this channel. Are Spiritualists THEIR BROTHERS' KEEPER?

It is the public—the great unlearned, unthinking masses—which needs the educating forces of Spiritualism, and which Spiritualists and mediums wish to reach. People who are ignorant of the true nature of Spiritualism, and its cause, and record the thoughtlessness of Spiritualists, reason that as they have heard of the miracles accomplished through mediums, so these people who advertise to change luck; to unveil the future; unfold all things; to be the greatest medium on earth, etc., etc., and mediums, must be mediums or they would not be allowed by Spiritualists to thus advertise contrary to law and the usual standards of human interest in their religion.

There are in Milwaukee to-day several charm-sellers, fortune-tellers, madams and male bipeds of the same species, and the vilipend which fills the "classified" column of the daily press in fake "ads" is enough to forever

## SINK ANY CAUSE

less just, less holy, than ours; enough to forever banish from the public mind anything but Spiritualism; enough to damn an idea or repudiate anybody who believes in spirit return, in the minds of intelligent people who do not yet know where to investigate.

The question is, do not Spiritualists owe a duty to the public—especially a duty which is so easy of fulfillment and so wholly devoid of embarrassing features? Americans have many "sins of omission" recorded on these shores of time, and Spiritualists are not free from this peculiarity, by any means. Old-time Spiritualists, when told of the wrongs done to innocent seekers of the benefits of mediumship, merely laugh when reminded of the pretenders who disgust the public, and say: Well, let them do as I did—go to the genuine medium.

They do not stop to think of the lives directed wrongly; of the confidence which generally never is restored; because it is a matter so easily righted, and yet is left undone.

We as Spiritualists have enough to suffer from the limitations of mediumship which are not understood by the masses of our less well-informed mediums and Spiritualists without carrying the load of distrust thrust upon our backs by known fakes. Ten—yes, fifty years from to-day, Spiritualism and Spiritualists will still be looked upon with unmitigated disgust by tens of thousands who have unwittingly investigated it through the fortune-telling, and years from now Spiritualism will feel the effects of this deluge of fraud in their business and social relations; in their lives and meetings.

Years from now, hundreds of people will be in the shadow of ignorance and the sorrows of death's visitations, through the failure of the Spiritualists, either as mediums or as investigators, to take the half-hour necessary to warn these fakes who so boldly violate the law, to leave town; or failing that to call on the chief of police and point out the advertisement or circular.

"But," says one in alarm, "the police arrest everyone; all will suffer." I for one do not believe that. Whenever the police find that Spiritualists are earnestly striving to eliminate fraud, acknowledged workers will not be molested.

THEN, AND NOT TILL THEN will we have the respect of the investigating and non-investigating public. If honest mediums are arrested unjustly in the blundering or malicious efforts of the police, it might as well be one time as another, for it certainly comes after on with this state of affairs, that the police find every whole-sale arrest of mediums which has been made in the last ten years has been led up to by the criminal thoughtlessness or indifference of Spiritualists in allowing charm-selling and fortune-telling in their city under the name of mediumship.

The dearest friends I have or ever expect to have are Spiritualists, and I love Spiritualism, or I should not have turned my back as hundreds of others have done, upon church friends to cling to. I certainly never had a greater number of friends either in or out of the Spiritualist fold than I have in Milwaukee; neither do I speak of the fortune-telling, and charm-sellers, and the lack of patronage myself. I have a large private work in this city; as I have also had in each city I have visited for any length of time, so I cannot be accused of ulterior or inhuman motives in thus commenting upon the general negligence of Spiritualists in this regard.

May our people awaken to their position as having received this greater knowledge and recognize that they thus have a stronger incentive to

## LEAVE NO DUTY UNDONE.

If you do not want fellowship with the angels, why seek to touch the hands of those ministering hosts who toll and watch unceasingly that these truths may

and clearly channels through which to reach those "set in the mortal life"? Why become a Spiritualist at all, unless you are willing to realize that it brings to you added duties?

I have a dear friend in Lexington, Ky., who feels that his guides have promised him mediumship. He does not get it readily, because he does not

understand the laws; but he perseveres and says he never will meet his loved ones in the higher life, for the possibility of their saying that he was not faithful in trying.

How many of us, dear brother and sister Spiritualists, are so faithful in our trying to help humanity to understand these truths that we can face the patient workers of

## CELESTIAL SPHERES

with calm hearts; and unflinching souls when that called change death comes to us?

A public medium has many responsibilities thrust upon him. Inexperienced young people see him to obtain continuation of their hopes or fears; marriages are many times made upon information given regarding the character of the opposite party; business investments are dealt with according to information obtained by the psychometric; fallings of temperament which often would bring utter misery in business and home life are caused by the kindly advice given by the guide of the medium; harmony is often restored in the home; sorrowing souls sitting within the shadows of death's visitations, are made happier, and people on the downward grade are helped upward by the ministry of spirits through the house of the medium.

Spiritualists and body do not dream of the importance of this work or its extent. The most delicate affairs of life, the most sacred sorrows, the most unutterable joys, are brought to the medium (by people who do not, will not, can not, and are not willing to try to understand our philosophy) for assistance, assurance, or confirmation. Call this confidence silly, if you will, yet it is nevertheless a fact. The medium holds this position through powers of revelation; the fortune-teller obtains the victim's confidence sometimes from credulity on the sinner's part, but generally on the strength of the work done by the honest mediums of the day.

This position as particularly in the case of mediums, is a position of great responsibility, for secrets have never been held so wholly by any other class of people unless by confessors in medieval times.

Then shall it not be held by those who strive to do right, by those who will at least "allow the sorrowing, grief-stricken or trusting soul to depart from that sanctum sanctorum, the seance room without being

ROBBED, FLEECEED AND GULLED by these human vampires who sell "magic bells and charms," and who, in their endeavor to keep customers, give away such delicate matters of the heart as their patrons' views rather than to redound to their advantage.

Each fortune-teller using the name of medium, crowds out an honest medium; and the thoughtlessness of Spiritualists in allowing this condition to exist,

## PLACES A PREMIUM

upon fraudulent work, discourages and disheartens those who seek to do right, and eventually through starvation drives morally unbalanced younger mediums to herd with these gutter-snipes and harpies.

The remedy is so easily applied that it is almost needless to say that it is along the line; from committees for that purpose and stop this burglarious use of the name of mediumship by those who advertise in this manner, and who so very, very commonly use their rooms, supposed to be devoted to the most sacred scenes of earth, for purposes of assigned work or devotion.

Today, fortune-telling and charm-selling by those who call themselves mediums clothes the disreputable in satins, silks and diamonds; houses and nourishes them elegantly and gains even a large patronage from Spiritualists; while mediums of times luxuriate in perhaps one barely decent suit, one or two square meals, and a few shillings, the cheapest housing obtainable.

These are the facts are patent to all who know aught of the subject. The columns of the daily press of our large and small cities furnish the key to the situation. Those printers' bills, forty and fifty dollars per month, must be met some way. Honest mediums, out of the last dollar of their earnings, are impossible to spend at the rate of two or three hundred dollars per month, without disgracing the fair word which means so much to humanity.

This is a large responsibility, so far unassumed by Spiritualists, the world over, which must be lifted to their shoulders and nobly borne.

I would suggest that the N. S. A. advise all local societies to appoint a committee for this purpose alone, and that all other organizations co-operate.

In order not to be misunderstood by those who read hastily, I wish to again state that so far as I am concerned, I do not by this article wish to condemn the activities of any one Spiritualist or of Spiritualists, or individuals. A people which is disorganized always works slowly; yet the responsibility is no less theirs. We have many hundreds of honest mediums, yet it certainly cannot be considered their portion to cleanse these Augean stables of fakery, and I am loath to place upon them the task of those that we always have enough unkind criticism from those who do not understand our motives, when we speak or write of these matters, to induce most of our mediums to prefer to let the matter rest until the Spiritualists themselves awaken as a body to the needs of the hour for Spiritualism, and to their duties in this regard.

My last public work in Michigan was at Augusta, where I lectured and gave tests and inspirational songs and my little daughters sang. Out of a population of five hundred, two hundred and fifty attended the services in the a. m. and over three hundred were present in the evening. Spiritualists in small towns are not encouraged in giving of the bread of life to the multitude. We were very pleasantly entertained while there by Messrs. Henry Wilson, Cichester, and Piper. I am now so situated that I can respond to calls. Those from the South solicited. Address is 624 Jackson avenue, Milwaukee, Wis.

GARRIE FULLER WEATHERFORD.

A new edition of "Three Sevens," by the Phenol's, just published by the Phenol's. "The gist of such books as Dr. Phenol's 'Three Sevens,' and other works descriptive of or alluding to the various occult societies, which seem to have existed for ages, has never, until recently, been said so openly and plainly as that 'who runs may read.'" Cloth \$1.25, postpaid. For sale at this office.

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## MATERIALIZATION SEANCES.

And Other Spiritual Phenomena.

" \* \* \* And then I dived, in my lone wanderings, to the caves of death, Searching its cache in its effect, and drew

From withered bones, and skulls, and heaped-up dust, Conclusions most forbidden. \* \* \* I mind mine eyes familiarly with eternity." —Byron.

Believing that an account of the manifestations occurring in the presence of Amos Wheeler, as the medium, will be interesting to those who have never had the pleasure of witnessing such phenomena, I will relate a moiety of what has transpired in two or three of the hundred seances I have had with that matchless medium.

By way of preface, I wish to say that I am always surprised and pained to hear Spiritualists express a doubt as to the genuineness of materializations in general, possibly, perhaps, instances might not be entitled to full credence, but to assual that phase of manifestation in general is unjust to mediums who are always honest, and uncharitable to those who are occasionally placed in a position where justice and candor might hesitate to accuse or applaud.

Lord Byron informed me, at a recent seance, that there was, practically, no limit to the power of the spirit world if the proper conditions were provided, and the necessary media employed.

Mr. Wheeler now gives his materialization seances while he is locked in a solid wooden box, put together with cleats on all the corners. Every sifter is invited to closely scrutinize the box before and after he is placed in it, and at any time.

We used a bed-room, adjoining the parlor, to place the box in, and hung a pair of black curtains at the door. Mr. Wheeler was locked in and the key kept by the increasing committee.

The music-box was started; a song was sung, and the spirit came and was in a fair light, with sleeves rolled above the elbows, and kneeling in front of the curtains he rubs the carpet of black until a little heap, resembling cotton waste, or snow, is piled before him; this he rapidly transforms into a fabric of surpassing beauty and considerable magnitude. No mortal hand or loom could weave such delicate patterns of film. Could they, it would require many months of unremitting toil (we should judge thirty-six) and when completed

"Doubtless a hundred I would pay, And think its ransom cheap that day." If the sitters "brb" congenial, Fritz walks around the circle and permits them to inspect it.

Next Lord Byron appeared, attired in his spiritual robes of spotless white; upon his head was a crown of stars, and artistically arranged upon his hair were such delicate patterns of film. Could they, it would require many months of unremitting toil (we should judge thirty-six) and when completed

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## THE THOUGHT RAN THROUGH HER MIND THAT

there must be a hole in the curtain, and the spirit operator reading the doubt in her mind, immediately satisfied her on that point.) A handkerchief of solid linen was again borrowed from a sifter, and the spirit operator commenced at one corner and changed it into a lovely lace affair in something like fifteen seconds, and after it had been examined it was slowly reinvested with its original form, I. e., made into a solid canbrie square handkerchief again.

To show that the bodies built up are susceptible to sudden changes from specific to general, and from general to specific again, Fritz makes a salamu to the sitters; when his head touches the floor the form is that of a short man it rises instantly, but it is now a lady at least six or eight inches taller than Fritz, and with all a woman's loveliness of feature.

It seems in this case that Fritz's spirit, which is invisible to us, has vacated the form unperceived, and as imperceptibly another spirit has taken possession of the tenement.

As one seance of children in the audience were called to the curtain, and two little Indian girls came out and stood up to their backs, to be measured; then the Nitchie maidens, as the little Chippewa calls herself, looked over the children's clothes; inspecting them with mingled curiosity and looks of wonder.

Then one of the little Indian girls looked up to the child she measured with before, and, standing on her tiptoes, exclaimed facetiously: "My! I've grown an inch!" Five minutes, probably, were spent by the two spirit and two mortal children in youthful amusements.

For the benefit of your readers, who may be specially inclined, I will say that Mr. Wheeler is about five feet and four inches, and that the spirits exhibiting themselves were from three feet to six feet and six inches. There were two or three Indians taller than Washington.

I may, at some future time, say something about the slate-writings, and some seances of the same kind with Mr. Wheeler. Should anyone desire to be placed in communication with him, I will engage to do so provided a stamped envelope is enclosed.

Avoca, Iowa. DON CRAMER.

## PHILANTHROPIC WORK.

## School for Boys in Jail Is Established.

The Woman's Club of Chicago and particularly Miss Florence Hathorn, its representative, have formed a school for its work of noble philanthropy in attempting to build up the moral and mental stature of the boys who come as prisoners to the County Jail. The first effort to rescue these children from some of the debasing influences of their environment was made about eight years ago, but until the Woman's Club took up the project and Miss Hathorn volunteered to be the active agent in the work did there appear any convincing signs of success.

The most that can be done is to subject the novitiates in crime to a brief experience in a generally unfamiliar atmosphere of honesty and industry, and this is accomplished through the medium of a form school. But the pupils remain for so short a time that it is impracticable to attempt any elaborate system of instruction and greater attention is paid to diverting to honorable channels such knowledge as the children may possess and to implanting germs of right-living that may bear fruit when the recruits return to the world. Aside from this scheme of general instruction the children are brought into close contact with a practical and sincere sympathy that is able to discern the really true hearts which have been only slightly blackened with vice. These children, who are often termed the better ones, are the objects of special solicitude and care and are so zealously and patiently nurtured, not only while in the jail but after they leave it, that many instances of restoration to absolute integrity are recorded.

The character of the work, which is not confined to a routine but is adapted continually to the changing conditions, is beneficent in the extreme. It attacks with the most effective weapons the world of crime in its most vital part. The children who have been barely launched on the downward path are still susceptible to honest precepts and ambitions and may be turned back to decent lives by even a slight, if sincere, show of interest. A little training, a little instruction, a little advice, and above all, a little genuine human sympathy at this crucial age when character is forming may change the current of an entire life. Such changes have been made in this jail school and more will be made as the work progresses.

But there is room for greater endeavor in the same field. Similar work should be done in every institution where boys are held as prisoners, and girls also should be brought under the same wholesome influences. A vigorous and concerted attack on crime when its clutch on human hearts is still disputed by conscience will go far to raise the standard











