

Mr. and Mrs. Emmer, residents ofington, D. C., have been married for twenty years. The ceremony was performed by the Rev. Mr. Emmer, who officiated at the wedding. The bride was Miss Mary Emmer, daughter of Mr. and Mrs. John Emmer, of the same city. The groom was Mr. John Emmer, son of Mr. and Mrs. John Emmer, of the same city. The wedding was celebrated in a most pleasant manner, and the guests were entertained with a sumptuous repast. The bride and groom were accompanied by their parents and other relatives. The ceremony was held at the residence of the bride's parents, and was attended by a large number of friends and acquaintances. The bride wore a beautiful white gown, and the groom wore a dark suit. The wedding was a most successful one, and the bride and groom were united in the bonds of matrimony.

Army Society. The Army Society, of which Mr. Emmer is a member, has been organized. The society is composed of officers and soldiers of the Army, and its object is to promote the welfare of the soldiers and their families. The society has been organized at the residence of Mr. Emmer, and its first meeting was held on the 10th inst. The society is composed of officers and soldiers of the Army, and its object is to promote the welfare of the soldiers and their families. The society has been organized at the residence of Mr. Emmer, and its first meeting was held on the 10th inst.

ST. ATLANTIS. The city of Atlantis, which was discovered by the late Mr. Emmer, is now being explored. The city is situated on the coast of the Atlantic Ocean, and is said to be one of the most ancient cities in the world. The city is said to have been founded by the late Mr. Emmer, and is now being explored by a party of men. The city is said to be one of the most ancient cities in the world, and is now being explored by a party of men.

BEFORE THE LYCEUM. The Lyceum, of which Mr. Emmer is a member, has been organized. The lyceum is composed of students of the Lyceum, and its object is to promote the welfare of the students and their families. The lyceum has been organized at the residence of Mr. Emmer, and its first meeting was held on the 10th inst. The lyceum is composed of students of the Lyceum, and its object is to promote the welfare of the students and their families. The lyceum has been organized at the residence of Mr. Emmer, and its first meeting was held on the 10th inst.

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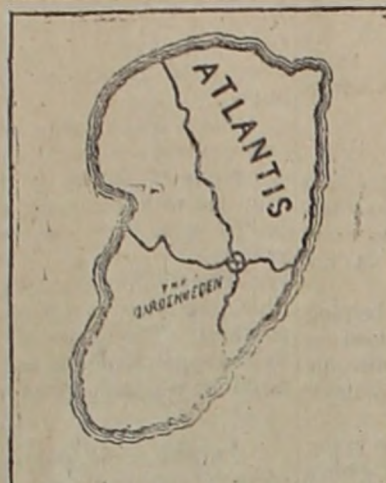
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Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

CHICAGO, APRIL 15, 1893.

NO. 177



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great continent beyond the Atlantic, larger than Asia, Europe and Libya together. They had great cities "and were persuaded that their country alone was a continent."

Timogores wrote that "the Gauls possessed traditions upon the subject of Atlantis," and among the three distinct races who dwelt in Gaul, he classes one as the invaders from a distant island, which he assumed to be Atlantis.

Diodorus Siculus relates that the Phoenicians discovered "a large island in the Atlantic Ocean beyond the Pillars of Hercules," several days sail from the coast of Africa. This island abounded in all manner of riches. The soil was exceedingly fertile; the scenery was diversified by rivers, mountains and forests, the climate was delicious and the trees bore fruit at all seasons of the year.

The inhabitants resided in magnificent houses. Homer, Plutarch, and other ancient writers mention islands situated in the Atlantic, "several thousand stadia from the Pillars of Hercules." Such is the historical evidence gleaned from the Old World, of the existence of Atlantis. Let us turn our attention to the record of the new—the continent lying toward the west.

Dr. Augustus Le Plongeon, a noted American antiquarian, in seventeen years of research in Yucatan and other parts of Central America, has made many startling and valuable discoveries among the ruins of ancient temples, palaces and cities, with which those countries abound. He discovered a key to the ancient Maya alphabet by which he was enabled to decipher the inscriptions carved on the ancient buildings, which had been as blank to Charney as well as other explorers who had preceded him. Dr. Le Plongeon has interpreted the famous Troano manuscript, supposed to have been written about the year 600 of our Christian era, being one of the few sacred books of the Mayas—as the ancient people of Yucatan were called—that escaped the destructive fury of the religious fanatic, Bishop Landis, who accompanied Cortez on his marauding expedition to Yucatan. Under Landis's direction the Spanish priests wantonly burned every book and destroyed every record of a wonderful civilization dating back to a vast antiquity that unfortunately came into their possession.

One chapter in the Troano is a most interesting account of the submergence of a great island called Mu, in the Atlantic Ocean, probably the same island known as Atlantis. Through the personal kindness of Dr. Le Plongeon (his book is not yet in print) I am able to give his translation of the paragraph describing the last scene in the terrible cataclysm. It is as follows:

"In the year 6 kan, on the 11th mulo, in the month Zuc, there occurred terrible earthquakes, which continued without interruption until the 13th Chuen. The country of the hills of mud, the land of Mu, was sacrificed, being twice upheaved, it suddenly disappeared during the night, the basin being continually shaken by volcanic forces. Being confined, these caused the land to sink and rise several times, and in various places. At last the surface gave way and ten countries were torn asunder. Unable to withstand the force of the seismic convulsions, they sank, with sixty-four millions of inhabitants; 8,000 years before the writing of this book."

The author of another Maya book now known as "Codex Cortesianus," also wrote a lengthy description of the same cataclysm agreeing with that in the Troano. According to Le Plongeon the names of the letters of the Greek alphabet form a poem in Maya language, descriptive of whirlwinds, deluges and earthquakes, during which the land of Mu was submerged and disappeared.

In Chichen-Itza, Yucatan, Le Plongeon found where the learned priests of ancient Mayas, had caused a relation of the fearful cataclysm that overwhelmed the "land of Mu" (Atlantis) to be carved into the stone that forms the lintel over the interior doorway in the rooms on the south side of their sacred college. The building is known to this day by the name of Akab-eb, the dark or terrible writing.

In 1884 some workmen engaged in excavating upon the Caribbean coast of Nicaragua, unearthed a huge rock covered with sculptures and glyphs, that, when deciphered by experts, were found to be a brief record of the submergence of a vast territory that formerly existed in the expanse measured by the Central Atlantic and the Saragossa sea.

Here we have so much of several distinct historical records as have survived the vicissitudes of a great antiquity, taken from two continents, separated by a vast expanse of sea, and inaccessible to each other by any method of communication of which we have a record prior to the twelfth century. Are we not warranted, then, in assuming that these records are not coincidences of the fantastic imaginations of early writers on opposite shores of the Atlantic, practically agreeing in the most important facts narrated; but rather founded upon actual occurrences perhaps imperfectly outlined, yet more natural and better defined than the average of other very old historical statements as we are obliged to view them through the haze of obscurity of a vast antiquity.

The Abbe Brasseur de Bourbourg, in one of the notes of the introduction of the "Popol Vuh," (one of the ancient sacred books of Central America), presents a very remarkable analogy between the kingdom of Xibalba, described in that work, and Atlantis. He says:

"Both countries are magnificent, exceedingly fertile, and abound in the precious metals. The empire of Atlantis was divided into ten kingdoms, governed by five couples of twin sons of Poseidon, the eldest being supreme over the others; and the ten constituted a tribunal that managed the affairs of the empire. The ten kings of Xibalba, who reigned (in couples) under Hun Came and Vukub Came (and who together constituted a grand council of the kingdom), certainly furnish curious points of comparison. And there is wanting neither a catastrophe for Xibalba had a terrific inundation—nor the name of Atlas, of which the etymology is found only in the Nahuatl tongue; it comes from *atl*, water; and we know that a city of Atlan (near the water) still existed on the Atlantic side of the Isthmus of Panama at the time of the conquest." Leaving the record of history, let us consider the story of the sea.

Science, stretching forth her mystic hand, has wrenched from the depths of old ocean her long-hidden testimony, her long-concealed evidence of the exact geographical locality of the sunken continent, the lost Atlantis, of which the islands are but the mortuary remains.

Deep sea soundings have been made by ships of different nations; the United States ship Dolphin, the German frigate Gazelle and the British ship Challenger, have mapped out the bottom of the Atlantic, and the result is the revelation of a great elevation of connected ridges reaching from a point on the coast of the British Isles, southwardly to the coast of South America, above the Amazon, thence southeasterly across the ocean to the coast of Africa; near the Gulf of Guenna, thence southwardly down the Central Atlantic. It rises about 9,000 feet above the great Atlantic depths around it, and in the Azores, St. Paul's ridge, the Ascension and other islands, it reaches the surface of the ocean.

Ignatius Donnelly, in his valuable work, "Atlantis, the Antediluvian World" (from which I quote freely), says:

"Here, then, we have the backbone of the ancient continent which once occupied the whole of the Atlantic ocean. In these connecting ridges we see the pathway which once extended between the New World and the Old, and by means of which the plants and animals of one continent traveled to the other; and by the same avenues black men found their way from Africa to America, and red men from America to Africa."

Near the northern extremity of the connected ridges is a great plateau mapped as the Dolphin Ridge, about 1,000 miles in width and nearly 3,000 miles in length, covering an area greater than that part of the United States lying east of the Rocky Mountains; its average depth is less than two miles below the surface of the sea and a still greater distance above the ocean depths surrounding it. The center of this elevated land is opposite the "Pillars of Hercules," or Straits of Gibraltar. The Azore Islands are the summits of its most lofty mountain peaks; these islands show evidences of having been torn and rent by tremendous volcanic convulsions; while around them, descending into the sea, were found great strata of lava, and the whole face of the sunken land was covered for thousands of miles with volcanic debris. The Dolphin ridge probably is the now sunken Atlantis described by Plato. The other parts of the ridge may have gone down by a gradual process of sinking or in cataclysms, such as are described in ancient Central American books. A member of the Challenger staff, in a lecture delivered in London soon after the termination of the expedition, gave it as his opinion that the great submarine plateau is the remains of the lost Atlantis.

The facts revealed by geological research furnish ample evidence of the possibility of the destruction of Atlantis by processes consistent with nature. It is generally conceded that the earth's surface is slowly but surely changing its geographical boundaries. Prof. Winchell says:

"We are in the midst of great changes, and are scarcely conscious of it. We have seen the whole coast of South America lifted up bodily ten or fifteen feet, and let down again in an hour. We have seen the Andes sink 220 feet in seventy years. Vast transpositions have taken place in the coast line of China. The ancient capital, located, in all probability, in an inaccessible position near the center of the empire, has now become nearly surrounded by water, and its site is on the peninsula of Corea."

The southeastern coast of the United States is gradually going down into the sea, and the coast of Greenland is sinking so rapidly that the Greenlanders no longer build near the water's edge; while the north of Europe and the Atlantic coast of South America are rapidly rising. Within 5,000 years the shores of Denmark, Sweden and Norway have risen from 200 to 600 feet.

The late George Clendon informed me that in his native city of Ramsgate, on the west coast of England, may be seen the ruins of ancient docks, which are now more than two miles distant from the sea.

At different points on the coast of Ecuador, ancient pottery, images and other articles made of terra cotta, gold and copper, were taken from a stratum of ancient surface earth which was covered with a marine deposit six feet thick. This land, after having been occupied by men, had subsided and settled below the ocean, remained there long enough to accumulate the marine deposit, and again been elevated to its former position above the sea level; now it is once more subsiding.

The most startling demonstration of a continuous rising and sinking of the earth's surface may be found in the great anthracite coal fields of Pennsylvania, a vertical section of which shows forty-six alternating layers of coal and rock. Each of the coal deposits was created while the land was sufficiently above the sea to maintain vegetation, while each stratum of rock was deposited under water. Here we have positive evidence of twenty-three different changes of the level of the land during the formation of two thousand feet of rock and coal, covering vast areas, embracing thousands of square miles.

Great geographical changes are not always the result of slow and peaceful processes; at times they are caused by appalling seismic convulsions. The ancients doubted the possibility of the great cataclysm described by Plato, but their knowledge of the geography of the world was very limited. Now we possess the records of islands lifted above the waters, and others sunk beneath the waves, accompanied by storms and earthquakes similar to those which marked the destruction of Atlantis.

In 1783 a submarine volcano burst forth in the sea near the shore of Iceland. A new island was thrown up, but it soon disappeared. On the main land twenty villages were destroyed by fire and water, and nine thousand people, one-sixth part of the population, perished. The fort and village of Sindree, on the Indus, was submerged in 1819 by an earthquake, together with a tract of country two thousand square miles in extent. In 1815 a terrific eruption occurred in the island of Sumbawa, near Java. Out of a population of twelve thousand only twenty-six persons escaped. In 1775, at Lisbon, the nearest point on the coast of Europe to the site of Atlantis, there occurred the most tremendous earthquake of modern times. A sound of thunder was heard under ground, and immediately afterward a violent shock threw down the greater part of the city. In six minutes 60,000 persons perished. A great concourse of people had collected for safety upon a new marble quay, but suddenly it sunk down with all the people on it, and not one of the dead bodies ever floated to the surface. The water where the quay went down is now 600 feet deep.

The earthquake covered a vast area. Humboldt says that a portion of the earth's surface four times as great as the size of Europe was simultaneously shaken. It extended from the Baltic to the West Indies; from Canada to Algiers. During the same convulsion, near Morocco, five hundred miles from Lisbon, the ground opened and swallowed up a village of ten thousand inhabitants, and closed again over them. It is very probable that the center of the convulsion was in the bed of the Atlantic at or near the buried island of the Atlantics.

Mark the similarity between this great seismic disturbance and the one described by Plato: "There occurred violent earthquakes and floods, and in a single day and night of rain all your warlike men in a body sunk into the earth, and the island of Atlantis in like manner disappeared and was sunk beneath the sea," and Plato's statement no longer appears unreasonable nor improbable. Dr. Stockwell says: "We can readily imagine a convulsion of nature that would at the same moment engulf a city in Jamaica and another in Portugal might also submerge a continent."

The legendary traditions of deluges that destroyed the greater portion of the human race appears to have been in olden times almost universal; and stripped of the mythical details which the superstitions of ages have woven around them, there still remains the probability of one great cataclysm being the foundation of them all. In the East the legends found among races residing at a distance from the ocean attribute the deluge to cloud-bursts, while nations on the coast describe it as the sinking of land into the sea.

In the Old World we find the Chaldeans, Assyrians, Hebrews, Hindus, Phoenicians, Greeks, Scandinavians, and other races preserved legends of a terrific destruction of human life by water, from which their ancestors, the founders of their particular nation, alone escaped. Among the deluge legends of America, the Aztecs, in the traditions of the origin of their race, preserved the story of the sinking of a great island. "In a single day all was lost—even the mountains sank into the water." The Toltecs traced their migrations back to a starting-point, an island called Aztlan, or Atlan, from which they escaped in a boat. The North American Indians had traditions of their ancestors escaping from an island in the east that sank into the sea. Let me here call your attention to the important fact that while all other nations had legends of the general destruction of mankind by drowning, the Egyptians and the ancient Mayas had no traditions of a deluge. Why these exceptions? Simply for the reason that both nations possessed historical records of one great convulsion of nature, the sinking of Atlantis, from which, apparently, all the deluge traditions of other countries have originated; probably having their origin in the narrative of the terrified survivors who escaped from the sunken island.

The similarity in the animal and plant life found on both sides of the Atlantic furnishes strong evidence of the probable existence, in antediluvian ages, of a general highway of communication between Europe and America. A writer in the Westminster Review says:

"When animals and plants of the Old and New World are compared, one can not but be struck with their identity; all, or nearly all, belong to the same genera, while many even of the species, are common to both continents.

This is most important in its bearing on our theory, as indicating that they radiated from a common center after the glacial period. The hairy mammoth, woolly-haired rhinoceros, the Irish elk, the musk-ox and the reindeer, more or less accompanied by this flora and their remains, are always found in the post glacial deposits of Europe, as low down as the south of France. In the New World, beds of the same age contain similar remains, indicating that, they came from a common center, and spread over both continents alike."

Discoveries in the fossil beds of the Bad Lands of Nebraska prove that the horse originated in America, and Prof. Marsh, of Yale College, has identified this several preceding forms from which it was developed. The fossil remains of the camel are found in India, Africa, South America and Kansas. Donnelly says: "The remains of domestic sheep are found in the debris of the Swiss Lake dwellings during the stone age, and the domestic horse, ass, hog and goat also date back to like great antiquity. We have historical records seven thousand years old, and during that time no similar domestication of a wild animal has been made."

The total number of fossil plants catalogued from the fossil beds of Switzerland of the Miocene age is upward of three thousand. A majority of these species have migrated to America. Otto Kuntz, the distinguished German botanist, announces his conclusion that "in America and in Asia the principal domesticated tropical plants are represented by the same species." The banana, which is seedless, is found throughout tropical Asia and Africa, and was cultivated in America before Columbus was born. The banana is a tree-like herbaceous plant with only a perennial root; it has no bulb, and can not be propagated from cuttings. Professor Kuntz asks "in what way was this plant, which cannot stand a voyage through the temperate zone, carried to America?" He admits that the roots must have been transported from one country to another by civilized man. According to Darwin, certain roses—the imperial lily, the tube rose and the lilac—are said to have been cultivated from such a vast antiquity that they are not known in their wild state, while all of the plants historically known to have been first cultivated in Europe, still exist there in a wild condition. To this statement Donnelly adds: "The inference is strong that the great cereals—wheat, oats, barley, rye, and maize—must have been first domesticated in a vast antiquity, on some continent which has since disappeared, carrying the original wild plants with it, for none in their wild forms are known to exist at the present time."

The progress of man from savagery to civilization has been slow and painful, and has never been passed by any nation through its own original force; external influences, contact with other conditions, have always been required. In his savage state, man's great battle is for food and shelter; without them he must perish. Hence the invention of the bow and arrow, with which he was enabled to secure sustenance, was, in its time, of more importance to the human race than originating the steam engine and the numerous applications of electricity are to the present age. The result of a series of discoveries and inventions whereby man improves his condition and controls the forces of nature for his own advantage, we call material civilization. In the slow process of time this civilization becomes the common heritage of the human race.

The Romans found the tribes of the north armed with weapons of iron, and prior to the Christian era, the Scythians, according to Tacitus, used chariots and weapons of the same material. The Gauls had religious ideas; among them men would lend money to be paid after death, in the next life—a compulsory application of such sublime confidence in the continuity of life to the present age, would at once stampede the latest of the Christian world. The Roman civilization was simply a development and perfection of the civilization possessed by all the European nations, and we find on both sides of the Atlantic precisely the same arts, sciences, religious beliefs, habits, customs and traditions, not arrived at separately, but precisely the same steps, but all drawn from a common fountain, possibly Atlantis, or from countries once under her domination.

Plato tells us that the Atlanteans possessed architecture; that they built walls, temples and palaces. This art was found in Egypt and in Europe, as well as in Peru and Central America. Among the Peruvians and Egyptians the walls receded inward, and the doors were narrower at the top than at the threshold. Le Plongeon says: "Anciently, this country (Yucatan) now well-nigh depopulated, was thickly peopled by a highly civilized nation. If we are to judge by the great number of large cities whose ruins exist scattered in the midst of the forests throughout certain parts of the country, and by the stupendous edifices, once upon a time temples of the gods, or palaces of the kings and priests, whose walls are covered with inscriptions, bas-reliefs and other interesting sculptures that equal in beauty of design and masterly execution those of Egypt and Babylon."

The mounds of Europe and Asia were constructed in the same manner as those in America; both were used as burial places for the dead. The pyramids of Egypt, Assyria and Phoenicia had their duplicates in Mexico and Central America. The use of cement and the construction of the arch was known on both sides of the Atlantic, and the style of ornamentation was much the same in

both hemispheres. The Atlanteans possessed the art of sculpture; so did the American and Mediterranean nations. The Atlanteans mined ores and worked in metals, including tin, copper, bronze, gold and silver; all of these metals were possessed by the American nations. The age of bronze, a compound of about nine parts copper and one part tin, was preceded in America and nowhere else, by a simpler age of copper; although ancient implements and ornaments made of bronze have been found in large quantities throughout Europe, as well as in Mexico and other parts of America. Sir John Lubbock says: "The absence of implements made either of copper or tin seems to me to indicate that the art of making bronze was introduced into, not invented, in Europe." Therefore the working of metals probably originated in America or in some region to which it was tributary, perhaps Atlantis.

Sailing vessels were known to the Peruvians and Central Americans. In 1502, at an island near Honduras, Columbus met a party of Mayas in a large sailing vessel equipped with sails. The American nations manufactured woollen and cotton goods; they made pottery as beautiful as the wares of Egypt; they manufactured glass and engraved on precious stones.

We learn from Plato that the religion of the Atlanteans was pure and simple; their sacrifices consisted of fruits and flowers. Quetzalcotl, the Messiah of the Aztecs, condemned all sacrifices but that of flowers and fruits. The first religion of Egypt was of the same character, and fruits and flowers were offered as sacrifices. The Egyptians and Peruvians alike believed in the immortality of the soul and the resurrection of the body. They, together with the Aztecs, many of the Central American nations and Indian tribes, preserved the bodies of their dead by embalming them. The Peruvians, Mexicans, Central Americans, Egyptians, Phoenicians and Hebrews each had a powerful hereditary priesthood.

The same customs were found on both sides of the Atlantic. Both peoples manufactured a fermented, intoxicating drink from barley and maize. Both had the institution of marriage, the joining of hands constituting part of the ceremony, and both recognized divorce. Both Americans and Europeans erected triumphal arches. Both the Egyptians and Peruvians held Agricultural fairs; both took a census of the people. The Peruvians, Egyptians and Chaldeans divided the year into twelve months, and the months into lesser divisions of weeks. Tattooing was practiced on both continents. The sailors of Europe and America preserve to this day a custom which was once universal among the ancient races. The war-paint of the American savage re-appeared on the stained body of the ancient Briton, and Taylor suggests that the painted stripes of the circus clown are the survival of a custom once universal.

There is a very curious and inexplicable custom which extended from China to the Mississippi valley. It demands that when a child is born, the father must take to his bed, while the mother attends to all the duties of the household. This absurd custom was found among many of the nations of Asia and Europe, as well as the tribes of North and South America. It is through the American Indian alone that we find an explanation of the ridiculous custom. They believed that if the father kills an animal during the early days of the infancy of the child, the spirit of the animal will revenge itself on the helpless infant. It is apparent that this ancient superstition, reaching back to vast antiquity, and a custom so absurd, must have had a common origin and could scarcely have originated separately in two widely-separated continents.

The art of writing or the use of the phonetic alphabet—a system of signs representing the sounds of human speech—is of exceedingly remote origin. Pliny says: "Letters were always in use." Strabo asserts that the inhabitants of Spain possessed records written before the deluge. Milford, in his history of Greece, says: "Nothing appears so probable as that if the alphabet was derived from the antediluvian world."

A wonderful similarity exists between the alphabets of Egypt and the ancient hieratic alphabet of the Mayas of Central America. In a lecture delivered in London in 1890, Madame Alice LePlongeon said:

"The grammatical forms and syntaxes of the Maya and Egyptian tongues are almost identical, while it is well known that the Egyptian language has no cognate in Asia or Africa; and, moreover, Dr. LePlongeon's discoveries have proved that the hieratic alphabet of the Egyptians and the learned men of Maya (as Yucatan was anciently called) are almost identical." Dr. LePlongeon says: "The ancient Maya hieratic alphabet discovered by me is as near like the ancient hieratic alphabet of the Egyptians as two alphabets can possibly be, forcing upon us the conclusion that the Mayas and the Egyptians either learned the art of writing from the same masters, or that the Egyptians learned from the Mayas."

There is a striking similarity in the forms of many of the letters of the Mayas, Phoenician, Old Greek, Old Hebrew, Ethiopian, Irish, and hieratic Egyptian languages, and the inscription on the stone of Moab; indicating a common origin.

In the Canary Islands some stones have recently been discovered, bearing sculptured symbols similar to those found on the shores of Lake Superior, and this has led Mr. Bertramb, the his-

torian, to suggest that the Canaries were once a part of Atlantis.

The discovery of the Canaries, and the fact that they were once a part of Atlantis, is a most important discovery, as it indicates that the Atlanteans were

passed into the dining-hall, fitted up to the time would come that Charity, in her way, would dispense her gifts and grat. pomp, ostentation, praise or the continuous³ state of their dependence and their obliga. grateful?

Armand was so busy with the train of t. ing into his brain when this door of inquiry not notice the preparations for the exercised sing.

Somebody had said a prayer, and some-
 few remarks about the "honored, distinguish-
 Countess of Montrose and their gifted daught-
 and Zuleika heard with sense of embarrassme-
 did not hear.

The boys sang splendidly, not in perfect nature although pretty well trained, for they might in fact sing boys," and, in that case, should be prepared. The first and then w. and, in some of the parts, very sweet sounds. co. ad

What he said was praise and encouragement—to superintendent, teachers and assistant superintendents—to the board, and to the people of the city.

strong, manly words to the boys, and, as though
ing him a favor, he confided to them somewhat of
future, in which the boys could be such important
down amid tumultuous plaudits from all present,
boys

Zelda spoke briefly, referring chiefly to the mothers and teachers, who were the mother and refreshment to the boys, and she presented the principal with a bouquet, at the request of the boys.

The studies, exercises, deportment and other qualifications of

previous. The names of the boys to be honored were turned over by the superintendent and the lady principal, and the merit for which the prize was given specified.

Zulieka arose and said, modestly but without the apparent embarrassment of voice or manner:

"Most undoubtedly," replied the superintendent, "with admiration and a vague feeling as if the judgment day were on."

"Dear boys, we are here because we love you, and want to know you, and have you love us. Is there among you who, seeing a blind person, would push that person into the brambles or not? Is there among you who would not rather see that person safe than see him hurt?"

"If there were a lame man or woman, is there one among
who would surely knock him or her down, and if the road

"And if some one were weak—too weak to walk, much less run—who is there that would not call a passerby to his aid?"

And all responded: "I would help! I would assist!"

Small, or sneer at the ones who must move more slowly?"

"If a prize were offered for the best eyesight, and some blind and others had weak eyes, who would think it right to give the prize if he were blessed with perfect sight and the others

A little hesitation, and the voices answered: "Not I! No!"

Again a little hesitation, and the voices responded wiser they knew:

"And if some can study better, and acquire knowledge rapidly, and some are more gentle and some more polite, and others try harder, make more effort, study all the time, or quick tempers get angry or forget to be polite, and a prize is

Every boy hung his head.

Zuleika continued: "No two are created alike. We are to help each other—if one is blind, we who have eyes must help see; if one is lame, we who can walk must be feet and limbs to him; if one is deaf, we must hear for him and help him to

stand, and if one has a quick temper, we (if we are more gentle) must help him to be calm, and if one cannot learn readily, we must assist and explain.

“Has any one among you been more dutiful, kinder,

obliging, more studious, more attentive, more obedient than should have been? For every lesson learned you have that knowledge; for every gracious deed and word you have that kindness and friendship. I am glad of your success. I am

of your goodness and truthfulness and good deportment.

"Here are your prizes. I do not know to whom your superintendent and teachers have assigned them, but I propose if any one of my dear friends among these boys thinks he is

Not one boy moved.

will earnestly try to do their best from this time forward, let me come to me and receive a token from my hand."

Within that pyramid was concealed, by most skillful arrangement, the packages of gifts or tokens.

When opened each boy found that within for which he most longed—some little article of daily use or for play.

To each teacher, preceptor and attendant, to the matron and the superintendent, she presented similar gifts, the baskets being larger, and within they each found whatever small article of use or beauty they had most desired.

"Without hope of reward, or fear of punishment, let us do our part as well as the power within us will permit."

Zuleika had finished. The poise, the words, intonation, gestures, construction of voice, language, all were perfect; poise—

The boys sang the closing chorus, the chaplain or curate

The superintendent waited until Armand and Zelda were walking with him alone as they passed to the carriage, and then

so remarked:
by (TO BE CONTINUED.)

The Emmer Materializations.

Mr. and Mrs. Emmer, of Washington, D. C., are the subjects of the materializations of the immortal life, which have been reported by the Washington Post. The materializations of the immortal life, which have been reported by the Washington Post, are the result of the materializations of the immortal life, which have been reported by the Washington Post.

There is a story of a man regarding the materializations of the immortal life, which have been reported by the Washington Post. The materializations of the immortal life, which have been reported by the Washington Post, are the result of the materializations of the immortal life, which have been reported by the Washington Post.

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strongly impressed on the mind of every fair-minded investigator.

I would relate more wonderful things concerning these materializations, but as they would seem incredible, and are secondary evidence, I will withhold till I have proved them of my own knowledge. These phenomena have also occurred at my home.

Washington, D. C. O. W. HUMPHREY.

Answer to a Critic.

I had hoped that I had sufficiently defined the position I have taken in the mysterious phenomena witnessed by a dozen or more West Wayne street ladies and gentlemen, constituting what we were pleased to term ourselves an "Occult Science Society," as distinguished from about thirteen millions of other ladies and gentlemen throughout the country who are pleased to term themselves Spiritualists.

The latter and somewhat larger society refer those phenomena to the agency of spirits, while we are for the present content with their mere observation as wonderful scientific facts, well worthy of general systematic study, without attaching to them any special religious significance.

The naked facts of their appearance as observed we consider quite sufficient for the borderland investigator, of whom the discerning reader will not expect at the very threshold of his inquiry "a classification and deduction of and from those facts."

We have made no effort at classification as is done in the sciences of botany, geology, etc., nor at explanation of any character, a fact which will, in some measure, perhaps, meet the objection of "lamentable deficiency" in that direction urged by my friend.

A simple expression of interest in, admiration of, and wonder at the phenomena observed, no more serves to constitute the observer a Spiritualist than the occasional listening to an orthodox sermon tends to constitute the listener a Methodist or Presbyterian, as the case may be.

While freely admitting my friend's scholarly attainments, and his familiarity with the derivation of words, it is not a little surprising that an attorney of a knowledge of ability, accustomed to differentiating between the letter and the spirit of the law, should dwell at such length upon the propriety of the use of the term "occult science."

If I am expected to reply to his objection in a similar vein, I will say that, in a technical sense, all science is occult. No science is absolutely known, but is, on the contrary, more or less speculative and hidden. What is known is most insignificantly insignificant, and what is unknown is most immensely immense.

That the English language is very flexible is a fact of common observation. Its license is broad and liberal. In our linguistic mint almost daily new words are coined and old ones are not infrequently adapted to new meanings and ideas. It is in the latter case where we meet with the objections of which my attorney friend has furnished us an example.

What is science? It is a knowledge of facts—facts that are explainable. If by reason of being unexplainable they are, therefore, not facts, his objection would probably prove logical and hold good. If it be a fact, however, that, for example, a table under certain circumstances will move independently, without any contact whatever, and deliver by the aid of the alphabet intelligent messages, that fact is not only a scientific but an unexplainable one. Being unexplainable, it is, therefore, an occult scientific fact. The fact itself is not hidden, but its explanation is. Now, to a group of such occult scientific facts we apply the term "occult science," and that, too, without doing any violence to English composition. Life is too short to spend a moment in manipulating such infinitesimal technicalities.

I would suggest to my friend that a perusal of a recent edition of "The Seybert Commission," by a member of his own profession, Hon. A. B. Richmond, of Meadville, Pa., might materially modify his assertion that "the whole subject of Spiritualism has been dismissed as of no practical importance."

That truth harms no one, my friend considers a "mere platitude and glittering generality," an opinion he has formed very naturally as an attorney of a certain class of that profession. From a lawyer's standpoint I have no doubt it is orthodox. The depth to which truth will be crushed to earth by this unkind reflection upon it, I will leave to the conjecture of the reader. For myself, I have no doubt it will rise again in due time.

But I am really surprised that my friend would offer as an argument against the investigation of these phenomena the very ancient, necrosed one of the danger of insanity resulting—an argument, if it can be called one, that will apply to every religion on the face of the earth. There is not an insane asylum from Maine to California which does not contain victims of all religions. The laws of heredity and other predisposing and exciting causes operate alike in all classes and conditions of society.

What was the religious belief of the man Freeman, who (unlike Abraham) killed his child, down East a few years ago, as a sacrifice to God? Was he investigating spiritualistic phenomena?

What was the religious belief of Mrs. Dr. Seguin, who killed all her children and herself in New York City a few years ago? Was she investigating spiritualistic phenomena?

What was the religious belief of the Reverend (?) Pettit, who poisoned his wife a few years ago? Was he investigating spiritualistic phenomena?

In forty-two of the published reports of asylums, out of 32,318 male patients 215 are set down as clergymen, while 45 only are mentioned as Spiritualists.

In 1876 there were seven inmates insane from religious excitement for every one insane from the investigation of spiritualistic phenomena. And yet, in my own opinion, neither religion nor Spiritualism was the

primary cause of insanity in any one of those cases.

So far as the Hon. Robert Dale Owen is concerned, we will let his insanity speak for itself.

I engaged in the study of Spiritualism and cognate subjects more than twenty-one years ago, and have taken an active interest in the matter ever since. During that time I do not recollect among all my acquaintances a single Spiritualist who has become insane. I myself, after a dangerous illness in the summer of 1874, was during nearly two months insane—cause, insomnia and over-taxation of the brain. My family and Dr. Everts, superintendent of the hospital in which I was, testify that the subject of Spiritualism did not occupy my thoughts, and had nothing to do with my malady.

Columbus, Galileo, Fulton, Garrison, Darwin, every reformer, every advanced thinker, were considered crazy; even Jesus Christ himself did not escape this charge, for it was said of him: "He hath a devil, and is mad."

My friend observes: "Every physician knows that delusions and hallucinations are the foundation and cause of the worst and most obstinate class of nervous disorders."

Every physician knows nothing of the kind, if I am permitted to call myself a member of that honorable profession. It is questionable whether they ever cause insanity, but they are invariably the effects thereof. Probably no case of insanity ever occurred that did not exhibit an illusion, delusion or hallucination of some character. My friend should be very careful in treading beyond the legitimate limits of his own profession, not to get cause and effect so lamentably confused.

Dr. H. V. SWERINGEN.

Spirit Photography.

TO THE EDITOR:—A short time ago Mr. J. K. Perkins, of Kalamazoo, Mich., at my request, made a negative of myself at my own home near South Haven, Mich. I had the negative taken to see if I could get a spirit picture of any friend or relative in the higher life.

Mr. Perkins used a common gray shawl for a background, and after exposing the plate he had me place one hand on the camera with him for about one minute. Mr. Perkins printed a proof picture from the negative, and the picture of my little babe, who is in Spirit-life, was plainly visible close beside my own on the photo.

The picture is perfect, and a mother ought to know her own child. For the benefit of doubters and those who think spirit photography is all trickery, I wish to state positively that Mr. Perkins never saw the child, and also that there never was a picture taken of him; so it would have been impossible for Mr. Perkins to produce the picture by trickery or fraud.

Mrs. ETTIE HOISINGTON.

South Haven, Mich.

Psyche by W. H. Bach.

TO THE EDITOR:—Knowing that your columns are open for all who will advance the cause of Spiritualism, I desire to speak of "psyche," manufactured by W. H. Bach, of St. Paul, Minn. At our first sitting with it one of our circle saw a strange spirit, which proved to be an ancient Greek, and at the second sitting he was able to control the medium, and then gave us directions for using the cabinet, and also told us how soon we might expect certain phases we desired.

It was not long before two of the circle got distinct faces on their slates, made out of the dust of pencil. Sometimes there would be but few, but at others the slate would be filled, and washing would not erase them; but in a strong light they would fade away.

"Psyche" can be used to develop any and all phases of mediumship. It is a small cabinet, and made under the directions of a band of ancient and also Indian spirits; it is small so that it can be placed on a table or on the lap.

The influence that comes with it is one of peace and harmony, and we expect great development in a short time.

Pueblo, Cal.

D. H. LATHAM.

The Young Folks' Club for Spiritual Research.

The Young Folks' Club for Spiritual Research send this inspirational poem by Miss Coral A. Thomas, Grand Rapids, Mich.:

INVOCATION.

O, thou mighty power above,
God of Wisdom, God of Love,
Source of human life divine,
We would bow before thy shrine,
Lifting up our hearts to thee,
O, thou great infinity!

For thy wondrous works and ways
Do we offer up our praise
Freely as the bright birds sing,
Bringing thee our offering,
All our souls ascend to thee,
Thou all-wise divinity.

May we ever sow as seeds
Good but never evil deeds;
For all those who go astray
Give us charity, we pray;
Let our motto ever be,
Truth and love and purity.

Power supreme o'er heaven, earth;
Source that gave our being birth;
Ev'ry bud and leaf and flower
Show the wonders of thy power;
Lovingly we pray to thee
In one band of unity.

Lives whose heritage is pain,
May thy conscious power sustain;
For the bounty of our store
Do we bless thee evermore;
Dwell in us, and we in thee,
Ours in thine, eternally.

"The Mysteries of the Sphinx Pyramids" explains the reason for the building of these two structures; it delineates with startling vividness the awful reality of the initiation by which the ancient Magi of the great Temple of Luxor won their place as members of the Mystic Brotherhood. Thousands entered the bronze gate of the Sphinx nevermore to appear to mortal sight. Paper, 32 pps. Price, 15 cents. For sale at this office.

United in Life and Death.

THE STRANGE CASE OF A WASHINGTON MAN AND HIS AGED MOTHER.

Seldom has a stronger relation between human beings in life and death been recorded than was shown yesterday in the closing of the earthly careers of a mother and son, says the Washington Post. For sometime John H. and Theodore Gardner, brothers, have lived at 514 Sixth street, Northeast. Mrs. Gardner, their mother, had lately attained her eightieth year. The attachment of mother and son had been commented on since the childhood of the latter. Both had narrowly escaped death at the birth of Theodore, and this fact had often been referred to by the family as a possible cause of the strong love that had always existed between them.

When the boy grew up he did not marry, preferring to form no attachment that might interfere with what he considered his duty to devote his life to his mother, who in return appeared to live in her boy's interest. As both grew old together, the son's locks nearly equaling in snowy whiteness those of his mother, their attachment only increased. Each cared for nothing so much as a chance to serve the other.

For a long time mother and son had been in delicate health, and two weeks ago the latter was stricken down and confined to his bed. As his extreme weakness showed itself he sought his mother's room, where a bed was made up for him. The tender care of the mother had been given her son but a few days before she became too ill to stir from her bed, and then both were waited on by another son.

Last Tuesday Theodore Gardner, constantly sinking, said he would go to Providence Hospital, leaving the little aid his brother was able to give to be for his mother's benefit. That parting was a sad one, for he foreshadowed that his trip in the ambulance was the last he should make alive.

"Do you put my head toward the front of the ambulance?" he queried of the driver. When told that that was the case he quietly remarked that, as a corpse, he would be carried from the hospital feet first.

There had been no prominent change in the condition of mother or son until yesterday morning, but at 10 o'clock the aged mother showed signs of sinking, and twenty minutes later she had passed away. The son who had nursed her went to the Providence Hospital to inform his brother. When he arrived there he told the attendants his mission.

"I want to tell my brother that mother died at 10:20 o'clock," he said.

The sisters and others looked incredulous, as they replied that the hour and minute he had named were exactly what they had recorded as the time of Theodore Gardner's death.

Last night the corpse of mother and son lay at their late home cold in death. Their striking resemblance had never been more marked in life than in death.

Dying of a Broken Heart.

Do people in trouble really die of a broken heart? The late Sir George Paget, in one of his latest books, published under the editorship of his son, by Messrs. Macmillan, acknowledges that in the vast majority of cases thus popularly described there is nothing like an actual rupture of the heart; yet he admits that mental affections will not infrequently cause real disease of the body, and he mentions an actual case of broken heart cited by Dr. J. K. Mitchell, of the Jefferson College, Philadelphia, in lecturing to his pupils. In an early period of his life Dr. Mitchell accompanied, as a surgeon, a packet that sailed from Liverpool to one of the American ports. The Captain frequently conversed with him respecting a lady who had promised to become his bride on his return from that voyage. Upon this subject he evinced great warmth of feeling, and showed some costly jewels and ornaments which he intended to present as bridal gifts.

On reaching his destination he was abruptly informed that the lady had married some one else. Instantly the Captain was observed to clasp his hand to his breast and fall heavily to the ground. He was taken up and conveyed to his cabin on board the vessel. Dr. Mitchell was immediately summoned, but before he reached him the Captain was dead. A post-mortem examination revealed the cause. His heart was found literally torn in twain. The tremendous propulsion of blood consequent upon such a violent nervous shock forced the powerful muscular tissues asunder, and life was at an end.—London News.

ZULIEKA.

When we have a good thing we want everybody to enjoy it. This story, ZULIEKA, by Mrs. Cora L. V. Richmond, will not only prove interesting, but it bears with it a spiritual influence that will do you good. Circulate the paper and act as missionary in the good work. Be good and do good is our motto. Send a paper free to some one who will enjoy its pages. It will be sent three months for 25 cents. The first five chapters of "Zulieka" sent free to all new subscribers.

"Ingersoll's Address Before New York Unitarian Club." The first time in the history of the world that a Christian Association ever invited a noted infidel to lecture before them. The lecture is a grand one, and was received by the Club with continuous applause from beginning to end. The pamphlet contains 12 pages, beautifully printed. Price, 6 cents ten copies, 50 cents. For sale at this office.

"Antiquity Unveiled," communications from ancient spirits, Apollonius of Tyana, the Jesus of Nazareth, St. Paul and John, the revelators of the Christian Scriptures, return to earth as a spirit, and explain the mysteries of the Christian hierarchy. 608 pages. A very valuable book. Price, \$1.50; postage, 2 cents.

"Religion of Spiritualism," its Phenomena and Philosophy. By Samuel Watson, author of "The Clock Struck One, Two, and Three." Thirty-six years of Spiritualist ministry, and a long association with one of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and fortitude in the discharge of every known duty, combine to render this book the most valuable and commanding the student of the occult. It contains the practical records of a critical investigation of nearly all phases of Spiritualism through a period of twenty-seven years, commencing with the first Spiritualist seance in the history of the world, and ending with a conviction that it is a truth far transcending all others in value to mankind. It is eminently well adapted to place in the hands of those who attach themselves to the faith and forms of the Spiritualist movement, and to do with the subject upon which it treats. New edition, with portraits of author. Cloth, 12mo, pp. 325, \$1.50. Postage 10 cents. For sale at this office.

"A MOST EXCELLENT WORK." RELIGION OF SPIRITUALISM, ITS Phenomena and Philosophy. By Samuel Watson, author of "The Clock Struck One, Two, and Three." Thirty-six years of Spiritualist ministry, and a long association with one of the largest and most influential religious organizations in this country, together with his well-known character for integrity of purpose and fortitude in the discharge of every known duty, combine to render this book the most valuable and commanding the student of the occult. It contains the practical records of a critical investigation of nearly all phases of Spiritualism through a period of twenty-seven years, commencing with the first Spiritualist seance in the history of the world, and ending with a conviction that it is a truth far transcending all others in value to mankind. It is eminently well adapted to place in the hands of those who attach themselves to the faith and forms of the Spiritualist movement, and to do with the subject upon which it treats. New edition, with portraits of author. Cloth, 12mo, pp. 325, \$1.50. Postage 10 cents. For sale at this office.

ANTIQUE UNVEILED.

The Most Important Revelations Concerning the True Origin of Christianity.

Reader, in bringing to your notice "Antiquity Unveiled," the author of this book, is not only looking for the truth regarding any other communication. If such is the case, this book will be of great value to you. It is a book that will give you a new and different view of the world, and a new and different view of the Christian religion.

As an important step toward the light taken when we become independent enough to release our ourselves from the bondage of the past, and to enter the domain of the future, this book is of great value. It is a book that will give you a new and different view of the world, and a new and different view of the Christian religion. It is a book that will give you a new and different view of the world, and a new and different view of the Christian religion.

The origin and progress of Christianity is fully disclosed, bringing to light the interpretations and foretelling the future of the Christian religion. It is a book that will give you a new and different view of the world, and a new and different view of the Christian religion.

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Another Great Offer! 100 Copies for \$1.00. This is a book that will give you a new and different view of the world

THE MEYER BILL.

Forecasting the Future.

President Lincoln's Medium.

It was the design of the religious

this republic that unrestrained

freedom should prevail. They saw

persecution in the Old World

the light of unchristianity in this

freedom in this. Hence the

country no established

Mormons, with Joe Smith

Conqueror, are still recognized

situation and laws. Dr. and who re-

sides himself as Jesus, at absurd, is

trines and teachings. He is re-

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religious function in

cases. The Salva-

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songs, and sing to

the Mohammedan

have the right

under our law to

be singled out as

a subject of

Meyer bill, in

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which occurs in

Universalism, Unit-

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of the bill will

stand forth

and see its

nature. Spirit-

ualism is a religion

and philosophy

are opened

with prayer

are of the best

order. We ap-

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carefully consider

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table the Meyer

bill, and

show this State

to be the

first to re-

ligious freedom.

The

fore of future

events has

been a

characteristic

of Spiritualism

ever since

its advent at

Hydenville,

N. Y. T

here communicating

fore-

cast by stating

that

Spiritual-

ism would

eventually

over-

shadow

the earth. The

predic-

tions have

been fully

realized.

true of Spiritualism, trance mediumship, and healers, will also apply to ministers of the gospel and physicians in general. The minister who stands in his pulpit and forecasts the future, whatever its nature may be, can at once be arrested and fined. In fact, the Meyer bill is so full of threatening dangers that seemingly it would die through the instrumentality of its own inconsistencies. Let the honorable members of our Legislature carefully consider the mischievous nature of this bill, and they will take it at once, or so amend it that it does not in any way affect Spiritualism or its mediums.

THE BRUCK BILL.

It Plainly Applies to Mediums.

A letter from P. H. Bruck, of Columbus,

Ohio, the originator of House Bill 394 in

that State, says that mediums will not

be affected by his measure. The odious

section reads as follows:

"Astrologers, fortune-tellers, CLAIR-

VOYANTS, palmists and SEERS, shall

pay a license of \$200 per year."

Every medium who sees and describes

spirits from the very nature of things

must be clairvoyant; it cannot be other-

wise, and he or she cannot escape paying

the license. Hudson Tuttle is a seer, and

the bill would apply to him, if living in

the proper locality. Seership is an in-

tegral part of mediumship; the two are

inseparably connected, hence the me-

dium could be held amenable to the law.

The bill reads as follows: "A bill to pro-

vide a license on certain trades, business

and professions carried on in cities of the

first grade of the second class," etc. Whether

the law will reach one city or a dozen

makes no difference; mediums can be

caused no end of trouble by it wherever

it is in force. No amount of hedging by

Mr. Bruck can remove the objectionable

feature of the bill. It is a direct blow

at religious freedom. Clairvoyance and

seership are integral parts of medium-

ship, as everybody knows. The odious

section should never have been allowed

to pass. It is a covert hit at Spiritualism

and its philosophy; it is a direct menace

to our cause in Ohio, and it is nonsense

to suppose otherwise. Every attack on

clairvoyance and seership is a blow at

Spiritualism. Clairvoyance is spiritual

sight. Seership is one of the highest

grades of mediumship. Those who al-

lowed this section to pass cannot excuse

their inactivity on the ground that it

does not apply to mediumship! But

supposing there is only one city "of the

first grade of the second class" in Ohio,

the odious section would still be a blotch

on our cause.

Spiritualists everywhere should be on

the alert. The objectionable section in

Bruck's bill will cause our enemies to

follow suit in other states. The whole

body is affected if only one limb is dis-

abled; and the whole cause of Spiritual-

ism is affected by this one attack on me-

diumship. Its baneful influence will

extend into every State. Those who

through negligence allowed the measure

to pass, cannot excuse themselves on the

plea that it only applies to one city, nor

can they "laugh off" its dire effects;

they are far-reaching.

Bruck's bill is an abridgment of relig-

ious freedom, the same as the one in this

State, for any of our speakers who see

and describe spirits clairvoyantly will

KEEP IT IN MIND.

It Is a Blow at Religious Freedom.

House Bill No. 607.

1. Introduced by Mr. E. Meyer, March

23, 1893.

2. Read by title, March 23, 1893, ordered

printed and referred to Committee on

Judiciary.

A BILL

For an act for the suppression of for-

tune-telling, and the practice of

other alleged and pretended arts by

means of supernatural and occult

powers, or otherwise; to prohibit

the advertising thereof, and to fix a

penalty for a violation of this act.

SECTION 1. Be it enacted by the people of

the State of Illinois, represented in the

General Assembly, That every person who

shall within this State, for hire or re-

ward, or for any promise or agreement

thereof, engage in the practice of for-

tune-telling, THE FORECASTING OF

FUTURE EVENTS, the discovery of

lost property, or of lost or unknown

titles to property, or of evidence of any

facts or circumstances intended to be

used in the determination of any suits at

law or equity, or other litigation begun

and pending or contemplated by any

person, or who shall assume for like

consideration to inform another of their

future affairs in this life respect of

birth, death, marriage, divorce, or

other matter or thing, by means of as-

trology, clairvoyance, divination, SPIR-

ITUALISM, palmistry, TRANCE ME-

DIUMSHIP, the black art, magic, or by

means of any other alleged or pretended

supernatural or occult powers, or by

means of any mechanical or other de-

vice, shall be deemed and taken to be a

common swindler, and shall upon in-

dictment and conviction thereof be fined

in any sum not less than twenty-five

dollars nor more than one hundred

dollars for each and every offense.

SEC. 2. And it is further enacted, That

any person who shall by means of any

card or advertisement published in any

newspaper circulated or published

within the State of Illinois, or by any

other print, publication, writing, sign,

picture or symbol, hold out himself or

herself to be a fortune-teller, or able by

means of the arts or powers of astrology,

clairvoyance, divination, Spiritualism,

palmistry, trance mediumship, the black

art, magic, or by means of any other al-

leged or pretended supernatural or

occult arts or powers, or by means of

any mechanical or other device to do

or perform any of the acts or things

enumerated in section 1 of this act, shall

be guilty of a misdemeanor, and shall

upon indictment and conviction thereof,

be fined in any sum not less than twenty-

five dollars nor more than one hundred

dollars for each and every offense.

A VOICE! A VOICE!

It Comes from the Great

State of Ohio.

And Speaks in No Uncertain

Sound.

TO THE EDITOR:—In reply to your

query of April 8th, 1893, as to my opinion

of the odious bill presented in the Ohio



Remember, everyone, that on account

of our large edition, we go to press early

Monday morning. Short items only will be

inserted if received on the previous Saturday.

We take pleasure in publishing the movements

of lecturers and mediums. Meetings, which

are doing a grand work, are of local interest

only, hence we cannot publish long reports

with reference to them. They are too num-

erous for that. A few lines explanatory of the

good work being done are always acceptable.

A great deal can be said of a meeting in a

dozen lines, giving a "general survey" only

of the glorious work being done.

E. P. Bloche, of Brooklyn, says reincarn-

ation has been advocated by spirits all

over Europe and Spanish America

for forty years, and in those countries

ninety-nine Spiritualists out of every

hundred believe in the doctrine; and he

asks: "Are all these people deluded,

and must we believe that all their mediums

are controlled by ignorant and

lying spirits?" He thinks that if doubt-

ers would read the books of Allen

Kardec they would find the reincarn-

ation theory consistent with reason and

justice.

John B. Huskers, of Pueblo, Colo.,

writes to say that Pueblo people have

been having a treat of spiritual man-

ifestations. The 45th anniversary was

celebrated with a very large turnout.

Judge Keer, of Pueblo, and W. E.

Morey, of Denver, made fine addresses.

A fine solo was given by Miss Kerpe.

Mrs. S. M. Bartholmes, of Denver, gave

tests and spirit messages, for forty min-

utes. She is one of the finest test me-

diums. Societies should avail them-

selves of an opportunity of engaging her.

H. G. Hogenobler, a fruit-grower of

Villa Ridge, Ill., expresses his emphatic

condemnation of the bill against Spiritu-

alism and mediums, now before the

Illinois Legislature. He asks, pertinently,

why not, also, present a bill to

prohibit ministers from preaching and

telling their breezy stories, and trying

to induce young men and young ladies

to read the many questionable stories

in the Bible, which if found in any

other book would certainly be con-

demned as obscene. He calls attention

to the fact that statistics show that

Spiritualists furnish far less than their

due proportion of criminals and insane

persons, as compared with orthodox and

Catholic church people; claims that

Spiritualists are, as a class, the most

moral people in the world; points to the

Spiritualist Society in Villa Ridge, his

home, a society of about forty members,

not one of whom uses tobacco in any

form or drinks intoxicating liquors, and

Dr. W. Cleveland of St. Paul, Minn., writes that Mr. Edgerly lectured there four months, and was well liked by the thinking people of the city. Mr. Ripley is drawing good houses, and his tests give general satisfaction. The doctor is one of the oldest magnetic healers in America.

Mrs. S. M. A. Bartholmes was in Pueblo, Colo., during January, holding meetings and sittings, but was compelled to return to Denver, to the Colorado Institute, as she was needed there. She returned to Pueblo for the last two Sundays in March. The anniversary meeting was a grand success, Judge Keer being the speaker. There is a small society organized. Mrs. Andrew McClellan is always ready to help the cause, and a few more like her and her husband could make a prosperous society. There are no good mediums in Pueblo, and for a good test and business medium it is a good field. Mrs. Bartholmes had good success there. She goes to Cheyenne, Wyoming, for April, then to New Mexico, thence to the coast.

Frank J. Ripley's time is all engaged until September. Mr. Ripley then can be engaged for fall and winter months to lecture and give platform tests. Address him at 250 West 5th street, St. Paul, Minn., during April and May; after that time at Akron, Ohio. Mr. Ripley can be engaged to lecture and give tests week evenings within one hundred miles of St. Paul.

Theodore F. Price, who was some years since known and recognized as an inspirational speaker on Spiritualism and the harmonical philosophy, is again in the field, and will be at liberty, after May 27th, to accept engagements to speak for liberal organizations, camp-meetings, etc. Time for the months of June, July and August not yet filled. Mr. Price prefers to fill engagements on his way to the Pacific Coast, where his services are in demand for next fall and winter. Address him in care of this office.

Willard J. Hall will be in Cincinnati, Ohio, during April, the speaker for the Union Society of Spiritualists of that city. Address at 408 Baymiller street. He still has the month of May on his hands and can answer calls for that month while in the west.

Miss Clara Marsh, of Rochester, Mich., has developed several different phases of mediumship, including "ancient picture drawing." These drawings are made with pencils, covering the entire paper, and contain people curiously costumed, animals and other characters, strange and curious, the whole forming an interesting study. They are made by a spirit-control calling himself "Rajah," a high-priest of the Atlanteans. Her controls are also aiding her to paint in oil colors many beautiful flowers and landscapes. She had never taken a lesson in drawing and painting.

From J. C. Cox, of Dayton, Ohio, we learn that the Spiritualists of that city have set a good example for other societies in that they have established a library and reading-room. The Spiritualists' Liberal Library Club, organized with an Executive Committee consisting of R. W. Hamilton, Chairman; J. C. Cox, Secretary; J. M. Clark, Treasurer; Benj. Houser, Mrs. Maria Ralston and Mrs. Etta Wriedt. All persons contributing \$1 in money or books are members.

Mrs. A. E. Kibby, of Cincinnati, lectured and gave tests and psychometric readings in Dayton, March 22d to 25th, giving excellent satisfaction. Mrs. Nettie Colburn Maynard's brother, her niece, Mrs. Watson, and Mrs. M. Ralston, who was Mrs. Maynard's amanuensis, all reside in Dayton and attend the meetings. On Sunday, the 25th, a meeting was held in honor of the Fox girls, an the forty-fifth anniversary of Modern Spiritualism. Mrs. Kibby spoke beautifully; Mr. Cox read the beautiful poem by McCreery, "There Is No Death," also another by Mrs. Longley in reference to the anniversary. Mr. Cox also read a short history of the Fox family. There seemed to be a legion of noble spirits present. Mrs. Ann Leah Underhill, the oldest of the Fox sisters, was first to manifest, and said her sisters, Margaret and Kate, extended their greetings; also Warren Chase. Mrs. Nettie Maynard spoke of the immortal Lincoln, who was present.

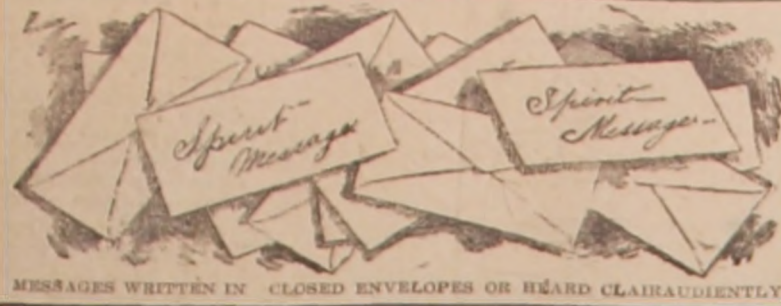
Mr. Cole, of Grand Rapids, is giving excellent trumpet and slate-writing services. Mrs. Sawyer is expected. Mrs. Needham gives the society a benefit circle. Good, genuine mediums are solicited to correspond with the society; none others will be acceptable.

Dr. Severance, who was in attendance at the semi-annual meeting of the M. V. S. A., left Monday morning for Dayton. From there she goes to Sterling—will probably be at home the last of the week.

Mr. Geo. W. Dale, a new and forcible inspirational lecturer, is making arrangements for a long cruise among the societies of the country. He will lecture through April and perhaps may for the society just chartered in Little Rock, Ark. Mr. Dale is highly endorsed by the United Spiritualists of Fort Worth, Tex., which is his home society. His engagements extend to June 1st, after which time he can serve societies. Correspondence with him at 700 Scott street, Little Rock, Ark., will elicit full particulars. This is something advanced and out of the rut.

W. H. Bach writes that J. S. Crav

\$1.00; postage 10 cents. Price



MESSAGES WRITTEN IN CLOSED ENVELOPES OR HEARD CLAIRAUDIENTLY

PHENOMENAL.

Through the Mediumship of
Geo. Cole.

TO THE EDITOR:—Two of the communications herewith sent you are from Roman spirits of the first century of the Christian era, and the third communication is from Geo. W. Curtis who passed from the mortal to the spiritual world in the closing decade of the nineteenth century.

Geo. W. Curtis and Pliny the Younger were each, in his day and generation, distinguished for their scholarship and literary attainments.

Under the law of spirits control—the regnant power of spirit over matter—and, through the process of independent spirit writing, I am able to send you copy of their writings (holding the original manuscript in my possession), thereby enabling the readers of THE PROGRESSIVE THINKER to compare the views of spirits of the first and nineteenth centuries, as to the character, status and importance of modern Spiritualism.

Whatever other readers of THE PROGRESSIVE THINKER may think of the privilege I am according them, I feel especially honored with the distinction that spirit friends have conferred upon me as the organizer (earth-life) and reporter of a spirit circle, where communications of priceless value are continually being sent forth—I say of priceless value, whether we judge the communication by the standard of literary merit or its historical and scientific value.

It is quite evident that on the line of discovery and disclosure which the visiting spirits of the Carrie Miller circle have entered, the whole history of the past—prehistoric as well as historic—is to be given to us and to be given to the modern world by spirits who were actors in the scenes they are narrating.

I cannot give too much prominence to the summary of the Pliny address, where that exalted spirit intelligence says: "Spirit manifestations, therefore, are in the interest of light and knowledge; light to reveal the hidden mysteries of ages, through the manifestation of those spirits who as mortals dwelt in periods coeval with their inception, and knowledge of those laws which govern the mortal and immortal spheres."

I am pleased with the opportunity of presenting the Vespasianus communication in the same issue of THE PROGRESSIVE THINKER with the one from Pliny, as the former is a historical address, making a record of events by one of those spirits who as mortals dwelt in periods coeval with their inception.

CHAS. R. MILLER.
2551 Atlantic Ave., Brooklyn, N. Y.

SPIRITS MANIFEST IN THE INTEREST OF

LIGHT AND KNOWLEDGE.

In making this manifestation I am deeply impressed with the sense of responsibility necessarily incurred by coming as a spirit before the mortal world with a message upon any subject.

Honest doubt and consequent skepticism as to spiritual life, return and manifestation are natural to mortal minds, swayed and influenced by worldly considerations. The trials, cares and ambitions of such a life must of necessity close the door, in a great measure, to spiritual thoughts.

It is true that in modern times there is a day in every week set apart for spiritual devotion, and it is credited that mortals of the nineteenth century that there are so many temples, cathedrals and churches among them, and that they should attract to their respective shrines so many mortals immersed in the cares of earth-life.

Honest skepticism, therefore, of a higher and more extended spiritual life than that taught in the science of theology, is not to be condemned; and those Spiritualists who are ever ready to condemn their fellow-mortals because they have not enjoyed the same advantages as themselves, have not experienced the association and communion with departed spirits as they have, are narrow and ungenerous, and should patiently await the development of events which are to revolutionize the religious sentiment of mortals and place them upon a more liberal and equitable basis, thus Christianizing mortal men in a true and better sense of the term.

It is such considerations as I have recited which place a great responsibility upon every manifesting spirit; and if, through a disinclination to excite controversy and bad feeling between Spiritualists and their fellow mortals, spirits should hesitate to manifest and senses become consequent failures, assuredly it may be pardoned if guides and controls should defer from sowing the seeds of dissension, even among those who honestly profess a belief in the intelligent immortality of the soul.

Spirits manifest in the interest of light and knowledge; in the interest of peace and harmony; and nothing can be more offensive and in worse taste than the wrangling and disputes indulged in by Spiritualists on minor points, when they are in the same category, advancing in the march of truth, shoulder to shoulder, to that goal for which they profess a belief in the spiritual doctrines that are now the themes of reflection for the most advanced and scientific minds of Europe and America.

It is idle to imagine that spirits mani-

fest to gratify curiosity, to please individuals, or even furnish corroborative testimony of some theory advanced by mortals. Should such be the object and end, spiritual manifestations would be unworthy the intelligent consideration of mortal men.

The purpose is higher, broader, more beneficent, and better adapted to the development of the intellectual faculties of man, and more in accordance with the teachings of life itself. Its purpose is educational, to instruct mortal men, not only as to the immortality of the soul, but also to teach of an intelligent, active state of being beyond the confines of earth-life existence.

Spiritual manifestations are in the interest, therefore, of light and knowledge; light to reveal the hidden mysteries of ages through the manifestation of those spirits who as mortals dwelt in periods coeval with their inception, and knowledge of those laws which govern the mortal and immortal spheres.

In conclusion, permit me to trust that spiritual manifestations may be received in the same spirit in which they are made, not in a spirit of controversy and bad feeling, but with respectful consideration. Let it be claimed that media are obliged to seclude themselves in dark rooms, behind locked doors, in order that spirits may not be insulted and disturbed in their manifestations for a few sincere and earnest believers.

Let every manifestation be open to the whole world, and let mortals, irrespective of sect or creed, welcome such as the evidence of the true life beyond the tomb of tears.

PLINY, the younger,
ROMANA.

MEDIUMSHIP OF THE ROMANS.

This man is surely six feet high, and he has a large face and head, very thick neck, short, brown hair, no beard. He is dressed in Roman costume, wears a red girdle, dress all embroidered in gold. He wears sandals and leggings, carries a scroll of paper in his right hand. Has on him a purple mantle, going from the shoulders to the feet. The edges of this are bordered with Roman squares of gold. Has a diamond suspended from his neck almost as large as a hen's egg. This is a magnificent-looking man.

Carrie Miller says:
"He is a Roman emperor. His son Titus has manifested several times. This is Flavius Vespasianus, the father of Titus and Domitian."

I regret that the conditions are such that I am unable to inscribe the communication with the materials which you have kindly furnished. I shall therefore deliver this message verbally, and trust I may not be misunderstood.

In making this manifestation I do not forget the fact that in earth-life I was also a medium for spiritual manifestations. Permit me to assure the media of this day and age that I do not shrink with fear and trembling from contact with fellow mortals because I was a medium, nor was I ashamed of the distinction. As to me, it was of more real value than all the power, the wealth and grandeur that imperial Rome could give.

I never hesitated to permit spirits to manifest through me, whether I was at the head of the army, in the streets of Rome, or in the palace of the Caesars. Nor did I hide my light under a bushel, for mediumship was one of the distinguishing characteristics of my earth-life career.

On my journey from Palestine to Rome, after I was called to occupy the imperial chair, I visited several cities, and at Alexandria I held what modern Spiritualists would call a conference (seance). There spirits manifested, and through me healed many of the sick, and comforted those who were unfortunate or depressed.

Think you, modern friends, that the Romans criticized these acts? No! On the contrary, they did not forget that at their own firesides they joyed their Lares and were continually in communication with their friends, whose ashes were upon the mantels immediately over the hearths, where they were expected to manifest.

Thus the ashes of the mortal bodies were utilized in the production of spiritual phenomena. It is entirely within bounds to say that though the Romans had their temple of Vesta, their temples of Jupiter, Coliseum, and other temples, with their gates infixed in bronze and stone, yet the Romans did not worship those figures, as the moderns suppose, but they were symbols or signs of deities whose spirits would manifest in those sacred places.

Oh no! Romans were civilized, learned, of elegant manners, great statesmen and warriors, profound philosophers and orators, who could not blind their reason by worshiping images of bronze and stone. They worshiped the spirits of those who were once on the mortal plane, and whose image those statues infixed.

I came here to speak to Spiritualists of this age, and assure them of my pleasure and gratification at its resurrection after its (Spiritualism's) entombment for so many centuries after the fall of the Roman empire.

The light that was extinguished that made the period of time from the fall of the Western to the Eastern empire of Rome, known as the Dark Ages, was not a light of military glory, imperial pomp, or luxurious wealth, but a light of the spirit, a light of knowledge, a light of truth, which had made it possible for a Virgil and Horace, a Livy and Sallust, and, in fact, for all those great spirits who have illustrated not only the Roman name, but all mankind.

This light, like the candle, which had been snuffed out by the barbarians of the north, has been relit by the wise and progressive people of modern Europe, and has now been so trimmed by the advanced and progressive mortals of America that to judge from the constant presentation of spiritual phenomena, it burns with a luster far exceeding the

spiritual light of my own earth days. But little remains to be said. You have a great truth entrusted to your care, guard it jealously and improve the opportunity you at present enjoy, remembering that you have precedents that illuminate the ages. Be steadfast, true to yourselves, and the result cannot be speculative. Spiritualism is but an expression characteristic of the existence of spiritual being, and though theology cannot contradict its existence, yet it would mystify its truths, so that few, even themselves, cannot understand them.

Life indeed is immortal, and is ever present, and though the material may fade and perish, yet the spiritual survives, and lives forever.

FLAVIUS VESPASIANUS.

IN THE SPIRITUAL REALM—PEACE, LOVE AND BROTHERHOOD ARE THE PREDOMINANT CHARACTERISTICS.

In compliance with the wishes of mortal friends I make this manifestation. With the full knowledge of the criticisms and doubts which this communication may excite among those mortals, who in past years were my familiar friends, I yet essay to reach the mortal world in the only way, in the best manner the conditions furnished for this manifestation will afford. There are, doubtless, members of the press who will ease their preconceived notions by exclaiming that spirits retrograde rather than advance in the eternal spheres. But let me say to those disciples of an honored profession that such exclamations, if sincere, arise from prejudice and not from fact.

When a mortal I knew but one world; now, as a spirit, I know two worlds—the mortal and spiritual worlds. The former most beautiful and adapted to man's highest earthly development, the latter resplendent, and characterized by possibilities for spiritual unfoldment that are as limitless as the atoms of sand that form the vast beds of the mighty ocean.

Spirits and mortals are actuated by different considerations—mortals are influenced by social, political, and commercial enterprises—all tending to personal advancement, and aggrandizement, creating those conditions in the various pursuits of life whereby adaptability and success, regardless of the questionable nature, receive the plaudits of an admiring humanity, and thus find acquiescence in methods which encourage selfishness, egotism and dishonest dealings, to create for B the position acquired by A in his princely mansion and surroundings, in his social, political or commercial prominence.

A and B are not isolated cases; the entire alphabet has been traversed many, many times and ever will be, as the same conditions exist which actuate mortal men in their dealings with one another and with themselves. "What the mortal world wants is not honesty but acquiescence," acquiescence in a success which has elevated, enriched and aggrandized a few at the expense of the many; has widened and rendered painful the distinction between honest toil and princely indolence.

The spiritual world is actuated by far different considerations. Fraternal feeling, with all that the term implies, is the predominant influence regulating and governing, harmonizing and equalizing all God's children, whatever may have been their condition in the mortal world.

In the spiritual realm peace, love and true brotherhood are the predominant characteristics. "Offensive caste and individual preference are unknown, all are one harmonious whole, pure in spirit, single in purpose and sublime in loving consideration for those friends they have left in the storms and tempests of mortal life. Let not mortals weep for departed friends—the latter have gained the true and holier life, and are radiant with smiles of joy—while tears of woe fall upon their lonely sepulchres.

The mortal world is the scene of the commencement of life—a life that smiles in its childish cradle and disappears in its narrow grave—the interval from its cradle to its grave is filled with troubles and sorrows, anguish and pain; and the path leading from one to the other is strewn with disappointed hopes and broken hearts.

G. W. CURTIS.

THE LOST ATLANTIS.

Continued from 1st page.

tographer of the Canary Islands, to conclude that the first inhabitants of the Canaries and those of the west were one race.

Without Atlantis, how can we explain the fact that the early Egyptians depicted themselves as red men on their own monuments, or account for the representations of negroes on the monuments of Central America, or the carved heads of the elephant so freely used in the ornamentation of temples throughout ancient Mayan, and from whence came the originals for the sculptured heads representing minutely the features of several distinct races of Asia and Africa, found on the temples and palaces of Chichén-Itzá and Uxmal.

Referring to Chichén-Itzá, "the city of the sages," Dr. Stockwell says: "Here progressive Hindus, Thibetians, Mongolians, Aryans, Chaldeans, Ethiopians, Egyptians, Iberians and Atlanteans, met to worship at the same altar, and sit under the teachings and higher wisdom of the priests."

Dr. William DeRee, an antiquarian residing at Laredo, Texas, in a personal communication, informs me that in the national museum in the City of Mexico may be found heads made of terra cotta, representing Egyptian, Malayan, Mongolian, Hindoo and Aztec types, which were exhumed near the Mexican capital. He further says: "The representation of lost Atlantis is a large head, cut artistically from a block of green serpentine of the color of the ocean. The eyes are half closed, simulating an expression of sleep, or a drowned person. It is covered with natural shells and has its mouth covered with the imitation of an ornamented lock, such as has been found in ancient Mexican ruins, made of bronze. It is considered the work of the Mayas."

Although presented in the most abbreviated form possible, a part only of the vast amount of evidence pointing to the probable existence of Plato's sunken island has been presented in this paper; and a due respect for your time rule, as well as your patience, has compelled me to touch lightly upon each line of evidence submitted for your consideration.

Now, while not able to show positively

that the continent known to us as Atlantis once had an existence, is not the evidence sufficient to warrant us in concluding that in all probability the area of country once existed near the center of the Atlantic Ocean, densely populated by a highly civilized, enterprising and progressive race of our day, being a great maritime and commercial, as well as a warlike people, the strong arm of their military prowess and the refining influence of their higher civilization was felt on the shores of both the old and the New World, and that Atlantis, together with other smaller islands—the existence of which recent deep sea soundings have revealed—constituted the great highway of communication by land and water, by which the general distribution of the several races of men, as well as the varied species of animal and plant life, has been accomplished.

From the occult world we have many evidences in harmony with the recent discovery of the continent of Atlantis. The physical plane, although they may be of value only to believers in transcendental phenomena. In fact, it was the persistent appearance of the phantom forms of these antediluvian people that has interested the modern world in this interesting land of romance.

These ancient Atlanteans expressed great confidence that a positive knowledge of the existence of their once powerful nation will yet be revealed to and recognized by the world at large. I am sure that this may be accomplished by selections from the philosophic writings of a venerable Atlantean philosopher, written by himself while in a materialized form.

"Under the grand law of periodicity one generation is superseded by another and death and decay and progress. Evolution and evolution and there is no hand that can stay the onward march of truth. It is by these laws of nature that kingdoms and empires, states and nations rise and fall."

"The old must die and be superseded by the new. Behold the progress of art, science, literature and philosophy. Ah, yes, the science of knowledge are continually turning toward the earliest history of our nation, the same as that of all races who have inhabited the earth, and whose records now lie buried in oblivion. Soon there will be no mile of sky, no spot of earth, no knot of water that will not be probed by the chemist, the astronomer, the geologist, the anatomist or the explorer; may they probe to the true truth of the history of our time."

"Silent Atlantis, thy ruins are under the flowing waters—grim skeletons of faded glory."

Passed to Spirit-Life.

Francis S. Maynard passed to Spirit-Life after a long and wearisome illness, at his home in Hoboken, N. J., on Wednesday evening, March 29, 1893. He was for many years a true example of the higher and more beautiful spiritual philosophy; an earnest believer; a good citizen at home and in business; always giving his efforts to promote the cause of Spiritualism. For many years he was one of the trustees of the First Society of Spiritualists of New York, and also one of the promoters and trustees of the Rev. T. B. Stryker's Church of Humanity. Good deeds, a life of noble service, and his works of love and kindness follow him. Funeral, Saturday, April 1st, from the residence of Mrs. Stevens, at Hoboken, N. J. SYLVANUS LYON.

Passed to Spirit-Life, March 20, 1893, at his home in Rochester, Ind., Samuel S. Terry, M. D., in his 69th year. Born in Tompkins county, N. Y., reaching manhood in North Fairfield, Ohio, graduated in medicine at Willoughby University, in 1844, Fulton county, Indiana, became his future home. Incurable disease advanced upon him by slow stages, but he waited through many months of suffering, in the calm confidence that death is only another birth. Friends and neighbors in large numbers and of all creeds gathered, in spite of inclement weather, at his obsequies, March 22, and told their appreciation of his worth as physician, citizen and friend. At his own request, the services were conducted by Emma Nickerson-Warne, of Chicago. Burial with Masonic honors followed.

Bro. E. K. Hosford passed to Spirit-Life, March 19th, after an illness of a few days. For thirty years he has been a consistent Spiritualist. He was a medium with rare gifts, clairvoyant and inspirational speaker. At our last sitting he expressed to me the belief that his work here was near at end. And he only waited with impatience to be called to the higher life. For the past few years he has not publicly spoken on the subject of Spiritualism—hence our country paper took the liberty to state that he had renounced the cause; all of which I wish to state, of my own knowledge, was an error. With my intimate acquaintance with him, I know that with each year his love for the cause grew stronger, and no man was a better friend to mediums and the cause of Spiritualism.

E. K. WINANS.

Eliza, wife of John Rackley, of Seely Creek, N. Y., passed to Spirit-Life from the home of Mr. Rackley's father, South Waverly, Friday night, March 24, 1893.

THE PSYCHOGRAPH OR DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigators and has proved more satisfactory than any other having a dial and letters, and more correct in the communications, and as a means of developing mediumship. Many who were unable to receive communications in the first sitting, were able to receive astonishing communications from their departed friends.

Prof. J. B. Johnson, of New York, writes: "I had communications (by the psychograph) from many of my friends, even from the old settlers whose graves are now grown to the top of the hill. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have been of great value to me."

K. J. K. Johnson, who writes: "I have had a most satisfactory experience in using the psychograph. I have been able to receive communications from my departed friends, and I believe it will generally supersede the latter when its superior merits become known."

Notice of the instrument in his paper, the Washington (D.C.) Chronicle, says: "The Psychograph is an improvement upon the planchette having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We are greatly interested in it, and we are to try the question whether spirits can return and communicate."

That what investigators want. Home circles want. Price, by mail, free with full directions for use, \$1.00. For sale at all offices.

BEATTY, ORANGE 27 20th St., PHOENIX 1130

Catalogue FREE. Sent by mail, Washington, N. J.

A MIRACLE.

Dr. A. B. Dobson Again.

(ADVERTISEMENT.)

If the following cure had been performed in Bible times, it certainly would have been called a miracle. We will leave the facts to the mother of the little girl to tell the story.

Our little girl, twelve years old, had the diphtheria, of a malignant type, and it left her in such a state that she was affected both in mind and body, and in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians, and they could not do anything to relieve her, and advised us to send her to the University at Ann Arbor, Mich. As we were preparing to send her to that institution, a Mrs. Potter, of Albion, came to our house and gave us one of Dr. A. B. Dobson's circulars, stating that he had cured her, and she believed he could cure our little girl. We said we would not send her to Ann Arbor until we first consulted the husband of the little girl's mother, and we wrote to Dr. Dobson, he answered immediately, and calling her disease a fearful case of St. Vitus' dance. We lost no time in sending for his so-called spiritual remedies, and in two weeks after she was perfectly well, and we soon sent her to school.

This naturally created an excitement, and the sick folk began to seek him, and gave them his address, and we wrote him many letters ourselves for the sick in our place, until his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jackson, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly house, and told our friends that Dr. Dobson would be on the 14th of November for two days. He came, and so did the sick. His rooms were full all the time during his stay. Over one hundred took his treatment. Our little girl met the doctor several times (she and we would naturally love the person that brought health to our child). Whether this cure was done by spirit power we know not, but one thing we do know, that our little girl was terribly afflicted, until death's door, and now she is as well as any member of our family, and her getting well has been the means of many more of this town sending to him and getting cured. If you have any doubts of the above facts, write to us, or any responsible person of this place, and we will willingly answer your letters.

J. C. KIMMEL.

MARY KIMMEL.

Mr. Kimmel is a prominent clothing merchant, and he and his wife are members of the Presbyterian church of Mason, Ingham county, Mich.

Hundreds of such cases as this Dr. Dobson and his band are curing monthly, among them many old-school physicians.—*Maniquetta Record*.

(See ad. in another column. Address Dr. A. B. Dobson, San Jose, Cal.)

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