

THE PSYCHOGRAPH.

It Communicates with an Investigator,
And Gives Some Startling Answers to Questions.

To THE EDITOR:—Some time ago I promised you to give "Some Experiences with the Psychograph," which I have neglected to do, owing to lack of time. I now send you here with some cullings that I have gleaned from my memoranda, made from time to time, which you are at liberty to publish all or in part, in THE PROGRESSIVE THINKER, as you may see fit. But before I proceed with the psychograph I wish to make a preliminary statement to some.

Less than three years ago I was startled into independent methods of seeking for truth. Prior to that, I was a "skeptical and unbeliever," with no positive knowledge of immortality, although I would have considered myself an average Christian, but not identified with any church.

In the month of September, 1891, I heard the Rev. Dr. Minot J. Savage, of Boston, Mass., deliver his lecture, in this city, on "Immortality and Modern Thought." I at once became much interested in his startling utterances, and began to quietly investigate as thoroughly as my time and limited means would allow. I attended some meetings to get rid of my surplus prejudices, and soon became a student in the school of "seeking immortality" here and now. In October, the same year, I attended one of Miss Fay's famous public seances, which was very interesting to me; but all this time I was longing for some test, some proof—that, and that alone, would be conclusive evidence to me, no matter how plausible the philosophy seemed, nor what others saw or heard. In March, 1892, I attended the meetings of the forty-fourth anniversary of modern Spiritualism, in this city. Mrs. Ada Poye, of San Francisco, formerly of Boston, delivered lectures and gave tests. There were about five hundred people in the hall—the medium a total stranger; in fact there were not more than two persons in the hall that I knew, and those only slightly. On two succeeding evenings I was given tests that were all-convincing and undisputable. I became intensely interested. The next day I called on a traveling medium, then in the city, a total stranger, by the name of J. G. Leonard, who told me what I had seen and heard the evening before was true. He gave many other tests.

I began to read and study and try various tests. I visited several mediums. I tried to be as independent in my search as possible, and was none too anxious to grasp every husk or chaff that seems to blow in the way of every seeker of truth; for, if there is any other thing a student in this school of knowledge needs and must have, besides good common sense, it is patience and perseverance.

With all these experiences I was not yet quite satisfied, because of "certain scientific" explanations of these phenomena; so, in December, 1892, I got the names of some liberal and progressive papers, and sent for some sample copies, in which I noticed the cards of a number of mediums. I wrote to several at different times, on plain paper, enclosed in plain envelopes, and from these I got some remarkable readings; from one, a physician and healer, I received a diagnosis of my ailments, and who, for a small fee, cured me of catarrh and liver trouble. He also sided several of my friends, who were very reluctant in following my "silly advice."

In the meantime I attended several seances, one of which was given by J. Stanley Brown and wife. I had, however, attended one of Washington Irving Bishop's remarkable mind readings some two years prior; but it was not until June 8, 1893, I attended my first materializing seance, at the home of Mrs. Mabel Aber, in this city, she being the medium. This was a very remarkable and intensely interesting event in my life. There were from thirty to fifty forms which appeared on the floor during the evening, both male and female, and several at a time. They walked and talked, danced, made lace, perfumed the atmosphere, and did many remarkable things.

Was I in fairyland or in heaven?
One, both, either or neither?
I simply saw a glimpse of life—this, eternal life. And I said to myself, I never before knew what life is. I was just beginning to realize a profound truth. The drawings became actual facts, and this last was the cap-sheaf in this vital shock of knowledge.

I then said, what others can do, I can do, and I began sitting in a darkened room all alone, three times a week, and it was not long before the table at which I sat began to tip, and I could hear a few tiny raps. One evening in a totally dark room I saw a number of bright outlines come and go, appear and disappear, etc. I then got a planchette, and, soon after, a psychograph, and continued the sittings. I would frequently use both in the same evening—first the planchette, then the psychograph. It was not long until I wrote with the planchette, first making zigzag lines, then some initial letters, and finally some words and sentences. I then discarded the planchette and wrote with the pencil alone, doing quite well.

On August 13, 1893, I began with the psychograph, from which I now give you some extracts.

Inquirer. Any spirit friends present?
Answer. Yes.
I. How many?
A. Nine.
I. Who?
A. Sister A— [and others who gave full names].
I. How old are you now according to time?
A. Forty-four years.
I. Can anyone else communicate with me?
A. Yes.

I. Who, please?
A. E— H— [name in full].
I. Who are you?
A. Mother of A. C. H.
I. What age did you pass out?
A. Sixty-eight.
I. Where is your son now?
A. In Chicago.
I. Is he married or single?
A. Married.
I. What is his age?
A. Forty-two.
I. Shall I communicate this to him?
A. No.
I. Who next can communicate?
A. Big Bow, an Indian chief.
I. What can you do for me?
A. I can elo-quo for you.
I. Anyone else?
A. M. C. [Gave full name. Had passed out recently. Had seen this spirit only a few months before in the east before passing out.]
I. Can someone else communicate?
A. T. M., of this city. [Had passed out about a year before.]
I. Can A. give me a message?
A. Yes.
I. Please do so.
A. Be a good man; be faithful.
I. Can you give another?
A. Eat good food.
Inquiry on own accord: Can't you go to Chicago? Be sure and go next week.
By way of explanation I wish to say that the first communication was from my sister, who had passed out about eighteen years ago, and who answered many questions, all correctly. I knew all these parties except E. H., and the Indian chief. I knew E. H.'s son well, and what she said was true, although at the time I did not know where he was, neither did I know her age, nor her given name. In reference to the food message, I will say that I had been reading up on proper food and diet; and in reference to the last inquiry, I had been debating about going to Chicago to attend the "World's Congress of Psychical Research." I am only giving a few hints, as many of the communications are of a private nature.

Aug. 19, 1893.
I. Can anyone communicate with me?
A. Yes.
I. Can you give your name?
A. A. B. [Full name.]
I. Any communication?
A. Yes.
I. Please give it.
A. Start for O. September 12.
Then followed in detail where to go and what to do, which was explicitly predicted and closely followed in this journey, which lasted about six weeks. The advice was remarkably good, and worthy of all acceptance. The trip was extremely hazardous and fearfully dangerous, yet I escaped without a single scratch, or a hair of my head being harmed.

Aug. 23.
I. Any friends present?
A. Yes.
I. How many?
A. Nine.
I. Does any one wish to ask me any question?
A. Yes.
I. Who?
A. A. B.
I. Please ask it.
A. B. Do you believe there is a god?
A. Most assuredly; why do you ask that?
A. B. It seems to me you doubt there is one.
I. No, indeed; I do not. Can anyone else communicate?
A. Yes; Big Eldorado.
I. Indian chief?
A. Yes.
I. What is the communication?
A. As you sow, so shall you reap.
I. Can anyone else communicate?
A. Yes; C. B.
I. Did I know him in life?
A. Yes.
I. Where?
A. In Illinois.
I. In what place?
A. A—
I. How many years since you departed this life?
A. Four.
I. How old were you?
A. Thirty-two.
I. Did you attend my school?
A. Yes.
I. Where?
A. B—
I. Were you a sister of May's?
A. Yes.
I. What was your other sister's name?
A. Emma.
I. Were you the youngest?
A. Yes.
I was not aware that this person had passed out when these communications were given; neither could I at first locate nor identify her, but afterwards fully identified and verified the above. The same form came to me in a materializing seance about three months after. Several others were identified in the same way and information given to me that I did not know at the time, and which I verified afterwards. These are matters that each one can test for himself. Of course, as I stated before, it requires patience and perseverance, but it is easy, simple, and practical, when once you understand what to do and how to do it. The proof comes to you as natural and real as life itself. If there is any reality in the universe these proofs are some of the realities.

Aug. 27, 1893.
Sitting as usual with planchette and psychograph and pencil.
I. Any spirits present?
A. Yes.
I. How many?
A. Six.
I. Can anyone communicate with me?
A. Yes.
I. Will it be a good seance?
A. Yes.

I. What shall it be about?
A. Spiritualism and mediums.
I. Is there any truth in mediumship?
A. Yes.
I. Are the phases clairvoyance and clairaudience facts?
A. Yes.
I. Is materialization real and true?
A. Yes.
I. Can you come to earth when you wish?
A. Yes.
I. Can you go anywhere in space?
A. Yes.
I. Can you go to the other planets?
A. Yes.
I. Are the other planets inhabited?
A. Yes.
I. Can you see God?
A. No.
I. Can you see Jesus Christ?
A. No.
I. Can you see St. Paul and St. Peter?
A. Yes.
I. Do you know more about God than we do?
A. Yes.
I. Is there a heaven?
A. Yes.
I. Where is it?
A. [Did not say definitely.]
I. Is there a hell?
A. No.
I. Is the world progressing?
A. Yes.
I. Is Spiritualism making great progress?
A. Yes; we will learn more about it in the next fifteen years than we did in the last fifty.
I. Is Theosophy true?
A. Yes.
I. Is the Roman Catholic religion a proper one for humanity in this age?
A. No.
I. Is the Christian religion, as now taught, right?
A. No.
I. Is Spiritualism the true one?
A. Yes.
I. Shall I continue these sittings?
A. Yes.
I. Will I ever be a medium?
A. Yes.
I. What phase would I develop most likely?
A. Clairvoyance.
I. Any communications from anyone else?
A. D. W. F. [Name in full.]
I. Where did I know you in life?
A. N—, Illinois.
I. When did I first meet you?
A. Eleven years ago.
I. How long since you departed this life?
A. Three years ago.
I. Where?
A. I. T.
I. What was your occupation?
A. Soldier.

The above was a classmate of mine and the answers are correct. There were a number of other communications of a private nature given which were practically verified; but it is useless for me to take time and space in recording something that thousands, if not millions, are to day verifying for themselves. As stated before, anyone who is interested, and willing to seek, can find. But I think it best that each one should seek for himself or herself, and that is so much more satisfactory than hearsay evidence. "The proof of the pudding is in the eating." The proof of immortality is in the reach of all. Whether you will make this proof your own or not is for you to decide. As for me, I am satisfied of the truth; but this does not end my labors. In fact they have just begun. We all need to know more of the laws that govern our lives on the various planes of existence, so that better and more harmonious conditions may be effected, and the uplifting of humanity be more speedily accomplished. This to-day, perhaps more than ever before, is our mission.

J. B.
Practical Ethics.
It doesn't pay to be too good—
But, then, few of us are,
In fact, most of us do not reach
The standard mark by far.
We criticize our neighbor's faults—
Mostly behind their backs—
But who sets out to find what he
Himself most sorely lacks?
It doesn't pay to be too good—
But, then, who ever knew
A man who really was too good?
Such folks are mighty few.
In most of us there is a streak—
As fat is streaked with lean—
Of something that prejudiced
Observers would call mean.
It doesn't pay to be too good—
Just good enough will do,
It answers pretty well for me,
And it will serve for you.
Don't fret about your neighbor's faults—
It isn't right you should—
And, bear in mind, they try as hard
As you do to be good.

—Somerville Journal.
The demand for "The Priest, Woman and Confessional" in the German language has been such that the publishers feel warranted in getting out an edition in German. The book is well printed and illustrated, and sells for \$1 per copy. For sale at this office.
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The remainder of the bound edition of the above book, to extend its circulation, will be sent for 25 cents per copy; postage 5 cents, or four copies for \$1.00, postage paid. Many in ordering have expressed a desire for the music binding, but contented themselves with the paper on account of price. They can now please themselves. Silver may be mailed at publisher's risk. As the number of copies is quite limited; orders should be sent at once. HUDSON TUTTLE, Publisher, Berlin Heights, Ohio.

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I. How many?
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A. Yes.
I. Will it be a good seance?
A. Yes.

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Haslett Park Camp-Meeting.

The Twelfth Annual Camp-Meeting of the Haslett Park Association will be held at "Haslett Park," commencing Wednesday, July 25, and closing Monday, August 27, including five Sundays.

PROGRAMME.
July 28, 2 P. M., address of welcome by Mr. G. H. Brooks; 2:30 P. M., opening lecture by Mrs. A. L. Robinson; July 29, 10:30 A. M., Mrs. A. L. Robinson, lecture and tests; 2 P. M., Mrs. A. L. Robinson, lecture and tests; July 31, 10:30 A. M., conference; 2 P. M., Mrs. A. L. Robinson; Aug. 1, 10:30 A. M., reading circle; 2 P. M., Dr. Fred Schermerhorn, lecture and tests; Aug. 2, 10:30 A. M., conference; 2 P. M., lecture by Mrs. A. L. Robinson; Aug. 3, 10:30 A. M., reading circle; 2 P. M., lecture by Lyman C. Howe; Aug. 4, 10:30 A. M., children's lyceum; 2 P. M., Dr. Fred Schermerhorn; Aug. 5, 10:30 A. M., inspirational lecture by Mrs. A. E. Sheets; 2 P. M., inspirational lecture by Lyman C. Howe; Aug. 7, 10:30 A. M., conference; 2 P. M., lecture by Lyman C. Howe; Aug. 8, 10:30 A. M., reading circle; 2 P. M., lecture by Lyman C. Howe; Aug. 9, 10:30 A. M. and 2 P. M., memorial service, Lyman C. Howe; Aug. 10, 10:30 A. M., reading circle; 2 P. M., lecture by Mrs. H. S. Lake; Aug. 11, 10:30 A. M., children's lyceum; 2 P. M., lecture by Hon. A. B. French; Aug. 12, 10:30 A. M., Mrs. H. S. Lake; 2 P. M., Hon. A. B. French; Aug. 14, 10:30 A. M., State Association; 2 P. M., Mrs. H. S. Lake; Aug. 15, Woman's Day—10:30 A. M., Mrs. May S. Knaggs; 2 P. M., Mrs. Emily B. Ketchum; Aug. 16, 10:30 A. M., reading circle; 2 P. M., lecture by Dr. A. B. Spinnay; Aug. 17, 10:30 A. M., conference; 2 P. M., lecture by Mr. D. P. Dewey; Aug. 18, 10:30 A. M., children's lyceum; 2 P. M., Edgar W. Emerson, the noted test medium; Aug. 19, 10 A. M., Edgar W. Emerson, lecture and tests; Aug. 21, 10:30 A. M., reading circle; 2 P. M., Mrs. Julia A. Walton; Aug. 22, Pioneer Day; Aug. 23, 10:30 A. M., conference; 2 P. M., Mrs. Minnie Carpenter; Aug. 24, 10:30 A. M., reading circle; 2 P. M., Mrs. Julia A. Walton; Aug. 25, 10:30 A. M., children's lyceum; 2 P. M., Mrs. Minnie Carpenter; Aug. 26, 10:30 A. M., lecture by Hon. L. V. Moulton; 2 P. M., Oscar W. Edgerly, lecturer and test medium.

THE READING CIRCLE.
Some seven years ago there was inaugurated at the camp that which was called a "Reading Circle." Some one chosen each day by the chairman, who would be appointed to read a selection from some author, and then invite criticism on what was read. The authors chosen were largely Emerson, Ruskin, Bellamy, Carlyle and other writers whose names have slipped my memory. From the first there was much interest manifested, and there has never been any meeting on the grounds that has been more productive of good than the reading circles. It has given all a taste for a high class of literature, and there has been evolved from the circle clearer thoughts and a wider acquaintance with authors that are not only spiritual but historical. The last summer there was not quite as much time devoted to the reading circle as usual, owing to the pressure of other meetings, but it is hoped this season there will be more time devoted to that line of work, and greater good, than ever, done.

THE LYCEUM.
It is the aim of the camp to make Haslett Park an educational center, and certainly there is no better field for that work than the children, in the line of lyceum work, where all parents who can be requested to bring their children, and let them enjoy the advantages of the lyceum. The lyceum has improved from year to year, and is gradually gathering material to do with. It is not as yet quite complete; but will be ere this season of the camp closes. The officers, as far as remembered, are: G. H. Brooks, conductor; Mrs. Tillie Higbie, guardian of groups; Mrs. Lucy Owen, secretary; Mrs. Nellie Roe, musical director; Mrs. Titus, Mrs. Owen, Mrs. Martin, Mrs. Skeets and Mrs. Chappel were the leaders of groups. The other names of officers are forgotten, but you can see by this the lyceum is well officered, and will, as it has done, do a most excellent work. The lyceum is for the old as well as for the young, and let us this year work to make the lyceum a greater success than ever.

ENTERTAINMENTS AND CLASSES FOR PSYCHO-PHYSICAL CULTURE.
The management have engaged Miss Clair Tuttle, daughter of Hudson and Emma R. Tuttle, to manage the dramatic entertainments at the camp the coming season, and to give instructions in physical culture. Miss Tuttle uses the psycho-physical system, founded by Julia and Annie Thomas, of New York City. Its object is to make the body the graceful, competent servant of the soul for everything which it may be called upon to express. Any one desiring to enter a class can obtain particulars by writing Miss Tuttle at Berlin Heights, Ohio.

Miss Tuttle is an experienced actress and will appear in leading roles in all the plays presented. She will be supported by volunteer talent and will be pleased to hear from those who will render aid for this work by taking part in the dramas. Those who write will please give descriptions of themselves, not omitting height.
Every effort will be made to make this engagement one of the drawing attractions of our camp. Who desires to aid in making it so? Inform Miss Tuttle as soon as convenient. Entertainment at Auditorium every Saturday evening.
A. W. Edgerly,
Manager, Lansing, Mich.

The Contrast: Evangelicalism and Spiritualism Compared. By Moses Hull. A trenchant presentation of the subject. Paper, 50 cents; cloth, \$1.

The Departed.

How at times they gather 'round me!
Not the mortal, no, not they;
Only those who have departed,
Whose frail forms were laid away
With such gentleness and sorrow,
Covered o'er with yellow clay.

How I love their sweet communion!
For to me they are so true,
So divinely true and tender,
Those that long ago I knew,
When the morn of life was glowing
And the grass was wet with dew.

And on me they smile so sweetly,
And they move their lips in speech;
Thy I do not hear their voices,
Yet a thought for me has each,
And some lesson pure and holy
They seem prayerfully to teach.

Truly death is not extinction,
'Tis not even present loss;
Narrow, oh, extremely narrow
Is the bound'ry line they cross,
They whose precious dust is sleeping
Underneath the velvet moss.

GEORGE W. CRAFTS.

Religion to Suit All Men.

Truly "the world do move." The combustibles are in readiness for the touch of the fagot, to fire the souls of men with a new something, and they think it is a new religion. Theology is fast dying; the mildew of its own stagnation is fast smothering it to death and it craves something, but is grasping the wrong straw. It is not a new religion that is wanted, but a broader liberality, a little spirituality, some philosophy, and a higher unfoldment of the brain into a condition of independent thinking. They want to throw off the shackles of creed and preach and live the truth that keeps pounding at the door of reason. They need to make their field for research for knowledge limitless. Their spirit is outgrowing their hidebound shell, and they feel lame, and blind, and full unto bursting. Like the unborn chick whose tender beak can be heard rubbing inside the shell, they want out into this broad beautiful world, to mingle with the free and intelligent kindred upon this plane of action, and they are crying for a new religion, and that stepstone is bound to be reached; and many more also.

The following from the Chicago Record speaks for itself:

"At the morning service at All Souls' church yesterday the Rev. Jenkin Lloyd Jones spoke on the subject: 'Is There a New Religion? If So, What Is It?' After acknowledging his indebtedness to all existing religions and ascribing to them much virtue and inestimable good accomplished, Mr. Jones said in part:

"A new religion is no more improbable or wonderful than a new light in the heavens. New things are to be suspected, but new occasions teach new duties and require new methods of treatment. It will take more than a hundred years to estimate and realize the enormous magnitude of the late congress of religions held in Sinai temple. There is a new religion coming in upon us, the scope of which is as wide as from Christianity to Buddhism, as from Catholicism to Protestantism, as from Methodism to the established church of England.

"We are coming upon a conception of religion as a new-born babe. Time alone will bring out its characteristics to the old. The first prominent feature of this new religion is a new estimate to nature. Nature includes human nature. And this new religion is on a plan as wide and as various as human needs. We hold that man is not less teachable than the lion or more controlled by his passions than the tiger. These have by careful, patient training been taught to become as peaceable as a lamb. The new religion looks upon man sympathetically and measures him by his ideas and is tender toward his shortcomings. Its teachings are as wide as the gap between Darwin and Plato, or between Ingersoll and St. Paul.

"This church will be a home for the infidel, the atheist and believers of every description, who will come in to work for the good of humanity. This church seeks to rise within your midst. It is no longer an absolute or a subjective dream, but it is a concrete fact and already stands rapping at the door of every heart and begging for your support."

Their hope to catch the infidel or atheist with any kind of religious lasso with a worshipful God in its twist or fabric will be seriously blasted in the first swing. Their "religion" is the breeder of atheism, agnosticism and infidelity, and to all minds that dare to think, these are names that mean much of that liberty and freedom that has brought this world out of its chaotic blankness into a living, moving planet of progress. Thought-freedom means advancement. Religion means mental and spiritual bondage, but this cry for a religion to suit all men, while an utter impossibility, as its contradictory title would suggest, means a craving for something else, and that craving is but a coming event casting its shadow before.

DR. T. WILKINS.

An Important Notice.

To all societies of Spiritualists connected with the National Spiritualists' Association: Any society or individual member of a society identified with the National Spiritualists' Association, wishing to offer any amendment to the Constitution adopted by the First Annual Convention of Spiritualists, held at Chicago, Ill., in September, 1893, is required, under Article 9 relative thereto, to present the same and file it with the secretary on or previous to July 10th. It will then receive consideration by the convention to be held in Washington, D. C., October 8th and 10th of the present year.

ROBERT A. DIMMICK, Secretary.

The Question Settled. By Moses Hull. A careful comparison of Biblical and Modern Spiritualism. Paper, 50 cents; cloth, \$1.

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FOR PHYSICAL PURITY.

Exposure of the Weakness of Vaccination.

CHICAGO'S HEALTH COMMISSIONER ADMITS ITS INEFFECTUALLY, YET ENFORCES ITS PRACTICE—AN EARNEST APPEAL FOR ACTION.

The spirit of liberty is having a hard struggle to keep its footing nowadays. What with having to yield its sword for honest labor and against both religious and medical bigotry, not even the smallest fraction of "eternal vigilance" can be waived.

The most successful attack on liberty by medical bigotry has been in the field of vaccination. Directly or indirectly this folly and evil has been forced on people to an unlimited extent. In some places it is now a crime to refuse to be vaccinated. Recently in Brooklyn two men were quarantined for refusing to be vaccinated. They secured a writ of habeas corpus, and Justice Gaynor, of the supreme court, in deciding in their favor, said: "If the commissioner had the power to imprison an individual for refusing to submit to vaccination, I see no reason why he could not also imprison one for refusing to swallow some dose. But the legislature has conferred no such power upon him, if, indeed, it has the power to do the like. Life, liberty and property are inviolable, except as affected by express law and due process of law. Arbitrary power is abhorrent to our system of government."

In Wisconsin last April a Christian Scientist secured a writ of mandamus compelling admission of his children to school without vaccination. There was also a successful case in Indiana.

To those who have become convinced of its utter folly it is remarkable how the advocates of vaccination cling to their theory. As an instance of the extremes to which people will go before giving it up, one physician states that he vaccinates himself every year; he knows that smallpox occurs after vaccination, but still he continues the practice.

It is a monstrous theory that introduces disease into the system to prevent something that may never have existence.

The health commissioner of Chicago admits that there are "hypersensitive individuals" whom neither repeated vaccinations nor a previous attack of smallpox will protect. Yet he implies that the lack of vaccination is the cause of smallpox, as he places greater stress upon this than upon anything else. He further says: "Without such stringent governmental control of the individual as obtains in some European countries vaccination cannot be made compulsory," and forthwith proceeds to invoke the aid of the police to enforce vaccination. He also declares it to be necessary to be vaccinated every five years. How long will it be before this will be reduced to one year? It was at first claimed that once would last a lifetime, but this has been gradually changed, until now it is actually being practiced once a year! What blind and foolish men there are!

It is difficult to see how sensible people can believe in vaccination. Those of fine sensibilities should intuitively know what a vicious practice it is; while those of a more physical mould, who require evidence before accepting anything, can find no proof of the truth of vaccination, and should instantly and completely reject it. The favorite method of proving vaccination effective is to point to some unvaccinated person having smallpox, as if anyone claimed that an unvaccinated person could never have smallpox. But when smallpox occurs after vaccination it calls for excuse and explanation or is ignored altogether.

Deaths from vaccination are occasionally reported, though it is usual to attribute such cases to some other disease. For vaccination is itself a disease, that may take immediate effect or only develop in later years.

Dr. Charles F. Ely, of Chicago, says: "I don't believe in vaccination a little bit. I believe that many and terrible diseases are introduced by this means and that it is not a preventive of smallpox. I was once connected with a smallpox hospital where twenty-eight out of the thirty-two nurses were not vaccinated and not one of them took the disease. Fumigation and absolute cleanliness are the best safeguards. It is time a halt was called in the vaccination business."

Dr. John Pickering, F. R. G. S., F. S. S., F. S. A., etc., says: "Wherever you have no vaccination you have the best health. The moment you give up vaccination you do away with smallpox; it will die out."

Dr. A. Wilder, of New York, says that scarlet fever, measles and diphtheria are much more common and deadly, but they are not feared as is smallpox. "If vaccination has any influence, it is that of changing the body from a natural and normal condition to an unnatural and diseased one; in which case, repeated vaccinating can be but an endeavor to make this unnatural and diseased condition permanent. The individual is thus rendered sickly, and placed in a state of chronic aptitude to contract other diseases."

Dr. H. Hitchcock, of New York, says: "The vaccinator deliberately makes a wound for the express purpose of introducing into it blood-poison, the effete product of a virulent sore."

Dr. Johnson, of Newburyport, Mass., says: "We have five children, all of whom have been exposed to the disease. The only one who took it was the one who had been vaccinated."

Wake up, ye slumberers, and learn the wrong you are doing, by vaccination, not only to yourselves and to your children, but to the whole human race! Send to the American Anti-Vaccination League, 19 Broadway, New York City, for pamphlets and study them. It is your duty to lessen disease, not to increase it.

And you who have become convinced of the folly of vaccination, is there no obligation resting upon you? Can you sit with folded arms

while others are ignorantly suffering from their own folly, when you might so easily lead them aright by a little effort? Do you desire at the close of life to look back and say: "How much good I could have done and how much happier I should have been if I had striven more to assist others to the light?" Far better it is to be able to say: "I have done the best I could according to the light that was given me."

Harlyn Hitchcock, M. D., President of the Brooklyn Anti-Compulsory Vaccination League and director of the American Anti-Vaccination League, is engaged in self-sacrificing work and desires to start a sixteen-page monthly paper to enlighten the people on vaccination. He says that if enough people will agree to give \$2 monthly for 100 copies the paper can be made a success. With \$300 to begin with and \$200 monthly afterward a great deal of good can be done. Now, how much can you contribute to this important work? If it be only 50 cents, send it to Harlyn Hitchcock, M. D., 19 Broadway, New York City. Here is a glorious opportunity! If you can afford to subscribe for several thousand copies it is your duty to do so. It has been wisely said: "He who makes use of that great engine of power—the printing-press—to give to his fellowmen what the angels have brought to his life by way of instruction, of enlightenment and of elevation becomes a benefactor to his race." Think how you may speak with able and eloquent tongues for the purifying and the uplifting of humanity. Is it nothing that it is within your power to assist in abolishing disease?

Whether you can aid the monthly or not you can at least afford to become a member of the American Anti-Vaccination League, 19 Broadway, New York City, the dues being only one dollar a year.

Another way in which you can aid the good work is by means of the defense fund of the American Anti-Vaccination League. Even those who believe in vaccination can aid in this if they are against compulsion. It is simply an effort to secure individual liberty. Are you for or against liberty?

ALEXANDER SPENCER.

At the Grave.

Back to earth must each return;
In this let us rejoice:
That in the change we can discern
The tone of nature's voice;
Here, free from pain we lay to rest
The lifeless bones and clay,
Through which a spirit has expressed
And gained eternal day.

Let tears now shed be tears of joy,
Let flowers be strewn around,
As we deposit this alloy
Beneath its native ground;
Let smiles succeed the bitter woe
At parting with this one,
When in the parting we do know
Their bitterness is done.

No crape to speak of future dark
Let mingle in this rite,
Nor words of mourning ever mark
The great beyond as night;
Oh, let us now, with loving song,
Deposit dust to dust,
And let the spirit join the throng,
And gain what'er is just.

DR. T. WILKINS.

How The Progressive Thinker is Sustained.

THE PROGRESSIVE THINKER has always relied upon its weekly income from subscriptions and advertisements to pay its expenses. It is the only dollar paper in the United States that as not squandered money derived from the sale of stock, and then refused to pay the principal or interest. Such being the case, it should receive the cordial support of all Spiritualists who desire that business should be conducted along strictly honest lines. Renew your subscription at once, and if possible send in an additional subscriber. The paper will be sent three months for 25 cents.

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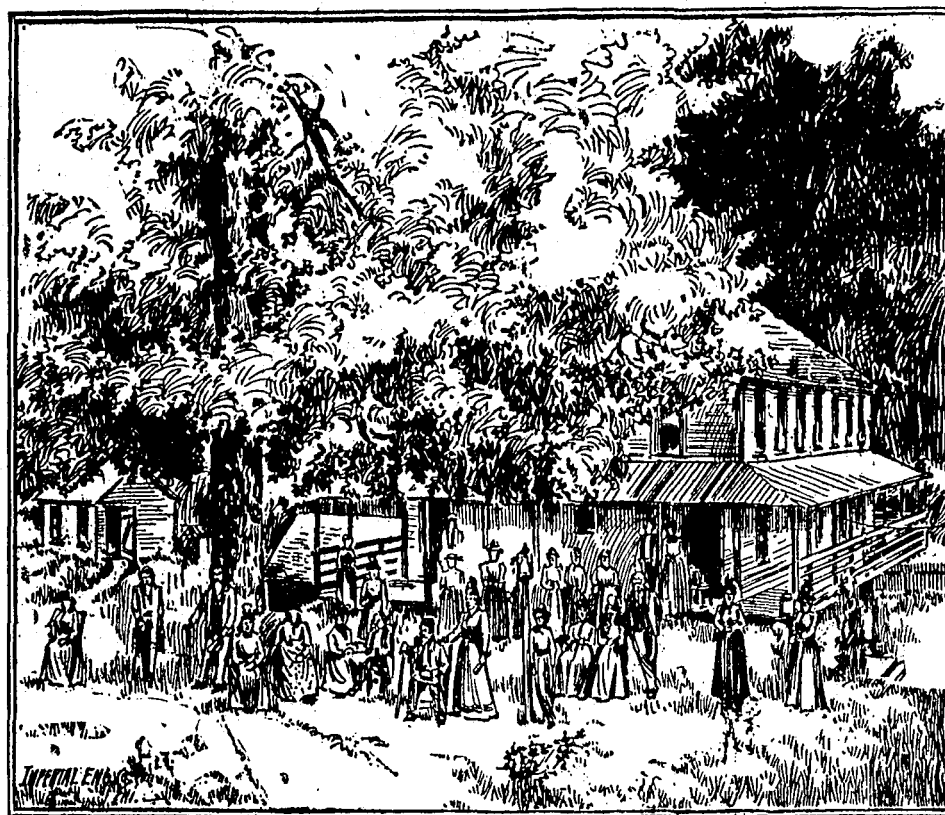
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MAPLE DELL CAMP.

At Mantua Station, Ohio.

It Is Under the Management of Enterprising Spiritualists.

And Has Become a Favorite Place of Resort for the Spiritualists of Ohio.

Maple Dell Camp for 1894 will have the finest medium of the land:

1. Clairvoyants.
2. Inspirational.
3. Clairaudients.
4. Trumpet.
5. Physical phenomena.
6. Etherizations.
7. Independent writing.
8. Personation.
9. Transfiguration.
10. Materialization.

Believing that the people are now ready to receive the phenomena and then judge for themselves, we have been to great expense to procure those of tried worth to come and be the instruments in the hands of the angels in producing such of the phenomena as may in their opinion be of the most advantage to the honest-minded people.

Phenomena are given alike to those who believe and to the skeptic. Not believing in the cause or phenomena is no detriment, provided the sitter is honestly seeking truth. Remember, if your heart is full of deception, if you go into a seance with your mind filled with evil and deception it will draw the evil spirits to you and you will get deception. But come with honest purposes of mind, willing to accept truth only, and do not believe anything only what your better judgment tells you is true. Then do not be afraid to express your opinion in an honest way, remembering that honesty of purpose will bring to you good influence and wise counsel.

This year will be the best Maple Dell Park has ever seen. Lift up your aspirations to God to teach you through his wise counsel truth and protect you from evil. Come to camp with this spirit and heaven will reward you.

To the church people we will say, do not live on blind faith, for Christ hath said, "faith without works is dead, availeth nothing." 'Tis your duty to embrace the opportunity we now offer you. You are to be the judge, and we pray you may use a wise judgment. You will here get absolute proof of immortality. You will then have a knowledge of truth divine and will be better church members. We don't ask you to leave your church, but we do ask you in all candor to seek for light in an honest manner and it shall be given.

Remember that Maple Dell Camp opens in full blast on July 21st, 1894, and closes August 13th. Everybody cordially invited.

SPEAKERS ENGAGED.

The following speakers have been engaged for the coming season at Maple Dell Camp: Mr. and Mrs. E. W. Sprague, of Jamestown, N. Y., will arrive in camp on July 21. Mr. Sprague will remain until the 27th, but his wife will no doubt stay through the entire season; also their amiable daughter, Miss Marie.

Mrs. A. E. Sheets, of Grand Lodge, Mich., will arrive July 27th and remain until August 3d, possibly longer. Sunday, the 29th, Lyman C. Howe will undoubtedly assist Mrs. Sheets.

August 2d Mr. and Mrs. Hudson Tuttle will arrive in camp and remain a week, if possible.

August 4th Mrs. A. L. Robinson will arrive and remain in camp until the 10th. On the 6th or 7th George P. Colby will arrive and remain until the 10th. August 13th Hon. O. P. Kellogg and other speakers are expected. First-class mediums for the various phases have been secured.

MAPLE DELL ENTERTAINMENTS AND AMUSEMENTS.

There will be three social dances in the Opera House during the season, for the young people.

The Mantua Dramatic Club, with John Force, president, and Prof. Crain, manager, will furnish two entertainments of the finest in their line.

Miss Clair-Tuttle will have three evenings for entertainments, assisted by the best camp talent. Also Mrs. Dr. Tuttle will no doubt join with Miss Clair, and perhaps Emma Rood Tuttle might be induced to take part on this special occasion, and the Doctor, or Hudson

would not be far behind. We want the very best on August 4th, as Sunday, the 5th, is the great day we celebrate, and hold a reunion of all the old pioneer Spiritualists of Ohio. Let it be remembered that everybody is invited to Maple Dell on August 4 and 5. No one should miss it, so come and enjoy a feast of good things.

THE LANDLORD OF MAPLE DELL PARK HOTEL.

Mr. W. N. White is the landlord of Maple Dell Park Hotel, at Mantua Station, Ohio. The excellent satisfaction given by him and his amiable wife, in running the camp hotel last year, resulted in securing them first on hotel committee for the coming season. No better choice could have been made. He is the right man in the right place. Their large experience in keeping the Ladies' Boarding Hall at Hiram College for years gives them a prestige in this special line of work. We have no doubt but many of his last year's guests will be glad to see his picture and will cut it out of our paper and give it a prominent place in their album.

Mr. White is also secretary of the National Spiritual and Religious Camp Association, and is deeply imbued with its principles and purposes. He is one of the most prudent and careful co-workers, and being a true and highly-cultured Spiritualist, he believes that the highest spiritual unfoldment and growth can best be attained by feeding the physical man on wholesome and hygienic food, well cooked and plenty of it, neatly and tastefully presented to his guests.

W. F. BAILL.

Mantua Station, Ohio.

An Unfortunate Materialist.

TO ALL HONEST SPIRITUALISTS.

TO THE EDITOR:—I am one of those unfortunate called materialists. I am able to conceive life and death, but wholly incapable of conceiving death and life. I am unable to comprehend any other God save nature and her inexorable law. I think intelligence, mind, spirit and soul are but resultant forces of organism, and viewing matters in this light, I see just as strong argument and presumptive evidence for the immortality of the horse as I do for the driver, and such a conclusion as that leads a man out into a wilderness of entanglement that would make even a priest sit down and wring his hands in despair.

I am not of the opinion by choice or volition, by any manner of means; but nature, observation and analogy drive me to it.

Am I not to be pitied? I have tried to investigate the religions of the day, and I find all priestly dogmas, both Roman and Protestant, mere puerilities when you eliminate that element of Spiritualism from them—mere moral Santa Claus stories that melt away from the search-light of investigation, like a skiff of snow before the April sun; but invest them with this convincing, potent factor of argument and they are not without some reasonable force. Inspire them with this present, active demonstrating power and their hidden and otherwise meaningless mysteries are somewhat elucidated.

To say that men doubt a future life through perverseness, is very unjust and unkind. No, I have too many dear friends and relatives numbered among the silent dead, (?) among whom is a dear wife—my life, my light, my all—to willingly and gladly believe they have sunk into the grave, cruel oblivion. On the other hand, I'd give worlds, were they mine to give, did I but know they yet lived and I'd meet them again.

I have investigated modern Spiritualism, and must say its philosophy is harmonious and beautiful. It lacks nothing in my mind but honest, open demonstration. This I've never been able to see to my full satisfaction, and to this end I'd be glad to address two or three questions to a departed friend, and send to any one who says he or she can answer them. I pledge they shall be plain, practical questions pertaining to events that occurred in our natural, united life, which the so-called dead will not only be able but only too willing to answer, and if all or even one be answered correctly, I will publicly acknowledge the same in the columns of THE PROGRESSIVE THINKER and pay the person five times the usual fee. The questions shall not be asked through any cynical or carping spirit, but are born of an honest doubt that our dead still live. You must know I ask demonstration and phenomena because I am naturally incapable of credulous faith.

Should any one feel disposed to write me on the subject or think he can throw some light in a dark mind, I would be pleased to have him. My address can be had from the editor. Yours for truth and right, Montmorencie, Ind. INVESTIGATION.

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By O. H. RICHMOND,

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