



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

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CURED AS WE SLEEP

Thought Suggestion as a Curative Agent, in a New Form.

HYPNOTISM LOSES CASTE—NOVEL PLAN FOR THE TREATMENT OF VARIOUS COMPLAINTS—NERVOUS PEOPLE, INEBRIATES, AND BAD CHILDREN MUST BE SMOOTHLY TALKED TO AS THEY SLUMBER.

Little more than a year ago the attention of psychologists in America was first called to the development of a new agency in education—viz., the extraordinary power of a person in a condition of natural sleep to accept suggestions or ideas impressed upon his mind during that sleep.

The general opinion is that a person asleep is, for the time being, dead to the world, but a knowledge of the extreme wakefulness of the subconscious mind should make us careful of what we say in the presence of a sleeper.

The process of education, and of curing certain diseases, during natural sleep was first detailed by me in an article published in the Journal then known as the Hypnotic Magazine, now the Journal of Suggestive Therapeutics. Some comment was created at the time of the appearance of the article, and since then several experiences, bearing out the results claimed by the originator, have been published. First a mother announced that she had cured her child of a minor complaint by talking to him at night. Then followed accounts of experiments of a similar nature, conducted by parents, by means of which idle and disobedient children were rendered industrious and obedient, without punishment—without censure—simply by suggesting to the children that they should be. The results were so convincing that henceforth, Dr. Paul F. Fay, the great authority upon matters of psychological import, setting forth his opinion that suggestion during natural sleep is superior in efficacy to hypnotic suggestion in the treatment of mental diseases, and giving examples of cures made in some cases of insanity by himself with this method.

ANALYSIS OF THE PROCESS.

Suggestion during natural sleep is thus attaining a world-wide significance. To give all the facts of research is a long story, and difficult to condense, but perhaps I can make plain the salient points of this treatment; the reason why; the results to try for; and how to proceed. When the simplicity of this process is understood there will be no hesitation in adopting it, and it may thus do much good.

1. Why should an idea suggested during sleep have more weight than the same idea impressed upon the waking mind? Surely, the mind during sleep is narrowed down to a point of concentration which is rarely arrived at during the waking state. The sleeping, or subconscious mind is receptive, because it is fixed upon a single idea. There is no diffusion of attention, as in the waking state. Use of education is simply the engraving of certain ideas upon the mind, and the evil force is simply the opposite. In the first case an improvement in the form of knowledge is the result; in the latter case there is also knowledge, but scarcely improvement. It is necessary, then, in order to break up the habit, to drive out, not the knowledge itself, for that cannot be done, but the attractive force of the knowledge; to make it repulsive, and to turn the thoughts of the child or man to something higher. Good and evil are only relative terms, and in this work, without regard to, or molestation of, any one's faith or religious belief, we go upon the principle that evil is by no means the natural heritage of the child. Evil to us is merely absence of good, or ignorance of good. Evil may, therefore, be voluntarily involuntary; its presence indicates absence of right thought.

Children are trained to distinguish between good and evil at an early stage in their careers by persuasion, admonition, or punishment. But our present methods of education of the young result in the serious blunder of impressing upon the child's mind that to do wrong is easy; whereas to do right is very hard. This is both unfortunate and untrue, because by the child both good and evil thoughts are acquired, and inherited. Having learned, however, that it is hard to do right, the child, like all other activities in nature, follows the line of least resistance, and forms bad habits. Evidently it would be wisdom to prevent the formation of bad habits, and thus avoid the after-necessity of correcting them, but, accepting the fact that the habit is formed, let us see how it is generally checked.

ILLUSTRATION OF THOUGHT SUGGESTION.

For illustration, here is a child, a girl 7 years old, who bites her finger nails. Her mother rebukes her, perhaps punishes her, and thereafter, while in her mother's presence, she bites her nails no more. But when alone and plunged in abstraction the child will revert to the habit unconsciously; or, when alone and free from observation, she will bite her nails because she knows she will not be found out. These are the two examples we need of voluntary and involuntary habits. Now the mother, by her rebuke, has made an impression, but not a very deep one, upon the child's mind. The mother's views have been impressed upon the child, but the child's own powers have not been called into play to break the habit. The mistake lies there. Had the impression been deep enough in the first place, the views of the child would, of course, have been merged in the views of the

mother, and the habit would have been broken, but it is well to remember that our greatest ally in this work is the quickness of the child-mind to appropriate to itself, as a part of itself, a love of good and distaste for evil. The mother's suggestion to the child should therefore have been, not a rebuke, but a positive suggestion, which would set up an entirely new train of thought, such as:

"You will not bite your finger nails again because you will not want to. It is not a nice habit and you do not like to do it. You don't wish to do things like that."

Then is established in the child the thought that she herself dislikes to bite her finger nails, and very naturally she will do what she dislikes to do. This breaks the habit.

The evident reply of the skeptic to this will be that the child will promptly answer, either to her mother or to herself, that she "does like," and that the suggestion will have no weight on that account. But the skeptic's observation is superficial, because it is evidently merely a matter of drying into the child's mind the idea that "she does not like," in place of the idea that "she does like." In other words, success or failure is determined only by the depth of the impression made, and it is imperative to know how the deep or permanent impression may best be made.

To go back a moment to the first part of our illustration, I said that the child, during a period of abstraction, would perhaps revert to the habit. This means that the mother's rebuke, while powerful enough to influence the waking mind of the child, was not powerful enough to impress the subconscious mind. During a reverie the child is oblivious to surroundings, and is only conscious of the working of her imagination. She is in a waking dream. She has not quite lost touch with the outer world, but is in a state of reverie. During this reverie the subconscious mind is active and independent. It is attending to her breathing, to her footsteps, to the processes of digestion and assimilation, and to certain automatic actions, to wit, to the performance of the act of biting the nails. Here, then, is the clew to the cure. The impression, to be effective, must be deep enough to reach the subconscious mind, in order that the habit may be neither voluntary nor involuntary.

An almost identical condition prevails during sleep as during a reverie, that is to say, as regards mental action. The waking mind is passive or resting, while the subconscious is most active. We dream; we sometimes talk in our sleep; we sometimes get up and move about; our dreams are influenced by our thoughts on going to bed; by the supper we have eaten, etc.; we are still in partial relation to waking life.

DIRECTIONS FOR THE EXPERIMENT.

The child's attention during sleep is fixed upon the dream-pictures evolved by herself. She is not, therefore, at first in a condition to give heed to the spoken suggestion of her parent. It is necessary to gradually draw her attention away from her own field, and fix it upon the thought to be suggested. Naturally, if one were to speak sharply and loudly to the little sleeper, she would return at once to waking consciousness. That must be avoided. There are two consciousnesses: The consciousness of waking life, and the consciousness of sleep. We desire to reach her sleep-consciousness, and the method to be pursued is as follows: Before the child goes to bed the mother is to say:

"I shall talk to you to-night while you are asleep, and you will answer me without waking. You will hear me, and understand what I say, but you will not wake up."

Children, as a rule, betray great interest in this experiment, and sometimes declare that they will keep awake "for purpose," but a child's sleep is sound and swift. After this preliminary preparation, and when the child is fast asleep, the mother must go to her, and sit quietly by the bed for a few minutes, stroking the child's forehead. This will have the effect of accustoming the sleeper to her presence, and the speech which follows will be less likely to disturb the slumber.

Then begin the talk, the mother calling the child softly by name, and saying distinctly but in a low tone:

"This is mother talking to you. Sleep quietly. You must not wake. You can speak to me without waking. You are perfectly comfortable and quiet. Sleep sound. Do you hear me talking to you? Say yes. You will not wake up. Now I touch your lips with my finger, and you can speak. Say yes."

In many cases it is very difficult at the first attempt to get this answer from the child, but at the second or third it is easily given; generally with a long-drawn-out, hissing sound, that makes gravity difficult to sustain. Should the child stir uneasily, and open her eyes, the mother must not rebuke her attempt, but close the eyelids with her fingers, and suggest, "Sleeping quietly. Nothing will disturb you. You can hear me," etc. Then follow the special suggestions directed to the case; biting the nails, disobedience, idleness, untidiness, untruthfulness, or whatever the fault may be. They should be forcible, positive suggestions, couched in terms the child can readily understand, thus:

"You will remember what I say to you. You do not like to bite your nails. You will not wish to do it any more. It will be hateful to you. I want you now to promise me that you never will."

Repeat this once or twice, and the promise so given will be kept.

AN INTERESTING EXPERIMENT.

Although it has nothing to do with curing a habit it may be well here to give the outline of an experiment which will convince any mother that she can, by these means, enter into relationship with her child during the latter's sleep. The experiment is a common one in suggestive therapeutics, but is probably new to most persons. When the child makes her answer, but not before, the mother must say, before proceeding with her suggestion:

"Now, you're going to have a lovely dream. It's a beautiful day, and the sun is shining, and you're so happy, because you're out in the woods, picking flowers. See here they are all around you. Violets and great big primroses, and daisies, heaps of them. Now you're picking a large bunch to take home with you. Aren't they beautiful?"

The child says, "S-s-s-s." The mother goes on:

"You feel well and strong and happy. My little girl will wake up when I count three, and tell me all about it—where she's been, and what she's seen. Then she'll go fast asleep again, and you'll remember to bring a bunch of flowers home with you. One, two, three, wake up."

The child wakes, puzzled, but smiling, and seeing her mother, wonders. Then the dream memory comes to her, and she looks about for her flowers. Not finding them, she wonders again, but looks forth suddenly into a garden of her dream, which is yet something more than a dream to her. It is curious to note that these suggested visions are far more intense than the usual dream. Remember that the child has not been acting her dream; she has been lying perfectly still with her eyes shut, and sometimes only a change in the breathing will denote the images crowding her mind. Not until she wakes will the mother know how firm a hold the things she has said have taken upon the child's mind.

USEFUL IN SEVERE ILLNESS.

You may gather from this how much a mother might do by directing her child's dreams during any sickness under which the latter might be suffering. How easily the fevered head might rest if the mothers knew how to put their children to sleep and how to talk to them while they were asleep. But these things are mysterious to most people.

To continue the first experiment: On waking in the morning the child will have forgotten the whole matter. This simply means that it is not within the memory of the waking mind. But the necessary impression has been made upon the subconscious mind, and its effect will be noticed during the day. This treatment should be repeated every night for a week, but I have seen cures resulting from one treatment.

Some readers may harbor the opinion that it will be sufficient for the mother to think these suggestions, without uttering them aloud. I am afraid I can not agree to this. Thought projecting, or telepathy, is a very doubtful and capricious agency, and not to be relied upon at all. It is necessary to secure the child's attention through the avenue of the physical sense of hearing, and to be assured of the child's attention by her word of mouth. Thought projecting seems to me to be about as useful in this connection as praying for rain in a land where irrigation is a necessity. This work is wholly practical, and takes nothing for granted.

ITS EFFECT UPON INEBRIATES.

With regard to the application of this method of suggestion during natural sleep to adults addicted to intemperance, I have not made any experiments along this line, because of lack of opportunity. But such a task might be safely undertaken by a wife, and it is very reasonable that as drunkenness may be cured by hypnotic suggestion, it may with equal certainty be cured by suggestion given during natural sleep. The hypnotist does not, during his superior will power, magnetism, or any nonsense of that kind, compel his patient to abstain from drinking. He merely rouses in the latter's subconscious mind, by his suggestion, an antipathy to alcohol, and that is precisely what the wife might do by suggestion given during natural sleep. There is one very important limitation to this method which must be regarded when dealing with an adult, namely, that a suggestion which is objectionable to the sleeping man will be objectionable to the sleeping man, and will not be accepted. Drunkenness and vicious habits are due to mental conditions, but they can be cured by suggestion only when the patient has fully agreed in his waking condition that he earnestly desires to be cured, but has not sufficient will power to break off. Suggestion will supplement his will power. It would be useless, therefore, for a devoted wife to secure her husband with a view to securing in this manner the price of a new bonnet, because the suggestion would not be regarded with favor.

In just the same way as subconscious and conscious thought influence our actions, they influence the condition of the body; and there are many nervous diseases which can be cured by simple suggestions given during natural sleep. It is only necessary to call attention to the fact that a depressed condition of the mind will result in a morbid condition of the functions of the body to prove how near is the relation existing between mind and matter, and suggestion during natural sleep is very valuable in breaking up neuralgias, headaches, and all nervous irregularities of function. These things here spoken of are yet in their infancy, but they should be proclaimed upon the house tops.

TESTIMONY OF THE DOCTORS.

W. Xavier Sudduth, M. A., M. D., Reliance building, is a Chicago physician, who has made an exhaustive study of psychological subjects, and has published several theses upon the relation of mind to matter. When asked for his opinion upon the value of education during natural sleep, Dr. Sudduth said: "I have been testing this agency for several years, and have found that suggestions given by the mother or nurse to a sick child during natural sleep have been most useful in assisting the

usual medication to re-establish conditions of health. In one case the suggestions were given entirely by the nurse, and were successful in breaking up the distressing habit of enuresis from which so many children suffer. But especially in the correction of such habits as temper and insubordination in children is suggestion during natural sleep to be employed by parents or guardians. This is almost an unexplored field, but its importance can hardly be overestimated. Natural sleep is not a condition of insensibility to external impressions. It is rather a condition of inattention. The sleeper hears, but he does not heed. It is not difficult to introduce ideas to his consciousness which shall make a permanent and deep impression through his sleeping or subjective mind upon his objective or waking mind. This, in fact, suggestion during natural sleep accomplishes, it makes a deep impression. I have not applied this method in the case of grown persons, but under my direction, the results attained by mothers in checking bad habits in children, upon whom no impression had been made by punishment or admonition in the waking state, have been most successful."

INDORSED BY DR. BURR.

From Albert H. Burr, M. D., adjunct professor of the practice of medicine at the Chicago College of Physicians and Surgeons, a similar endorsement of this method of treating stubbornness and bad habits in children, and even the gravest mental irregularities, was received.

"It is most reasonable that the mind should be amenable to suggestion during natural sleep," said the doctor, "seeing that external suggestions are continually modifying and varying the dream of the sleeper. For instance, the striking of a clock is accepted in a dream as the strokes of a church bell; a constrained position fixes the attention of the sleeper upon pains resulting therefrom, and a sense of pain in the limb affected is incorporated into the dream. These are simple every-day happenings, and they show those who heed the signs that the mind of the sleeper may be influenced both from within and from without. I have been working for some time along these lines, and believe that by suggesting a certain dream, for example, to an inebriate, a dream which would make a powerful impression upon his imagination, we might succeed in instilling into his waking thought a dread and horror of alcohol. As a corroborative instance of this possibility, a patient whom I am now treating by suggestion for the cure of inebriety was actually broken of the habit of taking morphine by a dream. He dreamed that his mother's spirit stood by his bedside, and the effect upon him when he awoke was such that from that time to the present he has not touched morphine. If a dream evolved by the sleeper himself has such power, how reasonable it is to assume that a dream suggested by some one in relationship with the sleeper would be equally effective, knowing, as we do, that we can hold the attention of sleeping persons by quiet speech, and that they will realize to an intense degree the vision suggested."

SYDNEY FLOWER, LL. D.

OH, WHY SHOULD WE MOURN?

When the spirit has flown to the great unknown,
And the loved one lies still and calm,
Oh, why should we weep, or the senses sleep?

In the sorrow that knows no balm?
She was not there, I was well aware,
For those pale lips could not speak,
And the tears fell fast as I gazed on her last.

And kissed the cold, dead cheek.
Oh, could we but know when these fountains flow,
Of the joy of the angels there,
O'er a loved one's birth from the scenes of earth.

Into regions divinely fair,
Then our eyes would beam with a joy supreme,
And we'd dry those bitter tears,
And the heart would yearn for the glad return.

Of the loved ones of former years.
We'd be willing to stay in this house of clay,
And battle the world alone,
For the joy that awaits at the beautiful gates.

Till the summons shall call us home.
Then we'll open our eyes to the glad surprise
That awaits our coming there,
When we meet with our lost, who the rived crossed.

And left us in deep despair.
In that beautiful world, when our banner is furled,
And the battle of life is won,
Then we'll soon forget the sorrows we've met.

When our journey on earth is done.
G. E. NEWCOMB, M. D.

"God Bless Our Home."

I never see the above familiar prayer in frame and hung upon the wall of the family residence, but I am reminded of the father's prayer, not any more exclusive if more selflessly expressed, which runs as follows:

"God bless me and my wife,
My son John and his wife,
My four and no more—Amen."

These prayers illustrate better than any words of mine can do, the selfishness of the Christianity of to-day, which seems to have very little if any of the spirit of Christ in it. I would be glad to see substituted for the motto which heads this article, the reminder of the home which needs no ornamentation, a prayer which, when placed upon the wall unadorned, is adorned the most:

"God help us to observe the Golden Rule."

I am inclined to believe that if the "Golden Rule" was observed by every family in the land, God's blessing on the home would follow as a natural result. I may be wrong in this, but I give it as my honest opinion.
H. V. SWERINGEN.

MT. PLEASANT PARK.

A Delightful Resort—Its Summer Population.

PERMANENT BUILDINGS AND OTHER IMPROVEMENTS BEING MADE—PERMANENT HOMES—THE MEETING.

Year after year goes by and the beautiful Mt. Pleasant Park, in the west part of Clinton, grows more dear to the hearts of the members and visitors of the Mississippi Valley Spiritualists' Association.

Nature adds to its beauty. Oaks are growing sturdier, with broad reaching limbs supporting unobtrusive foliage; the sodded slopes grow prettier; the gleams more attractive; the city sweep-ers' cross the lowlands toward the grand old Mississippi from the foot of the bluffs on which rests Mt. Pleasant Park, increases in its magnitude and beauty. On the ridges and hills of the park the evidence of improvement by human agency is more marked. Broad walks and graveled drives, leading up the principal avenues—Grand avenue, Maquoketa avenue, Glenn avenue, and the others, while the lawns, in front of substantial cottages, bordered with beautiful flower beds, creeping vines on sturdy oaks, or draping broad verandas, lend much to the beauty of the scene; the residents are more dignified and speak of the great civilization of the age, telling of comforts of home to be had in this bit of otherwise natural forest.

They are called cottages, but several reach beyond that and to greater dignity, for a three-story building is not unusual, several being already occupied, others in course of construction.

Just as you enter the main gate, past the electric cars run, you will find on the right a rather substantial frame of a two-story cottage with basement, being erected for Mrs. McKidley, of Springfield, Mo., who is coming here to reside permanently. She has kitchen, in basement, then dining, parlor and other rooms on second and third floors.

N. G. Olmstead is furnishing his cottage at Glenn and Grand avenues, making it a permanent building, with stone basement, where is kitchen and other rooms, with two stories above plastered and finished ready for occupancy. He now resides at Tama, but may conclude to come to Clinton permanently. He is one of the park trustees.

Dr. J. S. Cooper, who is just across the avenue, has been here all winter, and his spring care of flowers and yard are a very active and good thing. Miss Aikin, who for twenty-two years was engaged in business at Dixon, with Miss Whitmore, has just returned from Chicago, to her spacious residence at the head of Grand avenue, and vines are springing up around the broad porch, flower beds show attention, and other evidences of home are seen about this popular cottage.

Dr. C. B. Bleggett is busy with Liberty Cottage, on Grand avenue. Masons, carpenters, plasterers and painters are busy. Broad plate windows, heavy doors, and other modern improvements are being made in the second and third stories, while the first is being fitted for a splendid kitchen. Mr. Blodgett is a commercial man, but became ill on the road a month ago and was compelled to go under the care of physicians, but he is again about about twenty-five pounds lighter, that much happier, and thanks to good nursing, is now able to sprout potatoes, mix mortar or eat a good dinner Mrs. Blodgett prepares.

Mr. Jackson, who has lived on the park several years in a very feeble health. He was sitting up Friday, but seems to be failing. Mrs. Cole still here, he expects to return to Chicago shortly and then come back if her father fails.

Mr. and Mrs. Prindell, of Chicago, arrived last week and have taken possession of their cottage for the summer.

Mrs. H. C. Stafford, of San Francisco, is at the park temporarily. She is a great traveler, and speaks pleasantly of the park, but thinks there is no place like the Pacific Coast. She has been to Australia, Labrador, through South America, Mexico, the West Indies, Alaska and all the States, so must be considered a competent authority. She is now returning from Washington to the West.

In all there are ten families, several boarders and roomers at the park, while arrangements are progressing to fill the forty residences and the many tents that are in use during the summer season of the association, which opens the last Sunday in July and continues until after the fifth Sunday following.

Dr. Phillips, who has charge of the park, is very busy getting ready for this meeting. The park is in splendid shape, and the program being arranged is an attractive one.

Noted personages in the field of Spiritualism will be here. The famous Bangs Sisters, whose fame increases, being among them. By the way Dr. Phillips is showing two remarkable pictures by them—one of Rev. Dr. Brooks, and one of Feather Brown, an Indian chief. Close inspection is what the pictures bear best—whether of crayon or water colors or oil work, one is confused in deciding. They are said to make them in closed dark caskets, set in the center of the room, on canvas furnished by one, and of strangers of all they not being near the casket, which is securely closed.

By the way, it has been just fifty years since the famous Fox Sisters first got spirit rappings at Hydesville, near Rochester, N. Y., and the occasion was celebrated from May 25 until June 1.

The park is open now to visitors, and offers a pleasant terminus of a stroll Sunday.—The Age.

Never let a man imagine that he can pursue a good end by evil means. The evil effect on himself is certain.—Southey.

If manners are superficial, so are the dewdrops which give such a depth to the morning meadows.—Emerson.

MAMMON,

As It Is in the Church.

EDITORIAL IN THE CINCINNATI LANCET-CLINIC, JUNE 18, 1898.

The Cincinnati Lancet-Clinic is not exactly a church organ, but its editor is to some extent interested in the religious work of churches. This work sustains such intimate relationship with that of the medical profession that it is utterly impossible to divorce them, even if such a proceeding were desirable; the bonds are indissoluble. Hence it is that the church is deeply interested in medicine and in the medical profession, while physicians are correspondingly interested in religion and churches. It is a representation of the temporal and spiritual going along together with a Siamese-twin attachment holding them together.

These thoughts are brought out through a call from an exceedingly pleasant gentleman who handed the writer a business card of the "Western Methodist Book Concern, Cincinnati." The introduction being through, the gentleman said he was canvassing for the mechanical department of the Book Concern, and would like to have an opportunity to bid for the work of the Lancet-Clinic. The writer suggested a public sale of the Methodist Church, which conducts and owns the Concern, was departing from the line of legitimate church work when it went out and sought through solicitors the commercial patronage of the public; that the work of the church was supposed to be mainly of a spiritual character, and devoted to a salvation of souls through conversion of the unconverted and a bettering of the condition of the poor and helpless, instead of going out into the highways and byways in search of business that was of a purely mercantile character for the financial profit there is in it, they competing with working people in business. It struck the writer that the church was getting into the Mammon method pretty far when such methods were being adopted.

For the church to have its own office and work-rooms for the printing and disseminating of its own church and other religious literature no exception can be taken, but when the field of Mammon is deliberately entered, with the deliberate purpose of rivaling other men and firms in business, it seemed to be very much out of its own proper and legitimate field.

As the gentleman who called was a clergyman, a very active and good one, at that, the hospital diversion of patients from the hands of their medical attendants very naturally came up, in which it was further shown that the church was out and in the fields of commerce and even professional trade for the lucre there is in it. The gentleman's attention was directed to the present scandal in the United States Senate, where the Methodist Church is openly charged with obtaining more than two hundred thousand dollars by false pretenses.

No one can more sincerely regret such criminal practice upon the part of any church than the writer, and such a blow as this will be hard to recover from, and on account of it there should be a sitting in sack cloth and ashes by some people. As a body of the members of the Methodist Church is perfectly innocent, but still the church as an organization is accountable.

This evil mentioned is but an outgrowth of the raving desire for wealth such as is displayed by the Western Methodist Book Concern of Cincinnati when it enters as a competitor for trade in common commercial fields. Its hospital in this city is now conducted upon a commercial basis, not as a charity, except as charity is made to further the financial betterment of the institution. Out for gold, that is the scheme; get it honestly if they can, but get it. That is the text devoid of glittering generalities.

The Methodist Church is only better and worse in its commercial drives than other churches in proportion to its aggressiveness in Mammon's field. So long as the church does the Good Samaritan act, confining its hospital work to purely charity patients, it has the sympathy and co-operation of the medical profession, but when the church becomes blind in its work, and takes to methods belonging to purely worldly occupations thereby lowering the capital and business of its own members, there is something wrong. So, too, when it deliberately sets about the work of depleting the practice of reputable physicians by tolling patients out of their hands into hospital wards there is a wrong done that is despicable.

Some leaders among the church people will do well to consider these things, and do it on their knees and in their pulpit. Corruption like that shown in Washington is the natural sequel of church commercial methods. One follows the other as naturally as the phenomenon of water running down hill.

Too Much to Stand.

Lawyer—"Well, Aunt, what can I do for you?"

Aunt Ebony—"I wants a dee-vo-ces from ma husband."

Lawyer—"What has he been doing?"

Aunt Ebony—"Doin'! Why he dun got rel'ign, an' we hadn't had er chicken on de table fo' er month."—New York Weekly.

I knew a wise man who had for a by-word, when he saw men basted to a conclusion, "Stay a little, that we may come to the end sooner."—Bacon.

The average man is a very conscientious regarding the behavior of his neighbors.

The old Scythians painted blind fortune's hands with wings to show her gifts come swift and suddenly.—Chapman.

There are women in this world, so it is said, who prize a clear complexion more highly than they do a clear conscience.

THE SOUTHLAND.

The Cause of Spiritualism in the South.

This has been a great year for Spiritualism, and will be long remembered by all who visited Rochester, where the Golden Jubilee was celebrated. No doubt this great gathering has helped the cause in many ways. It will show how universal Spiritualism has become, and will demonstrate to the general public that it is a strength in the land. Also it will draw the attention of Spiritualists and mediums to the different sections of our country, and in that connection to the South also, with regard to which the general opinion has been that Spiritualism was very little known. Mediums are almost afraid to come South. Yet we hope that they have now learned that there is a great field for their labors here, where the people are ready and anxious to hear them, provided they are representative workers of the great truth. We may say in passing that the people of this section of our country are very anxious to progress—the present generation at least, and are ready and willing to grasp hold of all reform ideas.

One reason for the small advance we Southern Spiritualists have made, we are sorry to say, has been the inefficiency of some of the lecturers and mediums themselves, who have visited us in the past. But whenever we have been permitted to listen to words of wisdom and truth, which have fallen from the lips of those who are proficient, we may say without egotism, that they have always been treated with courtesy, and as soon as the public has become acquainted with them, the hand of good fellowship has been held out to them, and they are warmly welcomed. The hospitality of the South can never be questioned by those who are worthy of receiving it. There is no place here for those who are not true. The fraud and the fakir would find no resting place.

We have been fortunate in having Mrs. Loe F. Prior for the past two years, to lecture for the Society of Spiritual Science of Atlanta, Ga. She has served our society faithfully, leaving no stone unturned which would advance the cause of truth in this section. We fully realize the influence that has emanated from her personality, in the way our work has grown. The number and class of people who compose the audience of her meetings are representative thinking people of this city. As one of the reporters stated in one of our daily papers, "I was surprised to see the people who compose her audiences, as it would compare favorably with any church in the city." And so her work is carried on. Not only do we gain in number, but our society is drawing people who a few years ago were ashamed to say that they had been to a Spiritual meeting. We think this is a great step in advancement.

During Mrs. Prior's enforced absence in March, Mrs. Carrie E. S. T'wing occupied our platform. All who know her, know that she endeared herself to us by her sweet, gentle influence, and the love which seemed to pour forth from her. Her lectures were much appreciated, and we hope to welcome her to the Southland again.

We are only two years old, and our second anniversary service was held in May—a three-days' mass meeting, conducted under the auspices of the N. S. A. These meetings were very successful and helped us much. One of the city papers says: "These meetings have presented Spiritualism as it has never been before, and will leave a lasting influence." Mrs. L. V. Richmond, vice-president of the N. S. A., Mr. Francis B. Woodbury, its secretary, and Mrs. Hillgoss, of Anderson, Ind., were our guests at this time, and by their presence added much to the success of the meetings. Much interest and enthusiasm was created by the words of truth and wisdom that were given utterance to. Mrs. Loe F. Prior gave tests at all the meetings, which were a surprise and revelation to many present, as all were readily acknowledged and of striking truth and character. The outcome of this meeting has been an increase in attendance and a general growth of interest in the work. We are well pleased with the success. Now that we are drawing near to the end of the present year, and review the past work, we are encouraged with its results; much being due to the faithful and efficient work of our beloved pastor, Mrs. Prior.

We hope that these remarks will lead some of the good lecturers and mediums to look southward. We have had so much success that we do not wish to close our hall even during the summer while Mrs. Prior takes her much-needed vacation, hence we have two or three months to fill, and would be pleased to hear from all lecturers and test mediums who may wish to visit these parts.

H. P. BOYANS.

AN APPEAL.

Thou great eternal infinite—The great unadorned whole; Thy body is the Universe—Thy spirit is the soul.

If thou dost fill immensity, If thou dost fill all in all, If thou wast here before I was, I am not here at all.

How could I live outside of thee? Dost thou fill earth and air? There surely is no place for me Outside of everywhere.

If thou art God and thou dost fill immensity of space? Then I am God, think as you will, Or else I have no place.

And if I have no place at all, And if I am not here; I surely, surely can't be damned, For then I'd be somewhere.

So I must be a part of God, No matter if I'm small; And if I'm not a part of him, There is no God at all.—Ex.

LIGHT FROM HIGHER REALMS.

BY PROF. J. RODES BUCHANAN.

It is hard for a philanthropist in sympathy with higher realms to endure the slow progress of evolution, though he knows it is bringing all that he hopes for.

The world seemed entirely stagnant for more than a thousand years, before it could be said that the Dark Ages (the Medieval period) had ended.

The spirit world has been trying in all past ages to reach its descendants on earth with only very limited success—and why? Because man's moral or spiritual nature has developed so slowly. He has not yet learned in any nation nor recognized in any national government, that his mother, to whom he is indebted for his life, and all the virtue that he has, is equal to himself in natural rights, though a truly noble son would recognize her superiority, if there is any difference in rank.

The tie of love that should be eternal is broken by death; and it has been in vain that either mother or father has sought to reach and guide their offspring. The message from the departed has for more than two thousand years (under the guidance of Jewish and Roman churches) been repelled by burning alive every messenger or by hanging or drowning. In many cities formerly the fires were continually ready for this horrible crime, and it is still a crime where Spiritualism has not dawned, to commune with heaven and make it known.

And even now, after the demonstration that the departed can return visibly—can write or paint directly, and can give wise counsel to the sick, where doctors have failed, or instructive messages to their friends, by spirit writing or by words, through a good medium, either vocally expressed or in writing, how few are there to sustain the spiritual press, and to go where they can commune with their best friends, whose clear intelligence and pure love would guide their earthly friends and children in the paths of wisdom and prosperity. Wisely has Mrs. Richmond said: "Surely there is no man or woman so supreme in their own methods as to scorn the assistance of the 'great majority' who have passed on; even those, who, as special guides and teachers, must have greater opportunities of spiritual knowledge."

I have called such things the dawn of a new civilization, but how few are willing to be civilized! The very professors of Christianity which in the days of the Apostles continually maintained this spiritual communion, have sunk under the reign of the Pope and the Westminster confession and catechism into the animal darkness of something worse than materialism, which surrenders to annihilation, while orthodox surrenders to perpetual burning!

Spiritual communion is the greatest luxury on earth to the enlightened. It brings us into the real aristocracy of the Universe, where all the wisdom and refinement of a hundred thousand years is concentrated. In comparison to this, what is all that earth can offer; kings and queens, statesmen, orators and philosophers; millionaire masters of mankind, and even all the grace and beauty of woman, in her highest development?

Earthly society is of no importance to me, when in my modest cottage I can enjoy all that is best and noblest, and receive their love and commendation for all that I can do for humanity, to dispel its darkness and illuminate its paths, which are so often painful to the weary travelers.

Fain would I invite the wanderers in mental and moral darkness to share my pleasure. But ignorance of higher science and jealous distrust are in the way, and I say but little to the public. Only a few friends are aware of my joys and treasures.

But I can assure them that the same pleasures are in their reach if they have the right spirit to seek them, and they will have greater faith and greater pleasure in what they obtain for themselves than in anything that I have obtained. My feeling is different—I delight in all that others gain but the average man will neglect the flowing fountain of wisdom unless it flows by his own door-step or into his own back yard—such has been the treatment of Spiritualism.

If I report the messages from the wisest, they are not a commercial article—they are foreign to current opinions and fashions—never orthodox. If I report their kind and loving language, it is not sensational. It is forty-four years since General Washington came to me unexpectedly, when I was at the head of the leading medical college of Cincinnati, announcing himself by raps with which he gave his messages alphabetically. Lincoln, Franklin and Jefferson have communicated so often that Mr. Lincoln now calls me his "old friend," though I had never seen him. My ancient friends are very numerous, and messages come often from unexpected sources; and when the world is really ready for spiritual wisdom I may be tempted to publish.

But I took up the pen merely to encourage the public to follow my example in seeking spiritual wisdom from their friends. I have long enjoyed the cordial co-operation of Mrs. Longley, so long the famous medium and author at the Banner of Light, who is proficient in every department of psychic science, and being an M. D., gives attention to patients. Her good works will be her monument.

Now, I have another to mention, a very modest and honest gentleman of Los Angeles, Cal. (Mr. C. L. Walter, 443 Temple street), who I think is destined to become famous. Dr. B. Elliott, who is certainly one of the finest magnetic healers I have ever known or heard of, informed me that he kept up regular communication with his spirit friends through Mr. Walter, and relied mainly for practical advice upon Dr. John Bovee Dods, a famous lecturer and author.

Though very doubtful of the result, I addressed some questions to Dr. Dods through Walter, and was agreeably surprised at the result. Dr. Dods replied in six pages, very satisfactorily, fluently and ably—a letter worthy of publication; and when this had been written a number of my old spirit friends approached, insisting upon writing to me, and I received three letters from my old friends, Rev. John Pierpont, Wm. Denton and Robert Dale Owen—and then came a great surprise—a letter from Carlyle, England's greatest author. I admired his bold, vigorous style of thought, but never suspected that he had any knowledge of my doctrines or writings, which this letter indicates. In all that comes through Mr. Walter I recognize the style most appropriate to the spirit authors. Mr. W. writes with great ease and rapidity.

Not desiring to come before the public in the complimentary language of my spirit friends, I prefer to present the evidence of Mr. Walter's absolute reliability and give a fair sample of his letters.

Our friend Mrs. L., of this city, whose life had been saved by the magnetic treatment of Dr. Elliott wrote to Mr. Walter and has received several letters with which she is delighted; not only by their beautiful descriptions of spirit life, but by their references to family matters which made a perfect text, as when for example her mother mentioned things known only to herself and her mother. I have seen the letters and they are very convincing.

Mrs. Buchanan, who has a very spiritual constitution, giving her wide sympathies and prophetic impressions, has been very successful in receiving letters through Mr. Walter from Mr. Worthington, Frances E. Willard, Kate Field, Phoebe Carey, Dr. Dods, Charlotte Cushman and the ancient philosopher Plato—all of which are characteristic and satisfactory, though the one from her former husband, Mr. Worthington, is of course, most decisive as a test of the identity of the author.

Mr. Worthington was the only one to whom her identity was addressed. The other letters were spontaneous and unexpected expressions of friendship. As Mr. W.

refers to the delay in bringing out the second volume of Primitive Christianity, I would mention that it will be printed before the end of the month of June.

The following is Mr. Worthington's letter, of whom I can say that he was a gentleman of the highest integrity and refinement.

MR. WORTHINGTON'S LETTER.

To Elizabeth:—The light from the spirit world draws the elements of all love and it seems as if from the hungering hearts there comes a yearning that is irresistible.

To you at this time I can only say the boundless and unquenchable love exists beyond the grave, and is yours to-day, to-morrow and throughout eternity.

To say that I am pleased to communicate to you to-day, but feebly expresses it, yet I will be in a measure crude, until I can come in accord with the instrument. Tuned and sensitive to a high degree there are variations to be learned, and I must come completely in rapport ere I can expect to give in all the beautiful and grand truths in fitting language. I am sure that I will try to please you, try to make glad your heart, but Elizabeth forgive my imperfections and accept what I do give as the efforts of a soul who would give you the strength, financial blessings and everything that is grand and beautiful in life if in my power so to do. To bring our circle of friends within the domains that surround our dear medium will take a little time, for the atmosphere is filled with those who seek the privilege of communicating through the same channel, but by perseverance in the fullness of thought and love we will gain our point, I believe, and it will be a rare and blessed privilege.

No, you have not gained satisfaction through mediums regarding me yet, my dear. It has not been the fault of the mediums; they all have the faculties for their particular work, but you have not happened to find the chosen instrument. Whether this source of information will prove reliable and satisfying to you remains to be seen.

To give you a comprehensive account of my passing out of life material, would take a volume of many pages, but briefly, it is easy to give you a synopsis. I did not suffer only in a sense of peculiar sensations. There seemed to be a roaring and surging in my ears, and a pulling, snapping or tearing sensation about me, like the breaking of cords. Then came darkness, and the feeling of being lifted or carried away on great waves of vapor. I felt the sensations, realized that a great change was going on, but was unable to resist the movements. I seemed, finally, to enter a cool cavern. I could hear the rippling of waters, the singing of birds, and the soft, humming sound of beautiful melodies. Then I seemed to rest upon a couch of down, and seemed to sleep for hours, perhaps days. Finally I opened my eyes, and saw the faces of loved ones about me, and although we seemed to be forms and tangible, yet we were and are only thoughts as far as tangibility is concerned.

It is hard to explain to you, but we are not the beings you would imagine. Life seems just as real, as vivid as in the material, but we lack the physical woes, and the maddening rage for gold and earthly things. It may seem strange to you, but I have not met all the old friends, nor will I until they come upon the same plane of thought. The senses are keener, the perceptions more acute, but oh! the grand experiences, the freedom of action; the chances to develop are manifold. Our ideas of earth as a residence place is such that we would not return, would dread to take up the old coat and wear it, but we do want to ameliorate the suffering of the races and bring about a higher sense of the power of the faculties. I will tell you, Elizabeth, at some future time a great many of my experiences, but not now, it would take too long. Enough is to say the spiritual realms for the truly developed need be nothing but joy, and our greatest foe is ignorance and licentiousness. I want to advise you about financial matters. I want to see you bring out the work of the Doctor's in time for him to enjoy the fruits. What to advise at this time is hard to determine, but enough is to say that influences are at work, that we trust will turn the tide. It is not necessary to chide the Doctor; he realizes the mistakes, but he has not been as just to himself as he has been to others, and is suffering from the ingratitude of men. But let your heart be cheered by the assurance that we are straining every nerve, as far as spiritual influence goes, to build you up, and relieve the terrible strain. You are naturally hopeful, and in your exercise of will to will for the good, you have accomplished a good work, and every strong thought has been caught up in the atmosphere and found a responsive chord in our hearts. I feel that an uplifting and a relief will come within a short period of time, but I can't advise you now to make any radical change in plans. Keep strong in faith and do not despair, and with all our united force surely some good will be accomplished.

You ask about your guides. Well, Elizabeth, I know a few familiar spirits that surround you; some ancient, and some of the modern era, and I am sure they have a great bearing on your life. Spurzheim is within the home circle; Plato, also Bruno and Benjamin Franklin. Gall is one of the greatest powers, and in A. Lincoln you can rely for good advice. You have a great collection of intellects surrounding you, drawn by the forces of Rodes and yourself, and they seem to lead both of you. I would judge that Socrates would give you wisdom, and in all the group there seems to be a great desire to harmonize and help you in gaining power and strength. Call them by thought and I am sure that A. Lincoln, Franklin, and the ancient philosopher Plato, as well as Socrates, can give you valued help. Let me reiterate, that I feel confident that means will soon come to hand to bring out the "Second volume of P. C." Tell the boys that I am with them in the fight, trying to build them up and guide them to the harbor of prosperity, and tell them to be brave, not to despond, for the "land of promise is in sight."

There is so much that can be said, but I am hurried along. To Will, poor fellow, he has made some sad mistakes, but has learned wisdom. I have nothing to say only he has my best wishes, and I want him to look up and keep on building up the character and developing the good that is in him. You know what he passed through in life, and surely a word of friendship from me cannot come amiss.

Well, Elizabeth, you remember the deep questioning of your heart when you had two roads before you? You chose one, and have you regretted the step? It was perplexing at the time, and I willed it otherwise from my view of matters, but you chose your road, and it has been a trial in many ways, but your indomitable will and faith have carried you along and kept your head above water. I am losing strength now, dear, but you will surely excuse me when you know it is my first attempt to communicate through this channel.

Now, "Lizzie," let me say a few words of love. When I tell you again, that the affection is imperishable and I will greet you beyond the grave with loving hands, and lead you into the charmed circle of all those who love and that have left you alone.

Give the Doctor my friendship, and I hope to see the day when his grand labors will be appreciated by the world. It is sure to come.

Loveingly,

SAMUEL W.

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THE WAR WITH SPAIN.

How the Pope of Rome Regards the Same.

AS A CONTEST BETWEEN PROTESTANTISM AND ROMAN CATHOLICISM—SENTIMENT OF MEMBERS OF THE "SACRED COLLEGE" ALSO UNFRIENDLY TO THE UNITED STATES—THE POPE SETS UP CLAIM TO CUBA—SPECIAL CABLEGRAM TO THE GLOBE-DEMOCRAT FROM ROME, DATED JUNE 11.

Although every effort has been made in Vatican circles to prevent the matter from becoming known, the Pope is in such a delicate condition of health that four times during the last three weeks Dr. Lapponi, his chief physician, warned his immediate entourage as well as the papal camerlengo, Cardinal Oreglio, who, by virtue of his office, assumes on the death of the Pope charge of all the affairs of the papacy pending the election of the new pontiff, to prepare for the worst.

It is not that he has suffered from any specific illness, but there has been a most alarming decline in vitality and in strength, and that has brought about syncope of such alarming character that Dr. Lapponi expressed fear that the aged pontiff would never recover consciousness.

The physician as well as those about the Pope do not hesitate to attribute his altered condition to his grief on the score of Spain, and he has on several occasions intimated to his attendants, and likewise to the Marquis Merry Del Val, the venerable Spanish ambassador to the Vatican, that he felt that his hour had come, and that Divine Providence would assuredly not permit him to live to witness the downfall of a Catholic nation so dear to his heart as Spain.

There is no doubt that the sympathy of the Pontiff, as well as the papal court and of the sacred college, are distinctly and pronouncedly in favor of Spain, and that the present war is regarded at the Vatican as a conflict between Catholicism and Protestantism, and that a defeat of Spain will be considered in the light of a blow to the Catholic Church.

As pointed out to me to-day by a foreign diplomat accredited to the Vatican, and who has spent many years of his life in that capacity, there is no power in the world, not even Italy itself, which from time immemorial has maintained such intimate relations with the papacy as Spain. The latter has always been the chief ally of the holy see in combating the reformation, and, since the Council of Trent, the theology, the philosophy and the entire influence of the papacy has been Spanish rather than Roman. Moreover, the three most influential members of the sacred college at the present moment, namely, Cardinals Rampolla, Jacobini and Mocenni, have all spent long years as nuncios in Madrid, and are avowedly pro-Spanish, while the favorite prelate in attendance on the holy father and the one who enjoys to the greatest degree his confidence and affection, is Mgr. Merry Del Val, the son of the Spanish Ambassador here.

The pontiff thoroughly disapproved of the present Liberal cabinet in Spain and deplored the policy which it has pursued, as well as the neglect of which its members have been guilty, in making proper preparations for the conflict with the United States. Premier Sagasta has never stood well here, owing to the fact of his being the grand master of Free Masonry in Spain, while the Liberals, whenever in office, have incurred the animosity of the holy see by introducing reforms that were antagonistic to the church.

But the relations of the holy father with the Queen Regent remain as intimate as ever. He is in constant communication with her, and, although since the rejection by the United States of his offers of mediation, he has been forced to maintain an officially neutral attitude for fear of offending the influential Catholic element in the United States, yet he has never ceased for a moment to labor through his nuncios, and particularly through the order of the Jesuits, for an intervention by the continental powers in behalf of Spain, with a view to a termination of the war. He is perfectly indifferent to the loss of Cuba, but desires at all costs to maintain the Queen Regent and her son on the throne of Spain, and likewise to secure the retention by Spain of the Philippine Islands, where the Roman Catholic Church owns vast property.

The holy father takes the view that both the Philippine Islands and Cuba are, strictly speaking, the property of the papacy, Spain holding them from the holy see, as fiefs granted three centuries ago, and Leo XIII. claims that from the moment that Spain ceases to fulfill the conditions of the fief and is unable to retain control of these dependencies, the fief ceases to be operative, and the dependencies revert to the holy see.

While the pontiff is not prepared to put forward any arguments on this score with regard to the Antilles, where the church interests are relatively unimportant, he is doing so in the case of the Philippines, and there is no doubt that, were France or even Germany to secure from Spain a lease of the Philippines in return for an advance of the money needed to pay the war indemnity, which will doubtless be exacted by the United States, the theoretical claim of either of these two leading powers might be strengthened by a transfer to them of the fiefs by the papacy.

It is intimated in Vatican circles that the unfriendly sentiments of both the pontiff and the sacred college with regard to America, in connection with the present war, will be demonstrated at the forthcoming consistory by the failure of the pontiff to fulfill his original intention of conferring a red hat upon one of the most conspicuous of the American archbishops, who is known here to have been chosen for this honor.

The Vatican takes the ground that it would be in questionable taste to give at the present moment to the United States so striking a demonstration of pontifical regard as the creation of a second American cardinal, and the candidate for the dignity in question is, therefore, likely to have to wait for a new pope before he can hope to receive the hat.

In conclusion, I would add, on the most reliable and positive authority, that Leo's condition is so alarming that the news of any great Spanish disaster, or of a revolution at Madrid, might be followed by fatal results, and culminate in a conclave, that is to say, the election of his successor to the chair of St. Peter.

SOME SIGNS AND SUPERSTITIONS.

If a child whips a chair about it is a sign he will receive a whipping very soon.

For sparks to burn a carpet is a sign of a wedding or birth.

Three candles burning in one room forebode a marriage.

It is unlucky to sit against the grain of the table at cards.

To insure good sleep place your shoes with the toes from the bed.

The falling of several tin pans at one time indicates a wedding.

To break the point off a lead pencil when writing is a sign of bad news.

It is a sign of a quarrel to take a piece of soap from a friend's hands.

If you drop food at the table it is a sign that somebody is begrudging it to you.

When a rocking-chair moves along while you rock in it, you are going to have a caller.

Never mark your linen or anything to be used in married life, with the initials of your fiancée, as it is said you will never have occasion to use the initials if you do.

SUNSHINE AND SHADOW.

Suggestions Toward Lending a Helping Hand.

In every life, from the cradle to the grave, is mingled sunshine and shadow in a greater or less degree. We sometimes see individuals who seem to be born with a happy temperament, either through prenatal conditions, or by hereditary tendencies. They seem to scatter sunshine wherever they go, and brighten the pathway of all with whom they meet. Again we see others who seem to have more than their share of the trials of life, and we often wonder why fortune's favors are so unevenly distributed. The wise mother knows her child would never learn to walk if she never let him try his strength. He must fall and rise, and fall again repeatedly before strength will come to the limbs and courage to the heart.

Human nature is so varied that some require greater trials than others to bring out the pure gold of their nature, and fit them for the work to which they are best adapted.

Sometimes in the school of life we fail to discern the true meaning of our lesson, and then it must be repeated. In the time of our country's upheaval it is difficult to understand why the innocent should suffer for wrongs that others have brought about; but we are members of one great family, and by the great law of the Universe if one member is affected, all must suffer in a greater or less degree. Every lesson we receive, if we make a proper application of it, will bring us up to a higher plane of unfoldment, and will fit us to sympathize and help others who have been less fortunate than ourselves. How little sympathy the fallen ones of earth receive from the great mass of humanity. Few in comparison take into consideration the environments that have surrounded them. How easily we might put a little sunshine into their lives, if we would take as much pains to help them up as we do to give them a push downward by our unkind looks and scornful ways. I think many a poor girl who has made a false step would be brought back to the path of virtue and become a noble woman, if her own sex would reach out a helping hand to her, instead of passing by on the other side.

As the evenings begin to lengthen next fall, will not some influential women who read these lines, or some young ladies who want a mission in life, endeavor to open free reading-rooms in the various towns in which they reside, for the use of the laboring classes of both sexes? I think people would donate liberally to such an enterprise to elevate the moral tone of their towns, by keeping young men from saloons, and young girls off the street. Homes all over the land are accumulating good literature which would be gladly donated to such a cause. A little music early in the evening would help to draw the young people off the street. With some one to see that good order was maintained, it would make a respectable place for young people to meet, and encourage a taste for reading. It would build up a monument of lasting good, the influence of which would be felt for miles around. Should anyone follow out these suggestions, will they let it be known through the Spiritualistic press how they succeed, that others may be encouraged to go and do likewise.

Another class who need what sunlight we can bring into their lives consists of those whose undeveloped condition has brought them to the penitentiary for a number of years, or during their natural lives. Some will say they deserve all they get. Without doubt they may. For that reason they need our heartfelt sympathy. Let us remember that surrounded by the same conditions, we might have done just as badly, and perhaps worse. When humanity has developed far enough to abolish capital punishment, perhaps some of the thinking men and women can devise some plan whereby the moral nature of criminals may be developed, and not only the sunshine creep into their lives while suffering the penalties they have incurred, but when they reach spirit life they will be fitted for a higher plane than they occupied while here.

Watertown, N. Y. MARY A. INGALLS.

The Transition of M. B. Sheets.

Notwithstanding the fact that clairvoyantly I was permitted to follow our dear father into spirit realms, when his loyal soul passed away, Sunday, May 15, we are sad and lonely without his physical personality. May 4, he was attacked with la grippe. From the first he knew he would not recover, and he selected his pall-bearers. He had exacted a promise before, that when the time should come for the last service that the writer would give the funeral address in the home, and would also say the parting at the crematorium.

On Tuesday afternoon, in the presence of a large assembly of neighbors and friends, his form resting beneath exquisite floral tributes, we complied with his wish. Wednesday his remains were conveyed to Detroit, where the guides inspired the farewell words, ere we gave up all that we so dearly loved of the physical. The ending of his nearly seventy-seven years of earth life was what we should expect of one who was a Spiritualist in the true sense. He had been a medium for about forty-two years, and was at all times on the side of humanity in all questions pertaining to progressive reform movements. In his work in and for Spiritualism, he was seconded by his companion, our mother, who, in her characteristic way is bearing the trial of separation with patient fortitude. A son and two daughters are left, each of whom with her, is somewhat upheld by the knowledge of the continuity of life and possibility of intercommunication between the two conditions. His faculties were clear until the last; he told us Saturday he would pass out Sunday. With his spirit friends whom he saw about him with a child-like trust and peace, he sank serenely into the arms of the angel of life, leaving us to continue in the path of duty until we, too, are released. ABBIE E. SHEETS.

Grand Ledge, Mich.

WE'RE NOT ALONE.

We gaze upon the still, cold clay,
Which held our loved ones here;
A dark cloud obscures the way,
As flows the silent tear,
And darkens the brightest day.
And yet, we're not alone.

As we gaze within the grave
At things beyond our will,
Friends beyond our power to save,
Unseen, they soothe us still,
Whispering peace beside the grave,
For there, we're not alone.

The living might doubt our love,
Tears are so quickly wiped away
By unseen angel hosts above,
Who smooth our paths each day
And fill our lives with love.
Glad thought, we're not alone.

Ah, 'tis but a narrow strand
Traversed by hosts galore,
Which divides that mystic band
And bears our spirits o'er
To form that happy band.
Oh, joy! we're not alone.

Smile, sad heart, be of good cheer,
Our dear ones are with us still,
They help, they walk beside us here,
They smooth our paths until
They lead us to all things dear.
And then, we're not alone.

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BY W. J. COLVILLE.

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CONTENTS.
What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Swedenborg, with Relations thereunto.
Relation of Psychology to Practical Education. A Study of the Human Will.
Imagination; Its Practical Value.
Memory: Have we Two Memories?
Instinct, Reason and Intuition.
Psychology and Psychology.
Mental and Moral Training in the Light of Certain New Aspects of Psychology.
Music: Its Moral and Therapeutic Value.
The Power of Thought; How to Develop and Use It.
Concentration of Thought, and What It Can Accomplish.
A Study of Hypnotism.
The New Psychology as Applied to Education and Moral Evolution.
Telepathy and Transference of Thought, or Mental Telegraphy.
Mediumship, Its Nature and Uses.
Hypnotism, How Acquired and How Mastered; with some Comments on its Application and its Usefulness.
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"GOOD SHEPHERD" TRIAL IS ON.

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PERFIDY OF THE CATHOLICS—ADMISSION OF THE CROWNING EVILS IN THE CHURCH—AN OATH NOT VALID WHEN THE INTENTION IS WANTING—A LESSON THAT READS LIKE LIFE IN THE SIXTEENTH CENTURY.

The case of Seline Clewett against the House of the Good Shepherd came up for trial last Friday before Judge Otis, when the long and tedious task of selecting the jury began. The scheme of packing the jury with Roman Catholics was worked for all there was in it. Many, however, were forced to retire from the jury box on their own admissions.

One-half of the admissions of the examined juror in a proper court would be sufficient to preclude the sitting on any jury of any members of the Catholic church.

Attorney Butts claimed that as the House of Good Shepherd was purely a Catholic institution, no member of the church should want, or should be permitted to sit as a juror in this case. He told the court that the church taught its members, under pain of excommunication, to at all times stand by the church, whether they were violating the law or not. He claimed, and offered to show by their official books, that an oath taken before a court, where no intention was had to keep it, was not an oath. He claimed that the church taught mental reservation, and that in the Hill Seminary and other colleges, they were teaching doctrines of murder, high treason and perjury, and that any Catholic was particularly disqualified to sit on a jury where an institution of the church was being tried.

F. B. Hester was the first juror examined, who practically corroborated Mr. Butts in his claim "that no Catholic should be on the jury."

Mr. Hester, on examination, admitted once having been a member of the police force for several years.

He admitted being a Roman Catholic in good standing. He admitted that he was acquainted with the teachings of his church in spiritual matters.

He admitted that he considered it a sacrilege to bring a priest or nun into court, or in any way interfere with their conduct.

He admitted that he thought it his duty to believe the word of the sisters given in court.

He admitted that his religion made it his duty to sustain the sisters, whether right or wrong, and to protect defendants, right or wrong.

He admitted that the sisters were his superiors; that he had no right to criticize them or to pass judgment upon them, and that it was sacrilege to sue them in the state court; that they were above him, and had the right and power to determine for him what was right and what was wrong; that the only persons who could rightfully try these defendants were their superiors in the church.

He also admitted, when asked by Attorney Butts if it was not a fact that an oath in court was no oath under the instructions of his church, unless there was intention on the part of the affiant to keep it. Hester answered "that such was the case."

He admitted that, by the teachings of his church, he understood that an oath was not a valid oath if the intention was wanting.

Pierce Butler then took a turn at the juror.

He asked him if he could not, as a juror, decide impartially in a case where a sister or a priest was a party, as in a case where people were not of his church were parties.

Mr. Hester said that he could.

Even if the case were Mr. Butts against Archbishop Ireland?

Mr. Hester hesitated. He was nonplussed for a time, then, answering, said that he should decide for the archbishop, which created great laughter in court.

Judge Otis excused the juror from further service.

The testimony of Mr. Hester, being a Catholic, came like a thunderbolt upon the Irish attendants upon court.

All along they have been trying to evade their own doctrinal teachings. All along they have tried to force their people upon the jury, and at last an uncoached juror unwittingly lets the whole cat out of the bag, thus exposing the entire traitorous system of the church.

All day Friday was devoted to the examination of Mr. Hester.

Mr. Hester is doubtless an honest Catholic, and answered as he had been taught to believe was correct. His frankness was a sad blow to the hypocritical sect that have all along tried to conceal their teachings.

Juror Ivey, upon being challenged for actual bias, admitted that he had a strong opinion, and that he would like to dynamite and blow up the entire building. He was excused.

Many jurors were examined who testified in a similar strain, who were excused from service.

The whole ambition of the attorneys for the defense was devoted to getting Catholics upon the jury. All day Friday, Monday, Tuesday and Wednesday forenoon was consumed in the selection of a jury, four of whom are known Catholics.

The names of the jurors selected to try the case are as follows: Henry F. Lange, John Dean, Chas. W. Emmert, Henry Sternborg, George Hess, Malcolm McBain, John R. Lesh, John Medlund, Henry Katz, R. C. John Froemel, R. C.; Frank Gaul, R. C.; Frank A. Farley, R. C. Those marked R. C. are known Catholics.

Yesterday afternoon Attorney Butts made his opening speech to the jury, outlining the case in a very precise manner, taking an hour and a half in so doing, after which he called Cecelia Sterling to the witness box. Attorney Clapp, for the defense, thereupon arose and requested of the court that the jury be permitted to visit the institution before proceeding with the taking of testimony. Mr. Butts objected to such proceedings unless the court would permit a deputy sheriff to accompany the defendant to protect her and companions against insult and attempted assault. He claimed that, on a previous visit several inmates were permitted, in the presence of the sisters, to threaten and use vile epithets to plaintiff, and otherwise insult her. Attorney Clapp objected to the delegation of a sheriff for the purpose, assuring that proper treatment would be accorded.

Mr. Butts persisted, and was thereupon furnished with two deputies, who accompanied the plaintiff, with Mrs. Sterling and gentleman escort through the institution.

At the proper time the party went out, returning at 6 o'clock. The plaintiff found many new and interesting changes made since her escape. She found all new iron bedsteads, painted and whitewashed walls, new laundry machinery, clean bedding, less bedbugs and other vermin. She also found that several little girls had toys, and books to read and play with. Some of the little girls were toggled up quite well. There were seen several visitors, who were evidently invited in for the effect on the jury.

The changes will be explained in court when the taking of testimony will begin.

The court house is crowded daily to its utmost capacity by the curious public, who are anxious to hear the testimony in one of the most important cases ever brought against one of these so-called religious institutions.—The Breeze, St. Paul, Minn.

THE MEDICAL LAWS.

The M. Ds. Have Made Them for Themselves, and Not for the People.

There is no doubt that the M. Ds. are becoming better organized throughout the country every day, and soon the medical monopoly will be the largest and most powerful for harm of any organization on earth. Every year raw recruits are falling into the ranks from the various schools, mills, or butcher shops, if you please.

There is no dodging the question, further legislative action is inevitable unless there is some uprising to prevent it. Repeated warnings have come through the columns of The Progressive Thinker, and some action is being taken by those most adapted to the leadership in the work, but more decisive action should be taken at once, not only in the State of Illinois, but in every state in the Union.

It is not enough that this band of professionals should take complete control of all the medical laws of the country, but they have secured exclusive right to the healing art in every way it may be performed, right here in Illinois.

There is now in the courts the case of the Board of Medical Examiners vs. Dr. A. W. Birkholz, the healer, of this city, for practicing without a license.

To procure a license requires one to pass a medical examination, and there are few magnetic healers who can do that. Theirs is a different system and requires no drug medication or complicated education for its practice. This power is better understood than acknowledged by the M. Ds. They have ample evidence from patients whom they have drugged to the very brink of the grave, who have been restored to health and vigor through magnetism, mental science, Christian science and many other ways not their own and they see their utter inability to keep the facts from the people, and the only way to control such a state of affairs is to ignore all these glaring facts and combine to control through money and law, making it a crime for a man to use his mental, spiritual or physical powers to relieve his best friend from pain, without a license; making it a crime for a mother whose system has been made whole through a few magnetic treatments to employ the same healer for her child unless he has a license.

If there is anything more tyrannical, oppressive and damnable even in the old Blue Laws of Connecticut, it has been so long buried from sight that its echo never touched ground in its perigine vibration down the ages until the M. Ds. of this country, this free (?) America, formed their trust.

No doubt the majority of the legislators who voted for that bill, which was made a law, never took the pains to analyze its construction or discover its meaning or effect. Hundreds of bills are railroaded through by legislators employed for the purpose at every session of every legislature in the United States. The M. Ds. know this and see to it that many of the fraternity become members of one house or the other, and whose influence can be relied upon for anything they want. This law might easily be construed to refer only to the medical practice, by three or four oily-tongued advocates in each branch of the legislature, and the real intent and scheme of the bill be kept obscure from the careless, uninterested representative.

The explanatory clause of the act reads as follows: "Any person shall be regarded as practicing medicine, within the meaning of this act who shall treat, operate on or prescribe for any physical ailment of another."

Had there been more pressure brought to bear in opposition to the bill, its effect could have been killed by amendments, and the matter might be successfully accomplished yet. However, a decision as to its constitutionality will be as effective, and all who are interested—which means the afflicted public—will look with extreme anxiety for the final decision of the supreme court on this question, and thank the good angels for sending a man to the front with means and stamina to make this fight for human rights.

This is not the first time the violent hands of the supporters of this oppressive law have been laid upon magnetic healers in this State, and this case should be carried to the supreme tribunal of the United States if need be, to test its constitutionality, its application to the healers who use no drugs in their practice.

If people who are afflicted can have no choice as to their own mode of recovery, and must bow submissively to the dictates of a certain school, whose aim is to so complicate the studies as to make the system sound scientific and obscure in its mysterious hieroglyphics, in order to hold the public in awe at its magnanimity and profound wisdom; if the sick must turn over in their beds of pain and anguish, must thrash about under the gnawing pangs of disease for fear of getting a friend into trouble by having him lay his hands on him until a college graduate comes with his superior—egotism and poisons, it is time the guardians of the afflicted, either upon this side of life or the other, apply the reins of control to the educated masters for awhile and teach them a republican or republic-democratic form of government, and that their own individual health and that of their proteges is of first and highest importance, and that their right to control the matter should be supreme.

There is every reason to believe that Dr. Birkholz will succeed in this test case, because right and justice are certainly on his side.

With his law and bitter potions,
And his knife and little pills,
This great man goes through the motions
Of monopolizing ill;
But he'll find when he gets older
In experiences of life,
That the form that he made colder
With his medicine and knife,
Held a spirit that is living
And has a power over skill
To build up the forms he's giving—
By the law—his patent pill.

No such system of wrong-doing
Can be permanent on earth;
No such law can be subduing
But a moment spirit's worth.

DR. T. WILKINS.

Presbyterian Minister Turned Spiritualist.

Rev. Joseph Milburn, pastor of the Second Presbyterian church of Indianapolis, Ind., caused a great surprise among his congregation recently by affirming what has been construed to be a belief in the possibility of Spiritualism.

He was discussing the necessity of securing the truth wherever it could be found, and declared there was nothing repugnant to the truth in the belief that a mother, who had tenderly watched over a child in life, might communicate with him after death.

He referred to the fact that angels ministered unto Christ after the temptation, and it did not appear improbable that the spirits of those departed should be in touch with loved ones remaining on earth.—Chicago Times-Herald.

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BE COURAGEOUS.

As Viewed by the Editor of the New York Herald.

"He that overcometh shall inherit all things, and I will be his God, and he shall be my son."—Revelation, xxi., 7. I do not like some of the creeds which are professed in the churches, because they contain such a poor opinion of human nature.

After a long experience with my own human nature and that of my friends I find myself disinclined to be ashamed of it. On the contrary, I am constantly astonished at the character of my own longings and aspirations and at the heroic endurance of men and women whom I know to be battling with adverse circumstances.

Moreover, I am sure that not a tithe of the heroism in the world is known to any one except God. When we get across the river and see the souls of our neighbors with something more than the clearness which a Roentgen ray can afford we shall be amazed at the discoveries that will thrust themselves upon us. We shall learn that there is a good deal more moral courage among our acquaintances than we have credited them with. That is one of the surprises which await us in heaven.

I believe, and I am glad to believe, that divine possibilities are hidden in the average man and woman—hidden now, and perhaps to remain in hiding until eternity begins. So on an ocean steamer the great fires in the furnace may be banked and there seems to be hardly enough steam to sluggishly persuade the propellers to revolve. But once open the draught and the mass of coal is all ablaze, the water in the boilers frantically turns to steam and the propellers drive the leviathan at a marvellous rate of speed.

I am not optimistic in my respect for my kind. It is not a theory that I speak of, but the result of long and critical observation. We so plainly see the faults of men and we so dimly see their virtues, our first impulse is to be uncharitable, and it is sometimes difficult to overcome that impulse. We seldom judge as we would like to be judged. If we could regard the motives of our friends we should less frequently misinterpret what they do and say. It is well to cultivate the habit of looking at, and even of looking for, the bright side in the character of those about us. That is the injunction of Christ, whose wisdom in this matter cannot be impeached. Even when the poor, fragile woman who has sinned against the laws of earth and heaven fell at his feet he pitied rather than condemned, and we should make life quite a different thing if we followed the divine example.

That all men are capable of heroism can be easily seen in such an emergency as this war presents. Those who have enlisted are simply average material, not in any way exceptional. They achieved no special success up to the time when they donned a uniform, and in many instances they seemed to have made a failure in life. This was because no opportunity had presented itself, nothing to show the mettle of their souls. But when volunteers were called for to go into the very jaws of death, did they hesitate? All at once we found ourselves looking into the eager faces of a multitude of giants whose courage knew no bounds, who thought it a rare privilege to make the sacrifice demanded. The gratitude of those who were chosen was no more conspicuous than the disappointment of those who were rejected.

Such incidents prove the capacities of human nature, and give us a strange feeling that all of us have qualities which this lower life affords no chance to develop. We are awestruck as we contemplate the grandeur of a soul and make a thunderous demand for immortality, that we may some time come to be all we are capable of being. We are like barrels of gunpowder which no exploding spark has yet touched. We have titanic spirits chained within the bodies of dwarfs. We are conscious that the few hours we spend here before the night shuts down are strangely inadequate, and we cry out for more time that we may grow to maturity.

If there is heroism in the field there is equal heroism in many a home which the world knows nothing about, which only the angels see. There are fathers who grandly struggle against the tide of fate, and never lisp the secret of their despair, whose young dreams have all faded, but who patiently bear their allotted burden with what tries to be resignation. There are noble women whose domestic afflictions of all sorts would crush them if they were not heroines, who silently suffer and make the best of their disappointed years. They sing in the minor key, but still they sing, and so the world thinks them happy when they are only brave.

I bend the knee to them all, and there are many of them. I know that there is a spark of the Godhead in every one of us, and that it may be fanned into a flame that will fill the whole of life with general heat and enthusiasm. There are nobler elements in us than we have ever dreamed of. Whatever there is to do, we can do it; whatever there is to bear, we can bear it. Borrowing our strength from the Almighty, we can conquer our circumstances. Trusting in Him, we can also trust in ourselves. Life will be filled with good cheer when we know that we are in the hands of Providence, and that nothing can happen to us that we cannot use for the formation of a character which will be worthy of immortality.

GEORGE H. HEPWORTH.

A Search for the Missing Link.

Spiritualists, standing in the front ranks of the highest thought and greatest reforms of the world, are still trying to solve the great question of evolution, or in other words: Whence came man? The special literal creation theory has long since been discarded, and the Darwin hypothesis looked over and turned upside down and back again, and we find many fine things in the almost impregnable principles of evolution or the descent of man.

The theory is apparently well founded, were it not for the one great break in the chain connecting the lowest type of man with the highest type of animal, but here is the stump which seems to break the chain. Now, my philosophical brethren, I have a thought to express about this breaking or disconnecting link, which I want you to analyze and criticize by giving your best thoughts through The Progressive Thinker. I am one who thinks he knows that materialization is a fact, and if it be a fact, lying back behind it is a law through which that fact is not only producing materializations now, but has done so through all the ages of the past.

Go into the legends of antiquity. Here we read of ghosts becoming the fathers of earthly children. Now, is it a fact that spiritual materialization is the source from which all these so-called superstitions have arisen, and who is there among us who can determine the power of these materializations? May they not be able, under right conditions, to overshadow the sleeping or entranced female and produce an offspring? Perchance the mother selected may be a high type of her race, and the spiritual father also high and holy, and the union of the two may partake of a celestial affinity and thus the child brought into the world be of a higher order than his race, or even than his mother. Now, if we find that there is a law by which this grand higher result may be accomplished, then by tracing that law back down through the descent of man, we may find the connecting link between the highest animal and the lowest man, who may have been of a spiritual as well as of an earthly origin. If this is so, we may yet find in this law the true key to evolution, and perhaps to the fatherhood of many of the great spiritual lights of the past.

G. L. JONES.

If a door key persists in getting rusty some friend is laying up money for you.

SOME REMARKABLE PROPHECIES.

Put on Record Last March, and Seven of the Most Important Already Fulfilled.

In The Progressive Thinker of May 28, A. J. P., of Beatrice, Neb., says he has been looking in vain for some prophecies upon our present national troubles. As there are probably thousands of other readers of The Progressive Thinker looking for similar information, I submit the following facts:

Dr. M. Muehlenbruch having made a reputation for the remarkable accuracy of his prophecies in the past, (particularly in his description of the explosion of the Maine before an audience in Oakland, twelve days before it occurred) he was requested to furnish a collection of prophecies to go on record in the Philosophical Journal. They were mailed on March 17, and appeared in the issue of that journal dated March 31. They were as follows:

"On the 24th of January, (1898) I had a vision concerning Cuba. I was standing by a long one-story building—one tower in the centre and one at each end. I was standing at the centre entrance with a U. S. Army officer by me. All at once he pressed a button and up went the American flag. That means our flag will float over Cuba before 1898 has passed.

"Yes, we will have a brush with Spain. Why I say a 'brush,' I will have to give another vision. I see two large hills. Each is covered with guns. American officers are standing by them. They only fire a few shots, after which they shout 'Hurrah!'

But now for America itself. I see for the years 1898, 1899 and 1900 dark times—financially dark—murders, much starvation, upheavals of the earth, much damage, many lives will be lost, and a destruction of one city by earthquake. Two cities will suffer, but one in this country only will suffer, while one across the ocean will be destroyed. One city in this land of ours will be swept away by water, and in 1899 one city beyond the ocean will suffer the same fate. America will see the greatest fire it has ever witnessed in its history.

"This 'brush' with Spain will not be the end of the war; it will only be the beginning of it. It will end in a religious war, and there will be much suffering.

"We will have three assassinations of high-standing officials—two across the Atlantic and one here; also France is going to be in trouble over Germany. One of those assassinations comes to Germany and one to France, before 1900.

"Russia will be divided before 1910.

"Spiritualism will be recognized by all people, nations and churches, and we will become a body stronger than any that has ever been in history, but there is up-hill work before this happens.

"The United States will lose one more warship by explosion.

"There will be a train wreck in the vicinity of Oakland in which many lives will be lost.—Araraj," (the Doctor's prophetic guide).

At this time, June 17, seven of these prophecies have already been fulfilled in part or wholly.

The destruction of one city by earthquake.... across the ocean, was fulfilled, as shown in a press dispatch dated the day after the prophecies were written, and first appearing in the morning papers two days thereafter, in which it was stated that "Amboyna, a town on the island of that name, one of the Molucca group, was completely destroyed by an earthquake."

The second of these prophecies fulfilled was the one that one city in this country would suffer from an earthquake. This was fulfilled on March 30, in the heavy earthquake which did so much damage in San Francisco and its neighboring navy yards.

The third verification was in the flood that swept away Shawneetown, Ill., on April 4.

The war with Spain fulfills the fourth, although it is evident that but one battle was shown the Doctor.

The fifth was fulfilled in the train wreck which occurred on the Oakland Mail, May 23, in which a trainload of 200 people was derailed, the fireman killed, others injured and all narrowly escaped being precipitated into the bay.

The sixth prophecy to be verified was the loss of "one more warship by explosion," which occurred on June 3. Though the Merrimac was only a collier, yet it was a ship belonging to the navy, and therefore would be shown in a vision as a warship.

The seventh verification was in the flag of Uncle Sam being raised on Cuban soil, June 10.

I have known Dr. Muehlenbruch for several years, and know of many other remarkable prophecies given to individuals, that have come true. He is not only a psychic of unusual power, but thoroughly honest and conscientious in his dealings. Let us hope that the "religious war," if it occurs, will only be a mental war.

ERNEST S. GREEN.

The Y. P. S. I.

The National Institute of the Y. P. S. I. is being organized. We have waited for local institutes to take action. The Young People's Union, organized here during the Jubilee, does not comprehend the scope or plan of the Y. P. S. I., and does not conflict. The local institutes can join the union if they desire. The union does not provide for a local plan of organization, but allows any form. The National Union will be only a delegate body. The institute organizes in every locality upon the same plan, and is mutually co-operative. Its regular meetings are for members only, for personal development and to enjoy mediumship. The secret part is to provide for only members to attend and to visit other institutes.

All ages over sixteen years are accepted. Fees will be reduced to ten cents per month, and twenty-five cents for admission. The National Institute will perform its functions and be fully sustained by ten cents per capita, without any begging. And it expects to do a great work.

There will be no conflict between the union and the institute, and they both expect to charter with the N. S. A. All local institutes can do the same if they desire. We believe in co-operation. For that we are organized. We expect to furnish sustenance and other help to the public cause.

The Y. P. S. I. has been in the field for a year past, and its work so far is highly successful. Localities about to organize a Young People's Society will do well to apply for rules of the Y. P. S. I., and to accept its helps, which will be cheerfully given. Fraternally,

Rochester, N. Y. G. W. KATES.

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A COMPILATION OF THE LECTURES GIVEN BY THE SPIRIT BAND THROUGH THE MEDIUMSHIP OF MRS. MAGDALENE KILNE. This volume contains a series of lectures on the subject of Spiritualism, written and delivered in public through the mediumship of Mrs. Magdalene Kilne, a trained clairvoyant and medium. The lectures are of a high order, and their spirit and value are evident to all who read them. The book is a masterpiece of spiritual knowledge, and a masterpiece of fiction. It is a story of two worlds, of the material and the spiritual, and will open up to us a new and deeper of spiritual knowledge.—Ella Wheeler Wilcox.

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This Planetarium is not only the latest, but the best, most complete and complete arrangement for showing in a practical manner the daily position of all the Planets and Moon. Any child who can read figures, can read the Planets in their proper places for any day in the year (same being movable when desired). It is a most complete and complete arrangement for showing in a practical manner the daily position of all the Planets and Moon. Any child who can read figures, can read the Planets in their proper places for any day in the year (same being movable when desired). It is a most complete and complete arrangement for showing in a practical manner the daily position of all the Planets and Moon. Any child who can read figures, can read the Planets in their proper places for any day in the year (same being movable when desired). It is a most complete and complete arrangement for showing in a practical manner the daily position of all the Planets and Moon. 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FROM A CHURCHMAN.

The Illinois Wesleyan University, at Bloomington, on June 10, at its commencement exercises, after awarding its diplomas, was entertained by addresses from Chancellor Sims, of New York, and several other distinguished gentlemen of the denomination. President Smith, of the University, must have nearly paralyzed his people when he said in his address:

"What is to become of the Christian church if education is given over to State institutions? State institutions for higher education are false to their intended purpose. It is an open secret that the atmosphere pervading State institutions is anything but a friendly one to the religion of Jesus Christ."

How is that? In State institutions science—knowledge—is taught, and where this condition prevails it is true speculative creeds have no place. To perpetuate the dogmas of the church, inherited from paganism, it is necessary science shall be expelled from the school-room. It is by false education all the follies of the church are perpetuated. Honest men, learned men, like the late lamented Gladstone, are hampered with error in childhood. They spend a lifetime with books, and in active business or political life, never stopping to question the authenticity of their inherited religious belief. They spurn all teaching that shows their faith is founded on dreams or fables. Of course such persons pass through life steadfast in the religion of their parents.

Missed Opportunities.

How many of us know a great deal more about this sort of opportunity than any other? It is a part of our living, that we come in touch with many things; and that many things come in touch with us. Of these, some are tests for us, and the rest are undoubtedly tests upon us, for the benefit of others. It is in the deciding and the receiving, that we are to gain our knowledge, of whether we have improved the chances offered us; or whether we have missed the opportunity of doing so. How often words held back repress the desire to accept that which we so long and hunger for; and still the link is lacking that permits the flash of the electric current to thrill and away and unfold volumes of hitherto sealed thoughts.

The repression holds, the favorable moment passes. Weeks become months and the months years, and no recurrence of the golden moment comes. Nay, we may know that we have met an irrevocable loss, until long after. Then, perhaps, if we are wise, there comes another offer of the same kind. An acceptance of the second opportunity will not find us able to attain all we might have reached at the first, for the persistent weaving of the web by the hand of fate, has carried the pattern and the color beyond the point of repetition. It requires intuition, by the side of which the wisdom of Solomon would be child's play, to judge what, when, and how the favorable conjunction of opportunities may occur.

How often we seek from others, just one word of comfort, of helpfulness and our intent being mistaken, it is denied us. How often is it offered to us to act the part of the Good Samaritan, and we refrain, because we fear we might be misunderstood, and our tenderest and holiest thoughts thrown back upon us.

How often, word leading to word, we almost lift the veil of Isis, and are ready to perceive the hidden mysteries, then even as the hand is stretched forth, a dumb palsy seizes it, and we turn away with a feeling of baffled attempt, that the outer does not warrant, but which the inner consciousness is fully aware of.

How often we might have made a comrade happy for life, perhaps, by an effort that would have brought us naught but joy and pleasant memories, and we did not do it. Oh, missed opportunity!

Again and again, we are brought face to face with the chance to start a sequence of acts, that would prevent days of agony, pain and disquietude, a living death, a rankling memory, it is simply torture, when we must suffer this. It is the torment of the hells, when we know that our inanity, our stupidity or worse, has made us fail to speak the word, or perform the act, which should be of such inestimable concern to others.

We can, and always must, regret all missed opportunities that are lost, the least increase the sum total of loving acts, or self-sacrifice in the world. We can never call that a missed opportunity, when we have not been able to cut another's soul, by the sharpness of our words, or the keenness of our sarcasm, or the ringing words of hate. We can always miss all that to our advantage now, and our joy in the hereafter.

Count we then opportunities missed, where we have failed to increase the sum total of the love of the world, and the devotion of the deathless. May the holy messengers of the Invisible guide our stumbling footsteps and arouse our dumb inspiration to a full perception of our birthright to give and take love to its fullest.

W. P. PHELON, M. D.

Nature's Prayer.

A high mountain rises in the east with the red glories of the departing Sun-god cresting the top, at the foot of which runs a river ever scintillating with the ever-changing color in its departing rays. Trees and rushes grow on the banks. In the distance rises the rock hills; at the base of them softly flows the waters of the bay. Floating down the stream a boat. A bird sings softly its last song for the dying day, as the hush of the evening steals over the scene. A soft, zephyr stillness, as if all nature was waiting for something. The flowers ceased their nodding, the insects their hum. Even the man in the boat ceased rowing and listened. To what? Nature's prayer time. The communion of all things animate with the soul of nature. We feel, but we cannot explain the feeling. All life seems harmony, every string on the harp of Nature seems in tune. We reverently bow our heads, and our spirit drifts out to meet the Infinite. There we feel the greatness of the Unseen and the smallness of the I. Then we can partly realize the depth of the vast sea of knowledge and the struggles of Science and Genius.

A fragrance of lilies scents the air, A soft sweet something; Nature's prayer, Chains my senses and holds in repose, The fluttering birds and the budding rose.

As science has struggles with the mysteries of Nature and gains victory step by step, as the mysteries of the planets and space is being gradually unfolded to the eyes of the student, so Spiritualism climbs the ladder to success, and round by round, Truth, Purity and Patience will reach the top and gain the victory.

STELLA BEARDSLEE.

LIFE'S PROGRESSION.

The Struggle of the Human Nature with the Divine.

There is an eternal identity which pervades the shoreless and fatherless sea of Infinity. This identity is the omnipotent, omnipresent and omniscient One whom we call God. In His being is embraced all the potentialities of the boundless universe. Without this substance there could be no forms and attributes, expressible or inexpressible, no creature to feel, no being to think, no law to know. Absolute oblivion would have been the silent void, unknown to itself, and unknowable. But as existence could not have come from nothingness, there is of necessity a spiritual substance which is the absolute cause and source of all. Out from the Great Central One, into the restless external, came forth the galaxy of worlds, the blazing suns and all the constellations of heaven, sweeping through the vast ocean of existence, bound harmoniously together by being's law.

From the restless molecule to the glowing sun there is constant motion, unceasing, unending, knowing no law but that of incessant change. Life, which is born of the forces centrifugal and centripetal, has given existence to the innumerable forms of the material universe; and from the elements of water and earth, of air and fire, it weaves the beautiful and myriad scenes that give to nature its diversity and grandeur. Life's restless wave is in the whirlwind and surging sea, in the earthquake and the lightning's flash, in cloud and storm, in the growing plant and bursting bud. Evolving to the plane of consciousness, its presence is voiced in the shrill note of the insect's cry, the song of the nightingale and the soft sigh of the breeze. Reaching the realm of self-consciousness, within the soul of man, there are awakened infinite longings to reach the tranquil sea of the life divine. Each involuntary heave of the human chest for breath is an aspiration of the soul, gasping for the inspiration of a superior life; and by this method the elements of the material form are being continuously energized, and raised nearer to the primal source of being.

Go back to the first manifestation of life, when the first spark of darkness filled the trackless deep and all the substance of the countless stars were but infinitesimal atoms of impalpable dust, floating in the silent sea of space—and behold the moving of the spirit, the appearance of light, the condensation of fire and flame to the flashing meteor and glowing sun; pass through the unnumbered ages to the incrustation of molten worlds; the division of sea and land; the growth of the vegetable kingdom; follow the spiral of progression through the countless generations, and think of the marvelous power and wisdom, love and goodness of that One who has evolved from the scattered elements a perfect human life and form, made in the image of its God! Think of the wonders of chemistry, and the magic of alchemy, to have shaped from the one primordial essence the infinite variety of forms which inhabit the broad expanse of the universe. The atoms which now pulsate to every throb of the human heart have responded to life in other forms—in beast and bird; in plant and stone; in sea, and air, and fire—through aeons of time. And these forces bounding through our veins possess the attributes of Infinity; being indestructible, immortal, undying; myriad streams of energy flowing from the fount of Universal Life.

This primeval force of the universe, issuing in living streams of light, pervades the silent soul of every living thing in this and all the other worlds. It breaks upon the shores of time in the melody of sound, and unites humanity in a living song of life. It penetrates from the lushest center of spirit to the external consciousness of man's being; and the currents thus established through him charge every cell with an electro-magnetic energy of harmonic motion which precludes the life presence of the Deity, and proves the at-one-ment of the created with the Creator. There is an eternal inner union between God, Man and Nature—the inseparable trinity of being. There resides in man's will a potential power of affinity and sympathy which unites him to humanity and nature, to the universe and God. When advanced to the consciousness of spiritual reality, man awakens to the knowledge of his rightful inheritance, his eternal day, and the measure of his power and inspiration is increased in proportion to the degree that his will acts in accordance with the will divine.

Man's limitation is due to his divergence from the divine law of being; and when the finite will departs one iota from any one of the laws of the Infinite Will, there must be suffering and confusion. There can be no rest or peace of soul until the erring one returns to its celestial home.

So long as the soul is unconscious of its divinity, life is shrouded in mystery; and the earth is like a vast, windowless dome, through which the enslaved soul wanders in darkness, groping its way to an unknown goal, and pining for the light and freedom of a world it sees only in dreams. But when the light of eternal truth flashes its first faint rays across the untrod hall of the firmament, the soul is aroused from its troubled sleep, and the mind becomes alive to the living verities of the spiritual universe. Then comes the hard resolves, the broken vows; days of conflict, when hope struggles with despair; days of indifference; silent hours of voiceless prayer, with uplifted, eager eyes, seeking the light which few can see, and live.

In the heat and inspiration with which this moral and spiritual power takes possession of the man who decides to invoke its energies, he cannot fail to recognize the great responsibility of the position he assumes. Awakened to an ever keener consciousness of the imperfections of earthly existence, and recognizing the fulness of that current which now flows into his bosom with a renewing force, charging every sense and soul with the purifying life, man comes to that juncture in his growth where the human nature struggles with the divine. In the realm of soul there are emotions and loves, personal aims and desires, which conflict with the divine will of the spirit.

The lower existences follow implicitly the guidance of instinct, which leads them to live in harmony with the laws of nature. The highest spiritual beings are guided by the voice of intuition, which is the true interpreter of the universal law. But during the transition stage from an animal to a god, man is the arbiter of his own destiny; and there are many pitfalls along the ascending path of his onward march. On the first stage man is but little above the animal, swayed by his appetites and passions. At times he catches brief glimpses of something higher than he, with his mind and soul in confusion, and he drifts out, and straightway upon the vague, invisible ideal on superstition's

shards and worthless is as God. As he advances in intelligence he begins to study nature and nature's ways; and he learns that all things are governed by inexorable law. But the race beliefs and superstitions cannot be annihilated in a day. At times he is guided by intelligence, at other times he is influenced by ignorance and fear. He seeks for a more perfect knowledge of the divine; but seeking in nature, there is much that is veiled from sight. Then slowly the old ideals pass away, and the light of the divinity within his own soul begins to illumine his mind with its glorious truths. The spiritual self-consciousness dawns; and introverting his gaze he sees reflected upon the mirror of his central consciousness the one supreme ideal whose recognition gives perfect wisdom, truth and life.

URIEL BUCHANAN.

Brother and Sister Reunited.

The following is the record of an occurrence of recent date and published in the Chicago Times-Herald:

F. M. Lochner, a house painter, living at 242 Indiana street, was reunited with his sister, Mary M. Seafkan, recently, in a wonderful manner, after a separation of thirty years. Mr. Lochner's real name is Seafkan. He and his sister, who is two years older than he, were born in Germany, and came to this country and to Chicago when he was six months old. In 1868 their mother died, and immediately afterward their father died of a broken heart. Mr. Lochner was adopted by John L. Lochner, the proprietor of the Italia Theater in Milwaukee avenue, whose name he took, and whom he supposed for a long time to be his father. His sister went with a grandmother back to Germany.

As Mr. Lochner grew up he learned that he was not the son of his foster father and that he had a sister somewhere. But it was not until 1891 that he became possessed of the idea of finding her. His first step was to visit a slate-writing Spiritualist medium, who wrote on a slate that his father's name was Fred Seafkan. Acting on this information, he wrote 600 letters to prominent Catholic and Lutheran pastors in Germany, asking information concerning his family, and asking that the letter be read in the churches.

When the letter was read in a Lutheran church in Hamburg a cousin of Mr. Seafkan heard it. The result was that Mr. Seafkan heard that his sister had been drowned. But the truth was that she had moved to London and was then living in New York. About the same time that her brother began to hunt for her she began to hunt for him, and inserted advertisements in the Chicago newspapers repeatedly. Mr. Seafkan's letter carrier, who knew of his double name, read Miss Seafkan's advertisement and answered it, and got Miss Seafkan's reply, and then showed it to Mr. Seafkan. A correspondence and interchange of likenesses then took place between the brother and sister, and recently Miss Seafkan arrived in Chicago and met her brother.

Mr. Seafkan is unmarried and is still living with a relative of his foster father. Miss Seafkan is unmarried also, and is a thrifty dressmaker. She will probably remain here for a month or two and then return to the East.

"ONE, TWO, THREE."

It was an old, old, old, old lady,
And a boy that was half-past three,
And the way that they played together
Was beautiful to see.
She couldn't get running and jumping,
And the boy, no more could he;
For he was a thin little fellow,
With a thin little twisted knee.

They sat in the yellow sunlight,
Out under the maple tree;
And the game that they played I'll tell you,
Just as it was told to me.

It was hide-and-go-seek they were playing,
Though you'd never have known it to be—
With an old, old, old, old lady
And a boy with a twisted knee.

The boy would bend his face down
On his one little sound right knee
And he'd guess where she was hiding
In guesses One, Two, Three.

"You're in the china closet!"
He would cry and laugh with glee—
It wasn't the china closet;
But he still had Two and Three.

"You are up in papa's big bedroom,
In the chest with the queer old key,"
And she said, "You are warm and warm,
But you're not quite right," said she.

"It can't be the little cupboard
Where mamma's things used to be—
So it must be the clothes press, grandma."
And he found her with his Three.

Then she covered her face with her fingers,
That were wrinkled and white and wee,
And she guessed where the boy was hiding,
With a One and a Two and a Three.

And they never had stirred from their places,
Right under the maple tree—
This old, old, old, old lady
And the boy with the lame little knee—
This dear, dear, dear old lady
And the boy who was half-past three.
—H. C. BUNNER.

AN EVENING IDYL.

Dear Mame, it's years ago
Since you went to that mysterious land
From whence 'tis said no traveler can return;
But as I sit before the fire
And watch the day glow,
I feel again the touch of your soft hand
And see your hazel eyes and nut brown hair,
Where waves of gold delight to shine
And burn.

Life has not been all a summer day,
Dear Mame, but oft we drank the bitter cup
And wandered in the valley of despair;
But when I think of thee
And thy sweet gentle way,
It helps me to be cheerful and look up—
The world takes on a brighter hue,
And I know that I'll be happy over there.

'Tis true, those who pass through the gate
Can return, for as I sit at night alone
And think of thee, I feel thy presence here,
And know you'll watch and wait
Until I'm taken home;
And if my burdened heart grows tired
You whisper comfort and dry away the tear.

I am so thankful the law of nature
Makes it possible for you to come at will;
So glad your sweet voice I hear;
For since you found the way
To tell me you are true
Perhaps the gate will swing wider still
And all the loved will come and hover near.

MRS. MAGGIE MILLER.

SUGGESTIONS

Referring to a Basis for a Belief in Modern Spiritualism.

Having been requested to make known my views upon this subject, I hereby offer a few suggestions, as follows:

It seems evident that Modern Spiritualism, as taught thus far, by its phenomena and philosophy, may be based upon the several simple propositions hereinafter mentioned. It also seems evident that they embrace all that it is expedient to put forth, as a basis for a belief in Spiritualism at the present stage of the movement.

I am convinced that any tendency towards ultimates or finalities should be avoided; as we see what great stumbling blocks they have been in the way of progress in the past, we should profit by the lessons of the ages in this respect, in establishing our basis for a belief in Spiritualism. It is deemed most important that the factors of such positions, should be brief, concise, and so simple, that a child could grasp and comprehend their meaning.

Within the last fifty years the material has been accumulating with which to form a groundwork for our belief. That the time when this foundation should be established has arrived, is evidenced by the numerous suggestions upon the subject from press and rostrum.

It is not remarkable that many of those who have embraced Spiritualism, should have drifted into a condition of extreme individualism, after being mentally enslaved by priestcraft and a false religion, but as we enter upon the second half-century of the Spiritual movement, the necessity for more co-operative methods is becoming quite evident to a large number of the leading minds within the Spiritual ranks.

I consider the movement to establish a basis, or foundation principles, which can be accepted at least by the majority of Spiritualists, to be one of the methods to meet that necessity. It is a well-known fact that there is power in concentration and oneness of thought. For this reason, as well as for the purpose of general co-operation, this movement should prevail.

In view of the considerable number of so-called foundation principles, as set forth in the Spiritual press and from other sources, and as only a small minority of our people are scholars, I have thought they were too extended and complicated for the masses to grasp and understand. Furthermore, from the fact that the future of Spirit-

AN INFINITE GOD.

The Negative Testimony of Nature Considered.

Every religion in the world's history is an outgrowth of some more ancient religion. Every one of them has clung to some traditional superstitions of its antecedent. This connecting link has always grown from a molehill to a mountain, until the adherents of the new religion have availed to find that dogmatic theology had crept like a mist over their minds, and that they were no longer free, but slaves to an avicious, despotic priesthood. Then the voice of Reason spoke, and liberty was again restored by the shock of war.

In declaring our principles, let us not, as Spiritualists, make the fatal mistake of our ancestors. Let us preserve no dogma or tradition of antiquity, no matter what analysis we may give it, but place ourselves in harmony with science and reason, accepting the unknown only as it is scientifically revealed to us.

The one dogma that has clung to all religions is a belief in an Infinite Being, who is supposed to preside over the destinies of nations and individuals.

A noted American general once remarked that God was always on the side of those who had the heaviest guns. Perhaps he should have added: When backed by intelligence and courage on the part of those who manned them.

Our proposition is, that Reason, Justice and Liberty form the trine god of nations, and in ratio to the extent of these qualities among the masses, so will be found the power of a nation, providing its numerical strength is equal. In other words, a just, reasonable, intelligent nation, can conquer one of double its number where ignorance, injustice and superstition reign.

If there were an Infinite Ruler of the Universe—and we could not conceive of God as anything less than Infinite—then we might speak of "the Fatherhood of God." But let us see if such a being exists! An Infinite Father would make all his creatures perfect. He would lay no Edenic apple snares to trap them; create no serpent to deadly poison to him; allow no sin of death to enter his realm, and no pain, sorrow or afflictions of any kind to despoil what is fair. All nature would blossom as the rose, and no storms or earthquakes would rattle the celestial joys of our happy earth.

But we do not find these conditions. The shock of the earthquake and the voice of the storm are ever in evidence to lay waste the fair fields of earth, while the gaunt ghosts of famine, pesti-



CAMP-MEETING DIRECTORY.

Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective localities by sending the dates at once to this office, with names of secretaries.

Cassadaga Camp, N. Y.
This favorite place of resort opens July 15 and closes August 28.

Freenville Camp, N. Y.
This camp opens July 30, and closes August 14.

Onset Bay Camp, Mass.
Onset Bay (Mass.) Camp-meeting commences July 8, and continues to September 4.

Devils' Lake Camp, Mich.
Dr. W. O. Knowles writes that the Devil's Lake Camp-meeting will be held as usual. It has not been abandoned. It will commence June 11, and end July 4.

Marshalltown Camp, Ia.
The fifth annual camp of the Central Iowa Spiritualists' Association will be held at Marshalltown, Iowa, on the same grounds as last year, commencing Sunday, August 28, and closing Sunday, September 18.

Circulars will be ready about August 1. Those desiring circulars or further information will receive same by addressing MISS L. P. BEESON, Albion, Iowa.

Mesick Camp, Mich.
Mesick (Mich.) Camp-meeting will open July 31, 1898, closing August 14. All good mediums and co-workers are cordially invited. Those expecting to attend, send in names before the first of June, to have them on printed programme. Address Jacob Bullian, Mesick, Wexford Co., Mich. This association was organized April 1, 1898, by Mrs. L. A. Mabey, state organizer.

New Era Camp, Oregon.
Their many friends on the Pacific coast will be glad to learn that the management of the New Era, Oregon, camp has secured the services of Mrs. Loe F. Prior and Mr. Chas. J. Anderson for the meeting to be held July 2 to 25. Mrs. Prior is a widely-known medium and lecturer who has been laboring with marked success in the south recently. Mr. Anderson, known as the "boy orator," is conceded by such a discriminating judge as Dr. J. M. Peebles to possess marked ability as an inspirational lecturer. The managers will exert themselves to the utmost of their ability to make this meeting the most successful ever held in Oregon, and so the active co-operation of every Spiritualist throughout the Northwest to this end. Circulars will be issued in May and sent to all who apply to Walter P. Williams, Salem, Ore., who is the corresponding secretary.

Ottawa Camp, Kansas.
The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa, Kansas, from July 27 to August 2, 1898, inclusive. Board and lodging can be had on the grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick, secretary, Wallula, Kan.

Topeka Camp, Kansas.
We are going to have our camp-meeting this year, commencing September 11th, and continuing until the 25th, making two weeks' time, including three Sundays. We have made arrangements to use the fair grounds again, as we can do better there than any other place.

We have no one engaged to speak as yet, but think we will have Will C. Hodge, of Chicago, who was with us last year and was liked by all. We have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp this year. We want to have a good platform test medium with us; we have no one engaged for that yet. We have in our city four Spiritualist societies. T. P. KELLEY, Sec'y, 211 E. Fourth St., Topeka, Kan.

Grand Lodge Camp, Mich.
Grand Lodge Spiritualists' Camp will open July 31, and close August 28, inclusive. Mrs. Geo. Sheets, secretary pro tem.

Mt. Pleasant Park Camp, Ia.
The sixteenth annual camp-meeting of the Mississippi Valley Spiritualists' Association will be held at Mt. Pleasant Park, Clinton, Iowa, Sunday, July 31, and will close Sunday, August 28. The best of talent has been secured. Circulars giving full information will be issued about June 15. For full information address Martin H. McGrath, secretary, at Fulton, Ill.

Lake Brady Camp, O.
The Lake Brady Camp will open July 10, and close September 4. Programmes will be printed later. D. A. Herrick will preside as chairman during the session. All mediums wishing their names on the programme, send them to D. A. Herrick, Ravenna, O.

Southern Cassadaga Camp, Fla.
The Southern Cassadaga Camp meeting, near Lake Helen, Fla., will open the first Sunday in February, 1899, and continue four weeks. There will be an entire change in the management of the hotel, and good board will positively be provided. Good music and first-class speakers and mediums will be engaged. For information write to the corresponding secretary, Emma J. Huff, Lily Dale, N. Y.

The Great Roman Anecdote. By Prof. Geo. P. Rudolph, Ph. D., ex-priest of the diocese of Cleveland, O. A sharp and pointed treatise to Bishop Hartsmann. It is good reading, and should be widely distributed, that people may be enlightened concerning the ways and methods of Rome and its priesthood. Price 15c. For sale at this office.

WRITE PLAINLY.

W. Broekway writes from Tacoma, Wash.: "On last Sunday, in Parker Hall, we commenced a series of meetings. It was well attended and from what we have heard of our work we will be compelled to get a larger hall to accommodate the people who are gasping for the truth of spirit return. In all places our audiences generally increase until we have to get larger halls. On account of Charlie having a sprained ankle, Mrs. B. had to conduct the whole evening alone. Fifty-six tests with full names and incidents were given, which almost paralyzed the audience, and we had a constant line of inquirers at our parlors for the past two days since the last Sunday meeting. You see our work is appreciated. We have endeavored to do away with the work space work and the old worn-out

our meetings and have some time to breathe and look around, till the first Sunday of September next. The spiritual and intellectual advancement of ourselves and others has always been our great aim. The phenomenon of modern Spiritualism, or rather "Spiritism," is believed and practiced by many amongst us; but even if it does prove the existence of a "life after death," we do not accept it as proof of "immortality." We know well that there are lying spirits, both embodied and disembodied. The science of the times brings out the truth of the history and works of that great exemplar who trod the hills and valleys of Palestine centuries ago. Men have scorned his doctrines and condemned his "miracles." The skeptic has ridiculed

(Continued on page 7.)

A. L. R.

"Woman, Church and State." By Matilda Joselyn Gage. A royal volume of more than common intrinsic value. The subject is treated with masterly ability; showing what the church has and has not done for woman. It is full of information on the subject, and should be read by every one. Price \$2, post paid.

delusion in this matter! It is no nervous ecstasy, but a state of transcendent wonder, associated with absolute clearness of mind.' Other persons with powerful imaginations have had, I believe, similar experiences. Walking one day with a friend one evening, the poet Wordsworth approached a gate, and laying hold of its bars, turned to his companion and said, 'My dear sir,

The steps of Time—the shocks
Chance—
The blows of Death. At length
I trace
Was cancell'd, stricken thro' with doubt
Vague! but ah! how hard to frame
In matter-molded forms of speech,
Or ev'n for intellect to reach
Thro' memory that which I became.

The Myth of the Great Deluge
By James M. McCann. A complete and overwhelming refutation of the Bible story of the Deluge. Pp. 15 cents.

Out of the Depths Into the Light
By Samuel Bowles; Mrs. Carrie E. S. Twining, diam. This little book will be read with intense interest by thousands. Price 25 cents.

THE RELATION
Of the Spiritual to the Material Universe; and
Law of Control. New edition, enlarged and revised
by M. Faraday. Price 15 cents.

POEMS FROM THE INNER LIFE
By Lizzie Doten. These poems are as simple
as sugar. Price \$1.50.

TREE AND SERPENT WORSHIP
By A. S. Hudson, M.D. Price 15 cents.

QUESTIONS AND ANSWERS

This department is under the management of
HUDSON TUTTLE.
Address him at Berlin Heights, Ohio.

NOTICE.—No attention will be given anonymous letters. Full name and address must be given, or the letters will not be read. If the request be made, the name will not be published. The correspondence of this department has become excessively large, especially letters of inquiry requesting private answers, and while I freely give whatever information I am able, the ordinary courtesy of correspondence is expected.

HUDSON TUTTLE.

T. W. Merritt: Q. Charles Dawbarn, in a recent article, "The Evolution of Spirit," makes the statement "That it is useless to base an argument on information from those now living in the spirit world, since we meet a bewildering maze of contradictions, of individual opinions, affirming and denying what we seek to prove."

This statement, if true, is "a stunner," and enough to cause the Spiritualist of average intelligence and observation to pause and begin to inquire for the "seat of authority," and the question arises are we sure of anything purporting to come from spirits?

A. The same argument might be used in reference to the knowledge obtained from the people of the earth. There are world-wide differences of opinion and belief on the most pressing subjects, and measureless argumentation and discussion. In halls of legislation, in discussions of law and medicine, in the practical business of every-day life, there is "a bewildering maze of contradictions." What shall we do? Shall we repine for "authority"? Shall we lose faith in ourselves and the world? No. We subject all that friend or foe brings us, to the light of our reason, and accept only that which has the mark of truth. In exactly the same manner must we treat the communications from the spirit world. Personal communications, having become satisfied of their source, may be taken on the character of those who give them, but when communications refer to questions of ethics, science, etc., their value depends on their ability to sustain criticism, exactly as any other statement of opinion.

There would be far more danger, if messages from the spirit world were infallibly true, and of blinding authority. Then reason would be dwarfed by disuse, while now in this life and that to come it is made the vigilant guardian and pilot.

The only authority is in truth. When that is reached we shall feel the ground firm beneath our feet. As it is gained point by point, conflict of opinions will cease. If a man comes with an opinion, a theory, a discovery, he gains recognition by proving his claims. He must demonstrate his theory, the value of his invention, the application of his ideas. If a spirit comes, the same methods are to be applied, and the conclusions drawn in the same manner.

Information from the spirit world may be of greatest value, though the simply expressed opinion of spirits is of little more weight than those of earth life.

Mrs. M. E. Loomis: Q. 1. Why are the fauna and flora of Australia so entirely different from any other portion of the globe?

2. By what power were the stones of the great pyramids brought from the quarries, 700 miles distant? One of them originally was 764 feet square at base and 488 feet in height, and estimated to contain 3,000,000 tons of stone; covering 13 acres.

3. Is the south polar area inhabited, and is the climate as cold as Alaska?

A. 1. The wonderful fauna and flora of Australia, at first led to the theory of a separate creation for that continent. All the animals were marsupials—the kangaroo, opossum, etc. They were of a lower type, and the theory of evolution appeared to fail in accounting for the facts, yet it is now taken as one of the most admirable evidences. That great ocean and swift currents when there were no other animals but marsupials, as early as the Oolitic Age. While intense struggle for existence has changed the forms of plants and animals on the continents, conditions have remained so unvarying in Australia that all forms have been preserved. They are living fossils.

2. The titanic masses of stone were brought down the Nile on rafts or along canals excavated for the purpose. The Egyptians were acquainted with the wedge, roller and inclined plane. By constantly raising the road-bed they could deliver the stone at the top of the work, layer by layer, and after completion the mass of earth could be removed. It must be remembered that labor was then of no more value than it would be in an ant's nest, every-one toiling, and if a thousand men could not move a block of stone after being mounted on rollers running on a movable track, then two thousand were called, and the task-master, as shown in the carvings on the temple walls, applied the lash.

3. The South Pole is situated on an ice-covered continent, and the climate there is far more inclement than at the Arctic.

J. O. Clark: Q. I have heard the statement made that the evidence of butchers is not taken in court, and I have heard it denied. Which is correct?

A. There is no law against the testimony of butchers in this country. In England there is a strong prejudice against their serving as jurymen. There is no doubt that their employment makes them unfeeling and destroys the finer sensibilities. The destruction of living beings tends to cheapen the value of life, and causing pain, to weaken the sympathy felt for suffering in any form.

Jesse Zimmerman: Q. Can you inform me where I can procure a history of the birth, crucifixion and resurrection of Christ, written at or near the time those events transpired?

A. Outside the four evangelists, there is not a word from any contemporary historian. We presume this correspondent has heard of "Caesar's Court," that wonderful manuscript said to be found in the Vatican, being an official report of Pontius Pilate, the Roman commander of Judea, on the arrest, trial and crucifixion of Christ. This manuscript, about which so much has been said, is one of the most barefaced forgeries, of the long line of shameless frauds.

J. C. Conner: Q. We have Christian Scientists here who claim that table-tipping is produced by the power of mind, and others who claim that this manifestation as well as automatic writing is of the devil. What is the argument against these assertions? Where do they find so much about the devil?

A. If anyone thinks that physical matter can be moved by the mind without tangible contact, they had better test this matter until satisfied that it is impossible. Those who assert this theory have the burden of proof, and there has never been, nor can there be, the least evidence in its support. As for the devil theory, it belongs to a past age, and does not merit a passing thought. All that is said or written about the devil, is fancy, and of a piece with Bluebeard and Jack the Giant-Killer. The Bible gives no hint of his character, except that made by

a notorious blunder in translation. We must remember here, as elsewhere, those who know the least make greatest pretensions, and the pastor of a four-corners church not only knows the purposes of God, but has an intimate knowledge of past and present designs of the devil.

W. T. Holdman: Q. Was Jesus the only child of Mary and Joseph?

A. According to orthodox belief he was not the son of Joseph. If he was not a miraculous conception, the whole scheme of Christianity, founded as it is on his divine nature, is utterly baseless. If he had brothers, they were half-brothers, for there are a score or more saviors, from laisons between confiding women on one hand and gods on the other.

Alex. Porter, Sunbridge, Ontario: Q. What assurance can Spiritualists have that their souls are saved? How can spirits by returning save souls?

A. The assurance that souls are not nor ever have been lost! If an infinite, all-wise God, either directly or by means of law created man, he must have been created just as God desired him to be. Man is journeying up from the low lands of darkness to the day, not downward. The only salvation of souls is by knowledge, saving from ignorance, and spirits may and do thus save by bringing the knowledge that all these old beliefs are rubbish, which should be consigned to the waste-heap of dead and forgotten things.

I. P., National Military Home, Kansas: Q. How can I improve my memory?

A. Memory may be cultivated by exercise, committing verses, proverbs, numbers and names, and by means of classifying or associating the things to be remembered. But these means will be of small value to this correspondent. His loss of memory comes from a low state of nervous function, and can only be improved by regaining healthful activity. As this condition I perceive to be the result of great strain suffered in the past, it will be probably in vain to seek more than a palliative remedy.

James A. Richardson: Q. I hear so much about the mortal and spiritual mind, or objective and subjective mind. Has man more than one mind?

A. Man has but one mind, and all these terms indicate theories which are no more than baseless fancies. This jargon of terms confuses the understanding and leads directly away from a scientific consideration of the subject.

Some Significant Dreams.

Who dare say there is nothing in dreams?

I believe it was near the year 1862 when my grandfather moved from New York State to Iowa. The climate not agreeing with his constitution, he soon passed away with consumption. A short time before his decease, mother, who remained in New York State, dreamed she saw him sitting up with an old army coat on, in the morning. Mother spoke of her dream, but said it must be all imagination, as my grandfather left that old coat here; it must be in the garret somewhere. My grandmother wrote soon that grandfather had sat up in the old coat, which they had taken with them, and said my mother had been there, placed her hand upon his side, and the pain was much better.

Several years ago, I being at the time upon a visit to my brother, I dreamed I saw a funeral procession, with father and mother chief mourners. In a week I received a letter to come home. My sister passed away in a few weeks. I wish to state that I saw her beautiful spirit the night after her burial. Her hands were filled with the flowers of heaven, for I have never seen such ones upon earth, and the sweet and joyful smile upon her dear face I can never forget. My friends all told me it was imagination, but I know it was her freed and happy soul.

About two weeks before the illness of my dear boy, who was two years old, I dreamed that he had passed away, and he was taken with that terrible disease of childhood, cholera infantum, and lived but three days. The earnest prayer welled up from my soul toward heaven that my sister would ever guide my darling's footsteps. A friend living miles away sent me word she felt impressed to tell me that my prayer would be answered.

I once had a dream about my father, which so worried me I wrote him, telling him to be careful, as I felt some terrible accident would happen. In a week I received an answer saying he had fallen upon the ice and injured himself internally. It was weeks before he could get around, and I think will never be as well as before.

I could relate many more dreams which prove there is an intelligence guiding us, but these will suffice.

MRS. EMMA DUELL.

A CURIOUS CASE.

Details of An Old Accident Told by a Mysterious Boy.

Vestal, N. Y.—Believers in the previous existence of those now inhabiting the earth will be interested in a case that may soon come before the Broome County courts for adjustment.

Some forty years ago, William Hannafin, who owned a farm and several thousand dollars' worth of other property in this section, was killed in a runaway. A friend, Thomas McCarthy, who was riding with him at the time, sustained fatal injuries and died without regaining consciousness. It was known that Hannafin had made a will, which had been witnessed by McCarthy, but when search was made for the instrument it could not be found.

Hannafin had a brother, Michael, with whom he had quarreled several years previously, and as this brother was his only relative, he made a will giving his property to strangers and deposited the paper in the keeping of one of the beneficiaries. Subsequently he became reconciled with his brother and drew up a second will, the one witnessed by McCarthy, which made the brother heir to the estates. When the missing will could not be found the first instrument was produced and the property went to strangers, the brother having to content himself with a paltry \$300.

Recently William Harrold, a boy eighteen years of age, a total stranger to the Hannafin family, called on them and asked if they ever had any trouble over a will. Receiving a reply in the affirmative, Harrold told the story of the will, saying it had never been told him, but had "come to him." Neither he nor his parents or friends knew the Hannafins or had heard their story, but he could distinctly remember witnessing the will, which, at the request of Mr. Hannafin, was placed in a hollow oak near the house.

He also described the runaway accident, and said the last thing he remembered was when the horses took fright, and, running down the road, the wagon collided with a tree. There was a crash, and all was blank. Harrold and the dead man's brother visited the tree and found it had been cut down. In a hollow of the stump, however, was found a piece of manuscript, which crumbled at the touch, which bore the signatures of Hannafin and McCarthy. Harrold has furnished explicit details regarding the signing of the will which were heretofore unknown, and an effort will be made to recover the property. The matter will be placed in the hands of District Attorney Perkins, who will be asked to bring a civil action to recover.

"Origin and Antiquity of Man." By Hudson Tuttle. A masterly philosophical work. English edition, nicely bound in cloth, \$1. For sale at this office.

BEAUTIFUL LILY DALE.

A Charming View of this Favorite Resort.

To the Editor:—We have had many letters of inquiry in relation to Cassadaga Camp, at Lily Dale, N. Y., and would state to our readers, friends through the columns of your valuable paper that there is not the slightest truth or foundation in the report of a fire having destroyed part of the buildings. There has never been one building destroyed by fire or accident since the camp's formation eighteen years ago. We have just held the annual picnic of three days, on June 17, 18 and 19, with the marked success as in former years, and many people who have been accustomed to attending the gatherings were seen, with the addition of many new faces, some coming hundreds and thousands of miles to participate in the pleasures that are here found. This is the eighteenth annual celebration of this picnic, which is only a forerunner of a long and instructive round of pleasure, for the season of this beautiful camp opens Friday, July 15, and continues until August 28.

The opening lecture of the picnic on Friday was by E. W. Sprague and wife, of Jamestown. The same was largely attended. Saturday afternoon there was a lecture by Mrs. E. L. Watson, of California.

On Saturday night we had the usual hop at the Auditorium. The Northwestern Band was in attendance and discoursed new and sweet strains to the tripping of many feet. I have said the usual hop, but it was an unusual one, for we had double the number we have had in the past, and all were thoroughly enjoyed themselves.

Sunday morning we had a lecture by A. R. Sprague, also a number of very good tests by Mrs. Sprague.

Sunday afternoon Mrs. E. L. Watson gave a very forcible lecture. All these were largely attended and greatly appreciated.

We expect to say on Sunday morning we had rain, which fortunately cleared off at noon. Had it not been for the rain we think we may safely say we would have had the largest picnic in years.

Sunday afternoon there was an exhibition of spirit portraits obtained through the mediumship of the Campbell Brothers, which was a new feature at the entrance of the grounds. Hundreds viewed these works of art, and they were fully appreciated by those who viewed them.

Sunday night there was a reception given at the Grand Hotel, in which many speakers and mediums took part in entertaining those assembled; taking it altogether the June picnic of '98 was a grand success, for people all over the country are beginning to realize this is an ideal spot, and by the numbers that have already taken up their quarters here for the summer season, one can readily see that this beautiful place is becoming more and more popular every season. This season of '98 the management have presented one of the finest programs possible to procure from the lecture field. There will also be an array of the finest physical mediums in the United States, embracing all phases of the phenomena. Many physical mediums are already here, and numbers are arriving to stay throughout the season.

The improvements on the grounds are still in progress, which will delight the eye of the visitor.

The Grand Hotel looks refreshing with its new decorations, and is now open for the reception of guests.

The Hotel Loelny is also open for guests, and has many improvements and beautiful surroundings.

Programs for the season of '98 can be had on application to the secretary, Lily Dale, N. Y.

CAMPBELL BROTHERS.

A Wonderful Phenomenon

To the Editor:—In the issue of your paper of June 18, 1898, I observed an account of a remarkable independent slate-writing, by F. M. Scharrerberger, said to have occurred at Waterloo, Ia., which describes the manner in which the writing was obtained. To me it is truly a wonderful phenomenon for the reason that the communication published is an almost verbatim copy of a portion of one of my published lectures; some of the paragraphs are verbatim. When my lecture was published the type-setter committed an error, which I observe the spirits copied in the sentence referred to. A paragraph near the middle of the second column communicates as follows:

"Science has demonstrated that 'all matter is inherent.' I wrote it, 'all matter is inert.'"

Is it not strange that the spirits when writing through the medium, should commit this absurd error, which renders the sentence meaningless?

I have no further remarks to make, only this: If the spirits actually committed the plagiarism, I feel compelled to mention that my articles should be approved in the spirit world, only they should have been careful not to make such an absurd mistake.

There are a few interpolations evidently made to suit the occasion when the wonderful writing was done by the medium. I feel sure the spirits should have given me credit for the lecture.

With malice towards none and charity for all, I remain, yours fraternally,

A. B. RICHMOND.

"Human Culture and Cure, Marriage, Sexual Development, and Social Upbuilding." By E. D. Babbitt, M. D., LL.D. A most excellent and very valuable work, by the Doctor of the College of Fine Forces, and author of other important volumes on Health, Social Science, Religion, etc. Price, cloth, 75c. For sale at this office.

"The Bridge Between Two Worlds." By Abby A. Judson. This book is dedicated to all earnest souls who desire, by harmonizing their physical bodies and their physical bodies with universal nature and their souls with the higher intelligences, to come into closer connection with the purer realms of the Spirit-World. It is written in the sweet spiritual tone that characterizes all of Miss Judson's literary works. Price, cloth, \$1; paper, 75c.

"The Religion of the Future." By S. Well. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and well repaid by its perusal. For sale at this office. Price, cloth, \$1.25; paper, 50c.

"The Dead Man's Message," an occult romance by Florence Marryat. The author, a wide student in Spiritualism and her study of occult sciences have prepared her to write this romance, which will be found laden with gems picked up in the course of her investigation and studies. Cloth, \$1. For sale at this office.

GENERAL SURVEY.

(Continued from page 6.)

culed the idea of 'faith' or 'belief' as a foolish and childish credulity, and now it begins to appear that it is the healer's secret power, and that even 'mountains may be moved' by him or her who knows how to use aright that effective weapon. It now appears that 'Spiritism' is merely a stepping-stone to eternal truth, that the great philosophy of the world is Christian Spiritualism, the brotherhood of men, the fatherhood of God, the power to live forever! The tree of life!

W. B. Bonney's headquarters is at Blair, Neb., where he can be addressed for engagements. He would like to hear from all persons or societies in Nebraska or Iowa who have any intention of securing speakers for grove meetings, camps or general missionary work. Correspondence solicited from all such persons.

Lockwood's new brochure, entitled "Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Re-embodiment," fully portrays the idiosyncrasies of the picturing power of the human mind, when untrammelled by reason and consistent thought. Read it, for in its pages you will find the history of the gods, great and small, and the source of most of the religious vagaries of modern times. For sale at this office. Price 20 cents.

Dr. Hasenclever is now permanently located at 274 Warren avenue, near Robey street, where he will open a developing class for magnetic healers only. Mrs. Hasenclever will give her trumpet circle on Thursday and materializing seance on Wednesday evening.

The Psychic Research Society held at Mrs. Lora Holton's residence, will close its sessions until September 1.

C. T. S. Cook writes: "Mrs. Marion Carpenter gave two lectures at Kalamazoo, Mich., June 14 and 15. It has been a long time since any Spiritual lecturer was here. The first evening there was a good attendance, the second evening there was a jam, many going away as they could not get inside the hall. Comments were unusually favorable; many learned they were Spiritualists, but did not know it before; they said, 'If this is Spiritualism, then I am one.' She had the closest attention, and there was a general expression of desire that she should come again."

Mrs. Carpenter goes from here to Sturgis, Mich., two days' meeting. Mrs. Robinson and Dr. Peebles will be with her.

Dr. Adah Sheehan Horman passed through the city last Saturday, on her way to the Lake City meeting, in Michigan. She has spoken there on several different occasions and is a great favorite among the Spiritualists there.

Mr. and Mrs. Hatfield Pettibone leave on Friday of this week for Cleveland, Ohio, where they will remain and hold seances until July 15, when they will go to Lily Dale, where they will remain during the camp season. They had most excellent success with their meetings and seances while in this city, and leave many friends behind.

B. F. and M. E. Hayden write: "As the 'outing season' is here we are arranging to attend some of the many camps that are being noticed in The Progressive Thinker. We are desirous of making a trip through the eastern States during the summer, and fall months and are particularly anxious to be placed in correspondence with societies and individuals throughout the states of Ohio, Pennsylvania, New York and New England states and possibly into Canada, if calls reach us from that section. Terms reasonable. Satisfaction assured. Platform tests, private readings, inspirational lectures, etc. Will answer letters either for one or both of us immediately. Address us at 1627 N. Arsenal avenue, Indianapolis, Ind."

Young People's Spiritualist Union.

The Committee on local Arrangements for the First Annual Convention of the Young People's Spiritualist Union, organized at the Rochester Jubilee are actively at work.

The Convention will be held at Lily Dale, N. Y., on all the Cassadaga Camp grounds, August 9, 10 and 11. In connection with the regular business sessions there will be a Young People's meeting, a public reception to all visiting delegates, an entertainment and one or two pleasure trips to points of interest near the camp.

Sub-committees are being appointed, young people in various parts of the United States and Canada are being communicated with regarding the program and the printed programs will be ready for distribution by July 4.

Miss Etta Prettyman, Lily Dale, N. Y., has been appointed correspondent for the convention and all who wish general information can secure same by addressing her, enclosing stamp.

Information concerning the business of the convention can be had by addressing the National secretary, Miss Anna M. Steinberg, 506 12th street, N. W., Washington, D. C.

Programs may be had on application.

EVIE P. BAOH, Chairman of Committee on Local Arrangements.

"Encyclopedia of Biblical Spiritualism: or a Concordance of the Principal Passages of the Old and New Testament Scriptures, and the Principles of Spiritualism; together with a brief history of the origin of many of the important books of the Bible." By Moses Hull. The well-known talented and scholarly author has here embodied the results of his many years' study of the Bible in its relation to Spiritualism. As it is denoted, it is a veritable encyclopedia of information on this subject. Price \$1. For sale at this office.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish churchly institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history. The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

"Ancient India: Its Language and Religions." By Prof. H. Oldenberg. The subject is of unusual interest at the present time, and it is here treated in a way to interest and instruct all readers. For sale at this office. Paper, price 25c.

"The Occult Forces of Sex." By Lois Walbrooker. Three pamphlets are embodied in this volume, in which questions of great importance to the race are discussed. It is a work of an advanced social reformer. Price 50 cents.

"Social Upbuilding, Including Co-operative Systems, Happiness and Ennoblement of Humanity." By E. D. Babbitt, LL.D., M.D. This comprises the last part of Human Culture and Cure. Paper cover, 15 cents. For sale at this office.

VALUABLE LIBRARY

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THOMAS PAINE'S EXAMINATION OF THE PROPHECIES. A consideration of the passages in the New Testament, quoted from the Old, and called Prophecies concerning Jesus Christ. Price, 15 cents.

THE PRIEST, THE WOMAN AND THE CONFESSIONAL. This is a most valuable book. It comes from an ex-priest, whose character is above reproach. By Father Chintigny. Price \$1.00.

THE PROPHETS OF ISRAEL. Popular sketches from Old Testament History, than which no branch of science, in the last generation, has undergone a more profound revolution. By Carl Heinrich Corneli. Price 25 cts.

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THE RELIGION OF SPIRITUALISM, Its Phenomena and Philosophy. This work was written by that noble modern Savior and Grand man—Rev. Samuel Watson. A marvelous work. Price \$1.00.

THERE IS NO DEATH. This is certainly a novel of the highest type, based upon Longfellow's poem of the same title. By that noted novelist, Florence Marryat. Price 50 cents.

THE SOUL. Its Nature, Relations and Expression in the Human Embodiments. This is clearly a book on re-embodiment, or the principles of reincarnation. By the Guides of Cora L. V. Richmond. Price \$1.00.

THE SOUL OF THINGS. These three volumes are among the most popular works ever written in explanation of the Spiritual Philosophy. By William and Elizabeth M. F. Denton. Price \$1.50 each; postage 15 cts.

THE SPIRITUAL ALPS, and How We Ascend Them. A few thoughts on "How to reach that altitude where spirit is supreme and all things are subject to it." By Moses Hull. Price, cloth, 40 cents; paper, 25 cents.

THE SPIRITUAL BIRTH, or Death, and Its To-Morrow. The Spiritualistic Idea of Death, Heaven and Hell. A logical statement, proven both by facts and the Bible. By Moses Hull. Price 10 cents.

THE SPIRITUAL WREATH. A new collection of words and music for the choir, the congregation and the social circle. Containing 64 pages. By S. W. Tucker, author of many musical publications. Price 20 cents.

THE STORY HOUR. For Children and Youth. A book of short stories, written expressly to interest and instruct the young. A good work for Lyceums. By Susan H. Wixon. Price \$1.00.

THE SUNDAY QUESTION. A historical and critical review, with replies to an objector. Its motto: All time too sacred to do wrong; no time too sacred to do good. Price 15 cents.

THREE SEVENS. A very interesting story along the line of the mystic, the common sufferings of the human race, from whence they come and whither they go. By the Phelons. Price, cloth, \$1.25.

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