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INTERESTING ITEMS OF A PHENOMENAL NATURE GATHERED FROM VARIOUS PAPERS.

THE following items from the secular press are only a small portion of the eulogies—a mere "drop in the bucket"—of the recorded phenomena directly in line with our grand spiritual philosophy:

KEEP SPOOKS IN THEIR FAMILIES.
The belief in death omens peculiar to certain families outside of Ireland has long been a fruitful source of superstition, and has been embodied in many a strange legendary romance. Such family forewarnings of death are of a most varied description.

An ancient Roman Catholic family in Yorkshire, by the name of Middleton, is supposed to be apprised of the death of any of its members by the apparition of a Benedictine nun; and Sir Walter Scott in his "Peveril of the Peak" tells how a certain spirit is commonly believed to attend on the Stanley family, warning them, by appearing as a shriek, of some approaching calamity, and especially weeping and bemoaning herself before the death of any person of distinction belonging to the family. In his "Waverley," too, he alludes to the Bodach Glas, or dark gray man. Mr. Henderson says: "His appearance foretold death in the clan of — and I have been informed on the most credible testimony of its appearance in our own day. The earl of E., a nobleman alike beloved and respected in Scotland, was playing on the day of his decease on the links of St. Andrews' golf. Suddenly he stopped in the middle of the game, saying, 'I can play no longer; there is the Bodach Glas; have seen it for the third time; something fearful is going to befall me.' He died that night as he was handling a candlestick to a lady who was retiring to her room."

SCOTTISH FAMILY GHOSTS.
According to Pennant, most of the great families of Scotland had their death omens. Thus it is reported that the family of Grant Rothiemurcus had the "Bodach au Dun," or the Ghost of the Hill; and the Kincaidines, the "Bloody Hand," of whom Sir Walter Scott had given this account from Macfarlane's manuscripts: "There is much talk of a spirit called 'Ly-erg,' who frequents the Glenmore. He appears with a red hand, in the habit of a soldier, and challenges men to fight with him. As lately as the year 1668 he fought three brothers, one after another, who immediately died therefrom."

The family of Gurlinberg was haunted by Garin Bodacher, and Tulloch Gorms by May Moulach, or the girl with the hairy left hand. The synd gave frequent orders that inquiry should be made into the truth of this apparition, and one or two declared that they had seen one that answered the description. An ancestor of the family of McLean of Lochburg was commonly reported, before the death of any of his race, to gallop along the seaboard announcing the death by dismal lamentations, and the banshee of Loch Nigdal used to be arrayed in a silk dress of a greenish hue.

The evil genius of the Byrons appeared in the guise of a black friar, and his appearance was supposed to forebode misfortune to the member of the family to whom it appeared, and Mr. Hunt has described the death of King George, and one of the deepest caverns in a certain part of the Byrons' estate rises a cairn. On this, it is asserted, chains of fire were formerly seen ascending and descending, which were frequently accompanied by loud and frightful noises. But it is affirmed that these warnings have been heard since the death of the family came to a violent end. Whenever two owls were seen perched on the family mansion of the family of Arundel of Wardour, it is said that one of its members will shortly die. The appearance of a white-breasted bird was thought to be a warning of death to a family named Oxenham in Devonshire.

THE WRAITH OF CLIFTON HALL.
Equally strange is the omens with which the old baronet's family of Clifton Hall, Nottinghamshire, is forewarned when death is about to visit one of its members. It seems that, in this case, the omens take the form of a sturgeon, which is seen forcing itself up the River Trent, on whose bank the mansion of the Clifton family is situated.

With this curious tradition may be compared one connected with the Edge-well Oak, which is commonly reported to indicate the coming death of an inmate of the Castle Dalhousie, by the fall of one of its branches. Burke, in his "Anecdotes of the Aristocracy," says that opposite the dining-room at Clifton castle is a large and massive willow tree, the history of which is somewhat singular. Duke Alexander, when four years of age, planted this willow in a tub filled with earth; the tub floated about in a marshy piece of land, till the shrub, expanding, burst its cerements and struck root in the earth below. Here it grew and prospered till it attained a goodly size. The duke regarded the tree with a sort of fatherly and even superstitious regard, half believing that there was some mysterious affinity between its fortunes and his own. If an accident happened to the one by storm or lightning, some misfortune was not long in befalling the other.

It is related, too, how in the park of Chertley, near Lichfield, has long been preserved the breed of the indigenous Staffordshire cow of sand-white color. In the battle of Burton bridge a black calf was born, and the year of the downfall of the house of Stuart, gave rise to the tradition that the birth of the parti-colored calf from the wild herd in Chertley park is a sure omen of death within the same year, to a member of the family. Thus, "by a noticeable coincidence,"

says a local paper of July, 1835, "a calf of this description has been born whenever a death has happened in the family in the last year." It appears that the death of the seventh Earl Ferrers, and of his countess, and of his son, Viscount Tamworth, and of his daughter, Mrs. William Jolliffe, as well as the deaths of the son and heir of the eighth earl and of his daughter, Lady Frances Shirley, were each preceded by the ominous birth of the fatal-bred calf. This tradition has been made the subject of a romantic story entitled "Chertley; or, The Fatalist."

HAIR-RAISING TRADITIONS.
Walsingham in his "Ypodigma Newstrai" informs us how, on January 1, 1399, just before the war broke out between the houses of York and Lancaster, the River Ouse suddenly stood still at a place called Harewood, about five miles from Bedford, so that below this place the bed of the river was left dry for three miles together, and above it the water swelled to a great height. The same thing is said to have happened at the same place in January 1561, which was just before the death of Charles I. and many persons have "supposed both of these stagnations of the Ouse to be supernatural and portentous; others suppose them to be the effect of natural causes, though a probable natural cause has not yet been assigned."

The following curious anecdote, styled "An Irish Water Fiend," said to be perfectly well authenticated, is related in Burke's "Anecdotes of the Aristocracy." The hero of the tale was Rev. James Crawford, rector of the parish of Killiney, County Leitrim. In the autumn of 1777 Mr. Crawford had occasion to cross the coast of Donegal, and on a pillion behind him sat his sister-in-law, Miss Hannah Wilson. They had advanced some distance, until the water reached the saddle, when Miss Wilson became so alarmed that she implored Mr. Crawford to go back as fast as possible to the land. He replied, "For I see a horseman crossing the ford not twenty yards before us." Miss Wilson also saw the horseman. "You had better hail him," said she, "and inquire the depth of the intervening water." Crawford checked his horse and halted. He did stop, and turning round displayed a ghastly grin, and said, "The water is deep, but I will wait for you." Crawford, who waited for no further parley, but returned as fast as he could. On reaching home he told his wife of the spectral encounter. The popular belief was that white and black garments, yellow and green, were the colors of the fiend, and the fatal event was forewarned to the doomed person by some such apparition as Crawford had seen. Despite this warning Mr. Crawford again attempted to cross the ford of the Rosses upon September 27, 1777, and was drowned in the attempt.

THE WHITE LADY OF AVE EL.
One of the most celebrated ghosts of this kind in Britain is the White Lady of Avebury, the creation of Sir Walter Scott. In the highlands it was long a common belief that many of the chiefs had some kind of a spirit to watch over the fortunes of their house. Popular tradition had many well-known legends about white ladies, who generally dwell in forests and mountains, and enchanted maidens waiting for deliverance. They delight to appear in warm sunshine to poor shepherds or herd-boys. They are either combing their long hair, or washing themselves, drying wheat or spinning. They also point out treasures, etc. They wear snow-white or pale blue and black garments, yellow or green shoes, and a bunch of keys at their side. All these and many other traits that appear in individual legends may be traced back to the goddess of German mythology who influences birth and death, and presides over the ordering of the household.

An interesting instance of a death warning among uncultured tribes is told on the authority of J. J. Atkinson, late of the Noumea, New Caledonia, which is curious, because it offers among the kanakas an example of a belief current in Breton folk-lore. Mr. Atkinson relates that a Kanaka of his acquaintance paid him a visit and seemed loath to go away. After some hesitation he explained that he was about to die and would never see his English friend again, as his fate was sealed. He had lately met in the woods one whom he took for the Kanaka girl of his heart, but he became aware too late that she was no mortal woman, but a wood-spirit in the guise of his beloved. As he said, so it happened, for the unlucky man shortly afterward died. "This is the groundwork," adds the narrator, "of the Breton ballad of 'La Sire Nann,' who died after her language of love, and whose death was foretold by the ballad is printed by De la Ville-marque. Barzaz-Breiz and various other Scandinavian, French and even a lowland Scotch version, sung by children in a kind of dancing game."

Another story quoted by the same author tells how, in 1890, a Morne black fellow died in the service of Mr. Du Vo. "The day before he died, having been ill some time, he said that in the night his father, his father's friend and a female spirit had come to him and said that he would die next day, and that they would wait for him." Mr. Du Vo said that though previously a Christian he had been explained to this man, it had entirely failed, and that he had gone back to the belief of his childhood. "But cases of this kind, it would appear," concludes Mr. Dyer in his "Ghost World," "are not uncommon among rude races of comparative folk-lore."

FESTIVE TEUTONIC COBLINS.
In Germany several princes have their warnings of death. In some instances it

is the roaring of a lion, and in others the howling of a dog. Occasionally a death announcement is made by the tolling of a bell, or the striking of a clock at an unusual time. Then there is the time-honored white lady, whose mysterious appearance has from time immemorial been supposed to indicate some event of importance. According to a popular legend the white lady is seen every day of the month of German princes and nobles, by night as well as by day, especially when the death of any member of the family is imminent. She is regarded as the ancestress of the race, shows herself always in snowy white garments, carries a bunch of keys, and sometimes rocks and watches over the children at night when their nurses sleep.

The earliest instance of this apparition was in the sixteenth century, and is famous under the name of "Bertha of Rosenberg," in Bohemia. The white lady of the other princely castles was identified with Bertha, and the identity was accounted for by the intermarriages of other princely houses, with members of the house of Rosenberg, in whose train the white lady passed into their castles. According to Mrs. Crowe, in her "Night Side of Nature," the white lady was long supposed to be a Countess Agnes of Oranienburg, but a picture of a Countess called Bertha, or Perchata von Rosenberg, discovered some time since, was thought so to resemble the apparition that it is a disputed point which of the two ladies it is, or whether it is or is not the same apparition that is seen at different places.

Cardan and Henningius Grosius relate a similar marvel of some of the ancient families of Italy, the following being recorded: "A certain nobleman, who had been a soldier, and was called 'Jacopo Donati,' one of the most important families in Venice, had a child, the heir of the family, very ill. At night, when in bed, Donati saw the door of his chamber opened and the head of a man thrust in. Knowing that it was one of his servants, he roused the household, and the man went to the whole place, all the servants declaring that they had seen such a head thrust in at the doors of their several chambers at the same hour; the fastenings were found all secure, so that no one could have come in from without. The next day the child died."

SCIENCE OF HYPNOTISM.

Dr. E. W. Scripture of the Yale psychological laboratory, who for the last two years has been investigating various hypnotic phenomena, has established certain well-defined laws upon which a science of hypnotism can be erected. Dr. Scripture has just given full details of the discovery, which he made some time ago, of a method of measuring hallucinations. He has found a way to measure, in specific candle-power, a suggestive effect of light, to produce hallucinations of tones that are equal in intensity to real tones, whose physical energy can be measured, and to cause a person by walking a certain number of feet to see a spot where there is none. In fact, hypnotism is shown to be a wonderful "force" which is just emerging from the cloud of charlatanism which has obscured it for ages, and which must now be classed among legitimate and scientific phenomena. One of the typical experiments tried by Dr. Scripture, in conjunction with Dr. C. E. Scripps, was on the sense of hearing. A person from outside the laboratory was invited to enter for the purpose of having his hearing tested. He was placed in a perfectly quiet room, and the experimenter went to the table beside him and made a click and then a very faint click would be produced in the room. The tone at first would be too faint to be heard, but gradually would grow louder. Just as soon as he heard the tone he was to press a telegraph key. He was left alone, and the experimenter went to the apparatus in another room, where he could manipulate the telegraph key, the tone instrument and the recording apparatus. He first made the sounder in the other room click, and then he slowly increased the intensity of the tone of the person just heard it. A record of the intensity of the tone was then made. This was repeated ten times. After that no tone whatever was needed. It was sufficient to make the sounder click, and the person would, after a second or two, declare that he heard the tone just as before. This could be repeated as often as desired. The tone in such cases was a pure hallucination, produced by suggestions from the first ten experiments. In a similar manner hallucinations of smell, of taste, of touch and of heat were produced, and it was even found possible to make a person actually see an object that did not exist. Strong evidence was also given of the power of suggestion upon the body, perfectly sane and normal, yet the various hallucinatory symptoms of insanity could be produced on a small scale by appropriate suggestions. Almost as curious is the fact that they were not hypnotized in any way whatever. Dr. Scripture regards as a most potent factor in the application of his results the fact that they open out a fruitful field of investigation into mind disease. The greatest public interest lies in the proof that these phenomena are not really abnormal, but are going on around us all the time. We are always being influenced by suggestions without knowing it. Owing to suggestions, much of what we see is not true; much of what we think is false. Although over 2,000 books are known to have been written on this subject, it is being placed on a scientific basis for the first time. The influence of certain "thoughts" now can be easily accounted for, and one of the first physicians in this country holds the opinion that the medical treatment of

the future will be based largely on "suggestion."

IDA NELSON SEES A VISION.

The hamlet of Pleasant Bay, Adams county, Ind., is in a state of religious excitement over an incident that occurred during revival services at the Friends' church last week one of the members, during a period of unusual fervor, going into a trance and having a remarkable experience.

Miss Ida Nelson, 18 years of age, is a modest and retiring young lady of the village and is known among the members of the church as an exceptionally devout and earnest Christian.

One day during the services she entered the church and took her accustomed seat near the altar. During the progress of the meeting Miss Nelson was seen to slide forward in her pew and her head fall back, unconscious. She was taken up by the members of the church, and remained in this condition three hours when consciousness returned, and with it the power of speech and motion. To those around her she told substantially the following story:

"As she lost consciousness of things around her she seemed to be enveloped in a warm vapor, which resembled a fleecy cloud, and a voice spoke to her, saying that the efforts of the church should first be directed to saving the sinners in the church; that the tabernacle of the Lord should be purified, the ungodly in the church brought to an acknowledgment of their sins, and when this was done the power of the church would avail against the devil, and not till then. She asked for direction, and was told to seek out the sinners in the church and point out to them the evil of their ways. When she asked how she should know the sinners in the church the voice replied: 'By their acts.'"

MAPPED OUT IN A DREAM.

From the early days of his work on the diamond fields of Kimberley, Cecil Rhodes cherished the (then it seemed) Utopian dream of winning the north and the whole backbone of Africa for England. He saw from the first that two instruments were needed to realize his dream: political power and financial power. The day Miss Nelson appeared at the church and related her experience and made fervent appeals to those in the church to examine themselves and see if they were not standing in the way of sinners outside of the church.

Miss Nelson is deeply impressed by the vision she saw, and she has heard a voice from the other world calling her to the discharge of a Christian duty.

He succeeded, too, in the improbable realization of his early dream, and saved to England the immense hinterland up to Lake Tanganyika. One of the most difficult to obtain and the most valuable "his" mines over the Dutch of South Africa—he has lost through the blunder of his lieutenant; the other he retains, and with it what is far more important—his own singular combination of business ability, tenacity, purpose, foresight and clear-sighted and sagacious judgment on the real nature of the problems and the difficulties with which he has to deal. He has made history in South Africa for some years past, and he is likely, so far as the charted dominions are concerned, to continue to make it; nor is it at all improbable that he may one day make it on a larger scale elsewhere.

The great problem of our time in imperial politics is how to keep our colonies, how to bind them with ties of self-interest, as well as sentiment, to the mother-country, and there is probably no one who better understands this problem in all its aspects than the statesman whose success in South Africa has been hitherto so remarkable, but whose great qualities have long marked him out to serve his country on a wider stage.

These, however, are matters of opinion, and the future can only prove the accuracy or error of such a forecast. One thing is certain—England already owes Rhodes an immense debt of gratitude for the best part of South Africa, gained for our race entirely by his far-sighted dreams of expansion, and the extraordinary ability with which he has brought them to the realm of the actual. The possessions of Rhodesia and the regions north of the Zambesi are an accomplished fact, and it is the work of Rhodes. As the greatness of this record is realized, the more nearly will England's estimate of a remarkable Englishman approximate itself to his deserts.

SOLD HIS SOUL TO THE DEVIL.

Another and a decidedly uncanny chapter in the Quadrant mystery, "The Devil's Deal," was developed when the coroner filed his report upon the death of the Italian—Quaranta was a laborer who resided in the Charles street colony. He disappeared last August and his body was afterward found in a pond. A long section of his body had been detached, and the body and his skull had been fractured by a blow from a club.

According to the general belief, Giovanni Quaranta was a man of mystery. All his neighbors believed that he had sold his soul to the Devil, and that his Satanic Majesty waited upon his back and said: "They said he had a strong influence over them, and could make them do anything he desired. Dr. Spagnolo told the coroner that the strange influence was merely hypnotic, but he could not account for the people's belief in his diabolical possession."

worshippers. The book was in Italian, and was published anonymously. The first part of the book is devoted to a description of the manner in which the history of the book is reserved for the guidance of medical men, but the child was born shortly after the mother had undergone a fright.

WHAT THE DOCTORS SAY.
One of the doctors, when spoken to about the case, said: "It would be useless to venture an opinion at this time, but when a test has been made of the girl's eyes, I am satisfied that the result will be highly interesting. In general, albinism is a specialist in particular. In the first place the fact that she is known to be suffering from day-blindness is in itself interesting, for there are very few cases of this kind that have been thoroughly investigated. Hemeralopia, which is the medical term for day-blindness, is often incorrectly termed nyctalopia. Sometimes it is a symptom of diseases of the retina and of the optic nerves. In some cases it is found in certain congenital faults of the eye. Among nocturnal animals, such as owls and bats, it is the normal condition. That it seems to be the normal condition in this case makes it of unusual interest to science."

"So," continued the doctor, "we know that the clearest sight is very restricted, but in the case of this girl in darkness the clearest sight is that which covers the large field, the vision being sharper over this area than it is in ordinary individuals. But there are a few very important points to be considered in this case, points which will prove of great value, when fully explained, to the medical world, and points which cannot be discussed at present."

GHOSTS AT THE CAPITOL.
Do you believe in ghosts? Do you wish to collect a rich and rare stock of flesh-creeching spook stories? If so, his yourself to that great white building on the hill known as the Capitol, give one of the blue-coated guards an extra tip, and he will take you through the mazes of that wonderful building and regale you with enough dark tales to last you a lifetime. Or, if they do not satisfy you, pick acquaintance with one of the seedy, hungry-looking individuals who will find at the foot of the grand staircase, who, for one, is a pale, thin, and haggard man, and ask him to point out to you all the haunted houses in the city and tell you their weird histories. And either of these gentlemen will tell you what they believe to be the plain, unvarnished truth.

The Capitol police have strange things to tell about the uncanny doings in the vaulted corridors after midnight. The ghosts they tell about are not simple, everyday visitors from the land of the unseen, but the shades of distinguished men in the nation's history.

The majestic spiritual ego of John Quincy Adams, once President of the United States, and Vice-President Henry Wilson, a Massachusetts statesman, and of Gen. John A. Logan, famous in field and forum, are said to haunt by night the echoing halls where legislators tread by day.

When the redoubtable Andrew Jackson was inaugurated, March 4, 1829, Adams retired for a short while to private life. It was not until February 21, 1848, that he died. He was at that time a Representative, and his passing away was tragic. During a session of the House he suddenly slipped from his seat to the floor. Apoplexy, the doctors said. He was borne to a room on the top floor, where he lay for many days, with but a few murmured words.

It was not long after the unhappy event that there was whispering among the officials who took care of the Capitol building after dark that some one like unto the dead Adams was seen nightly to pass the Speaker's room, in which the ex-President had died, into the House chamber, which is now statutory hall, and wander about among the seats. It would pass beside the chair occupied by Adams, then gradually fade away into nothingness. After the seats were removed and statues placed in the hall the change apparently disconcerted the distinguished ghost, for, according to the best authorities, those who claimed to have seen the whole proceeding, the shade of the statesman wandered around and around the chamber, and finally passed out without apparently having found his former place of daily occupation. But later, a small bronze tablet was inserted in the floor, through the good offices of somebody who felt sorry for the ghost, upon the spot where John Quincy Adams' chair used to stand, and then it is said the ghost walked as before, with every evidence of being again at peace. This particular shade was seen on February 21 last, and is not expected again until that date.

What purported to be the ghost of the Vice-President is said to move and have its ethereal being in the Vice-President's room, the marble room, where the Senators receive their callers, and in the corridors thereabout. It was in the first-named apartment that Mr. Wilson was also suddenly visited by the angel of death, November 10, 1875, who remained with him till Nov. 22, when he died, after three severe shocks of apoplexy.

The apparition supposed to represent this poor man is occasionally deputed to manifest itself suddenly, as if evolved out of the thin air, and as quickly vanish upon the approach of a mortal.

The spirit of Black Jack Logan is said to make its appearance at exactly twenty minutes after 12 o'clock midnight. The general was at one time chairman of the committee on military affairs, and out of this committee room he emerges, taking care to close the door after him, and glides swiftly down the corridor, to disappear without trace or sound. This is perhaps the most substantial of all the Capitol ghosts, for there are numbers of persons ready to attest having witnessed his mysterious passage through the gloomy hall.

But it does not take the actual appearance of these shades to make the Capitol a place of gloominess and awe at night. In the stillness that pervades a door shutting at one end of the long building may be faintly heard at the other, and a step in the rotunda may come back from all sides with startling

hands. I never cross the street unless some one takes me by the hand, and I never go away from my own door for fear of being run over."

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echoing: It is one of the stories that every night there is a sound in the portico of the Senate wing as of some one scrubbing the marble floor, and the sound of the scrubbing is always in the same place, and the sound is plainly audible. Capital officials tell of an aged negro who used to be one of the sweeps, and who died a number of years ago, and who, they say, performs his early morning duties of washing up a few hours before daybreak each day. This ghostly individual is the unseen terror of all the negro laborers who clean up around the Capitol, and they will not work without plenty of light on the subject.

It would give a timid person the fright of his life to walk across statutory hall at midnight and in the dark. In no place in the vast building are the echoes so strange or so ghostly. There are a number of what are called echo stones, by stepping on which and speaking one is astounded to hear his voice coming up apparently beneath his feet. It is a trick the guides have of startling their customers by stepping behind some pillar and just at the moment when the unwary tourist stands on a certain stone, giving voice to a harsh and sepulchral whisper that will reverberate in ghostly accents close in his ear.

But the crypt is the place most suggestive of the powers of darkness. Its influence is such upon devout temperaments that it would be a serious matter with many to venture to spend the night there alone. The story is told, as an instance, that once a newly-married Congressman's wife made, during her first visit to Washington, a trip through the crypt with a number of friends. She became separated from her friends in the gloom and lost her way. When the party missed her a search was made and the given up upon the general belief that the young woman must have wandered out and gone home before them. Next morning the party searched again, and finally the Congressman's bride was found in a most secluded and dark corridor, in a most secluded and dark corridor, where she had been hiding. When she was recovered, she was never asked to tell the story of that fateful night in the crypt. No ray of natural light, no fresh air, has ever entered into this crypt. It was once suggested as the place for the last home of a father of his country, but the idea was given up as ridiculous.

WHO THE MAHATMAS ARE.

Ernest T. Hargrove, the noted English theosophist, lectured before the H. P. B. Theosophical Society, No. 143 West 125th street, on "What is a Mahatma?" last night. Mr. Hargrove is a person likely to be in the eyes of the public a great deal henceforth, as he will probably be elected to some important office at the coming theosophical convention.

"You are all familiar with the word 'mahatma,'" he said, "and if you read the newspapers you will get a good idea of what a mahatma is not. This, however, is no fault of the reporters, as the subject is enveloped in so much confusion."

"To understand what a mahatma is, the theosophical belief in reincarnation has to be kept in view. Man lives on earth, not once, but many times. Those who through the ages have lived lives of purity, of unselfishness and ceaseless toil for the elevation of their fellowmen, have reached a point where they are reincarnated. Such are mahatmas. But they are men, and they are not supernatural. There is no such thing."

"There are mahatmas in all countries. There are adepts in both Europe and America."

"A man with a gray beard then got up, 'Can you give one verse in the Bible,' he said, 'in which warrants your believing in reincarnation?'"

"The Bible has a number of verifications," answered the speaker, "but the best place to look is in the works of the Gnostics, the great philosophers of the early Christian era. Their writings are full of references to it."

SPIRITS VISIT NEIL PUNCHES.

Neil Punches, a wealthy Elkhart county, Ind., farmer, not long since became the victim of a strange hallucination. Punches says that every night as soon as he retires a spirit comes to his bedroom and arouses him, although he frequently locks the door to keep the spirit out. When he locks the door the spirit, he says, begins to play a tune on the piano, and he is at last forced to arise and let him in. Then they go to the dining room, and he has a conversation. Punches says the spirit has revealed to him the hiding-places of gold in his orchard, and has commanded him to dig for it. He declares that the spirit has the form of a man and that for two years it has been making visits to his home. Friends of Punches who have passed by his house, and who he has taken out at least forty loads of dirt in his search for the hidden treasure. He is about 60 years of age.

It is esteemed a great privilege to be given the first page of THE PROGRESSIVE THINKER through which to present to the world the foregoing items from our voluminous collection. To find a record of something new and phenomenal, scientific and mystifying is not now rare as in the past. It is the means of bringing together soon two brothers who did not know whether the other was dead or alive. Mrs. Ingram's husband, Henry Ingram, had a brother, George Ingram, who left Lyons, N. Y., in 1850, going west. Henry moved to Battle Creek a year later. George Ingram was a man of great energy and had known nothing of each other all these years.

Mrs. Henry Ingram, of Battle Creek, Mich., is still living. It is now eighty-four days since she has taken a morsel of food of any kind, and now she does not want or appear to need anything to eat. Her health remains about the same. The strange condition of Mrs. Ingram, and the acceptance of the case published in the newspaper, will be the means of bringing together soon two brothers who did not know whether the other was dead or alive. Mrs. Ingram's husband, Henry Ingram, had a brother, George Ingram, who left Lyons, N. Y., in 1850, going west. Henry moved to Battle Creek a year later. George Ingram was a man of great energy and had known nothing of each other all these years.

THE NORTHWESTERN SPIRITUALIST CAMP-MEETING.

SKETCHES OF SOME OF THE SPEAKERS AND MEDIUMS WHO WILL BE IN ATTENDANCE AT THE COMING MEETING.

On Sunday, June 21st, 1906, the Northwestern Spiritualist Camp Meeting Association commences their sixteenth annual camp-meeting. The grounds are located at Twin City Park, midway between the cities of St. Paul and Minneapolis, on Langford Avenue. Street cars from either city land their passengers within three blocks of the grounds at a five-cent rate of fare from either city. The grounds adjoin the beautiful Como Park of 320 acres which is, without doubt, the most beautiful park in the Northwest. The State fair grounds are adjacent to the camp, making the surroundings of the Spiritualist camp very inviting and pleasant. The management have this year decided to have a six week's session instead of four weeks as formerly, and have secured the best talent, both as speakers and mediums, to be obtained in this country. An application has been made to the Northwestern Passenger Association for reduced rates, which it is hoped and expected will be obtained, due notice of which will be given through the columns of both the *Progressive Thinker* and secular papers. The management take great pleasure in presenting to the public, through the columns of *The Progressive Thinker*, the photographs, and a sketch of the life and work of some of the prominent mediums and speakers who are to be present with us during the coming season.

PROF. H. D. BARRETT.

The first name presented to our readers will be that of Prof. H. D. Barrett, of Washington, D. C., President of the National Spiritualists' Association, whose brilliant attainments and great executive ability have caused him to be elected President of the Association for three successive years. Educated for the ministry, he soon found that his progressive mind could not be satisfied with the old orthodox ideas, and in reaching out for something more congenial, he found that the knowledge given him through Spiritualism was more satisfying to his progressive nature, and after becoming thoroughly convinced of its truth, his whole soul and mind have been given to the advancement and education of humanity. He has inspiration of a very high order; his address is pleasing, his magnetic force and delivery has power to carry his audience with him. He is a young man in the prime of life, and all who hear him will be pleased and delighted with the flow of eloquence which falls from his lips. He will be with us from the opening until July 1st.



MRS. JULIA STEELMAN-MITCHELL.

The next star upon our programme is Mrs. Julia Steelman-Mitchell, of Kentucky, who is one of our most earnest as well as successful workers in the vineyard of Spiritualism. Born near Cassadaga, N. Y., she emigrated with her parents to Wisconsin, where she passed the early days of her life. Her father, Wm. H. Stewart, was an excellent Biblical scholar and was a good debater on religious subjects. Her mother, Eliza Smith Stewart, is a lady of great spiritual attainments, a pioneer Spiritualist and as a speaker has done much for the cause of temperance and woman suffrage.

Mrs. Mitchell, as a child, was delicate and very sensitive, but fearless as to danger. Turning in retrospect the leaves of her life-book, Mrs. Mitchell traces from page to page the evidence that spirit guides were fitting her for the position she now aspires to fill, viz., a message-bearer from spirit-life to mortals.

She developed her mediumship in a quiet way, the spirit of prophecy being especially good. After the death of her husband in 1880, finding her children and herself dependent upon her exertions, she resolved to fit herself for a public speaker in test medium. Her progress was rapid, her first engagement was at Toledo, Ohio, where she met with decided success, attracting the largest audiences in the history of the society.

As a speaker Mrs. Mitchell is magnetic, original and constructive, and ranks with the best speakers in the liberal and spiritual cause in this country. Her phases of mediumship cover the full range of clairvoyance, clairaudience and trance, gives messages from sealed letters or photographs before the public, gives poetical improvisations and has become known as one of our best public platform test mediums.

The Northwestern Camp Association has engaged Mrs. Mitchell from June 21st to July 4th, inclusive. We are satisfied that she will make a name and friends among the Northwestern people, who will always be glad to welcome her in their midst.



MRS. CORA L. V. RICHMOND.

The next speaker engaged for our camp is the world-renowned Mrs. Cora L. V. Richmond. There is no speaker or medium before the public to-day who has the extended reputation in both the old and new world as the lady mentioned above. Commencing her work in the spiritual cause when but a child of 11 years of age, she has continued in it ever since, and has been a source of light, knowledge and truth to thousands and thousands of her fellow-beings.

She was born in Cuba, Allegheny county, N. Y. Her father, David W. Scott, was independent in his religious views, and at the present day would probably be known as a freethinker. He was a searcher for truth in all directions, and was willing to receive it from any and all sources. Her mother was religious in her views, being a member of the Presbyterian church.

Her first knowledge of Spiritualism was when, as a child, she was told that she had taken her slate and gone to the arbor in the garden to write a composition, which was required of the scholars. Other children playing in the garden noticed that Cora Scott was asleep, but still her hand was writing upon the slate. They went into the house and told her mother that Cora was in the arbor writing in her sleep.

The mother thinking it mere play said nothing about it, but when the slate was presented covered with writing, which began, "My Dear Sister," and was signed with the name of a deceased sister of the mother, she became frightened, but the slate away and said nothing to Cora of what the children had told her. From that time on the spirit forces through her gained rapidly, and they soon placed her as a child before the public. She addressed immense audiences, visited all the large cities of the country; lawyers, scientists, editors, judges and divines visited her and listened to the words of spiritual inspiration which fell from her lips. Subjects would be given her from the audience, upon which she would give lectures occupying from one hour to a half hour in their delivery.

As a sample, Prof. J. M. Mapes, of New York City, an avowed skeptic, came to Buffalo and attended one of the morning circles. The spirit controlling Cora Scott asked him if he would give the child a subject for the afternoon lecture. When the afternoon came the hall was packed. Cora took the platform and as soon as the choir had finished the hymn, came forward with her countenance illuminated with the light of the spirit. Her guide asked for a subject and asked, "Is it from the Bible?" Prof. Mapes arose in the audience and said, "No, the subject I will give the medium is 'Primary Rocks.'"

What a subject to give an uneducated girl of fourteen, but it was handled in a manner worthy of the mind of a sage or a scientist of great renown. After the lecture the control of the medium called on Prof. Mapes to speak upon the subject himself. He came upon the platform and with tears in his eyes said: "I am a college educated man, and have been all my long life an investigator of scientific subjects, and associated with scientific men, but I sat here this afternoon dumb before this young girl."

This was a remarkable tribute to her mediumship by one of the most profound scientists of the day. It is unnecessary to say more of this remarkable medium. We can only congratulate the people of the Northwest that they will have an opportunity to hear her from July 1st to 15th inclusive. She has many friends here and we have no doubt this year will add thousands more to them.

LYMAN C. HOWE.

The next in order following Mrs. Richmond, looked upon as the efforts of a long-haired man and short-haired women to revolutionize the world of orthodoxy, and its readers and speakers were often treated with great disrespect and contumely as all leaders in advanced thought have been heretofore, and were many times in danger of their lives. The world groined and human thought advances, and most of the leading minds of the world are to-day either Spiritualists or materialists.

The subject of our sketch is a gentleman of fine address and profound philosophical mind, and is used by the spirit forces in a way which cannot help but convince his hearers that a force outside of himself is addressing them. He is under complete unconscious trance when used by the spirit forces, and is sought for and engaged by the leading societies of liberal and spiritualist thought throughout the country. He is at present filling an engagement which is his second this year at the Ayer's Spiritual Temple, of Boston, Mass., a temple costing \$250,000, and where it is considered an honor by any speaker to be engaged.

He will be with the Northwestern camp the last two weeks in July, and we are satisfied that, as with him and his guides, we never afterward miss an opportunity when it is possible for them to be present.



REV. E. ANDRUS TITUS.

With the prominent workers already mentioned, we now have the pleasure of presenting to the readers of *The Progressive Thinker* Rev. E. Andrus Titus, of Boston, Mass. Mr. Titus was educated after the strict forms of the orthodox faith, and designed by his parents for the ministry. At fourteen years of age he was sent away to prepare for college under the watchful eye of one of the most pronounced orthodox divines, who instructed him that, should he prove to be one of the non-elect, he should be just as grateful and be able to glorify God as though a glorified saint. Graduating in the Evangelical ministry, under such guidance, it is no wonder that he was very zealous and very narrow, but he says the actual and practical of life gradually opened his eyes to the inconsistency and probable falsity of many of the tenets of so-called orthodox Christianity, and he gradually and almost imperceptibly drifted towards agnosticism, and at last thoroughly distrustful of the infallibility of the so-called scriptures or Word of God.

His spiritualism came into his own family at this time through the mediumship of a well-loved daughter, and while knowing nothing whatever of Spiritualism, he formed the acquaintance of Dr. H. B. Storor, president of the Onset Bay camp-meeting, Mass., in 1892, and was invited to visit him at his place, which he accepted. Many mediums were upon the grounds, and he at once commenced the investigation of Spiritualism.

"At the very first opportunity offered my mother, who had passed to the higher life and who had trained me for the ministry, came to me with such overwhelming proof of her identity, stating that she had never died, and for ten days and nights multiplied the proofs of astonishing directness and breadth to prove to me the absolute truth of Spiritualism. The result was the public avowal of my honest convictions of the truth of modern Spiritualism, and since that hour, the 7th of August, 1892, I have devoted my chief energies to lead other souls, begoggled and stranded, into this glorious illumination of the truth."

He said to the writer of this article, who was present at the camp-meeting at that time at Onset Bay, that the three weeks he had spent there, he was free to say, were the happiest three weeks of his life.

He will be with us during the entire camp.



MRS. LEO F. PRIOR.

We are glad to be able to inform the friends and visitors of the Northwestern camp, that Mrs. Leo F. Prior, one of the earnest workers in the cause of Spiritualism, a trance speaker and platform test medium of well-known ability and highly endorsed by Prof. H. D. Barrett, President of the National Spiritualists' Association, will be with us during the coming season. She will spend a few days at our camp the last week in June, as she is on her way from Denver to New York City to fill an engagement.

We are glad to welcome her and know that the friends will not only be pleased and gratified, but will see and hear just enough of her to desire her presence with us again at some future convenient time.

PROMINENT DIVINES TO APPEAR.

We also take pleasure in presenting to the friends of the Northwestern camp, the names of prominent divines in our city, who have each promised to give a lecture to the association from our platform some time during the camp, the time to be determined hereafter, of which due notice will be given through the daily papers. We refer to Rev. Marion D. Shurtz, the beloved pastor of the Church of the Redeemer, whose public utterances and profound thought have filled to its utmost capacity their large and elegant church. His series of lectures this winter and spring upon creation, evolution and kindred subjects have placed him in the front ranks of the divines of liberal thought.

The Rev. H. M. Simmons, a beloved pastor of the First Unitarian Society of this city, has also consented to give us a lecture some time during the camp season. He is known to be in hearty sympathy with advanced thought, and on both a personal and spiritual basis commands the attention of the best thought and mind in the country. Those who have heard him will be glad and instructed by his utterances. He is the friend of the masses of the people, and his sermons and lectures give food for thought and tend to elevate and advance all those coming under his administration.

The Rev. W. C. Gibbons, pastor of the Church of Christ, or Christian Science, has also promised us one of his lectures from his standpoint of Spiritual unfoldment. He is a very magnetic and attractive speaker, and his line of thought harmonizes very closely with that presented by the spiritual speakers. We are satisfied that all who hear him will be pleased not only with him, but with the spiritual thought emanating from him. His belief that all is spirit and that matter is simply the servant of spirit is accepted by many in our ranks.

We know that his address will be listened to with profound interest and that many will seek to know more of him. He numbers his friends by the thousands. Due notice will be given of the time when he is to address us.

MRS. CLARA A. STEWART.

We also take pleasure in introducing Mrs. Clara A. Stewart, of Stevens Point, Wis., who was born and raised a Catholic, but the spirit-power made itself manifest through her organism and forced her into the work of enlightening the people as to the truth of immortality. She has been speaking to the people in her own home and city, and has made many converts to the cause of

Spiritualism wherever she has been called to address the people. She will be with us during the camp, and will be given an opportunity to address the people, who, I am sure, will be pleased to hear from her and her guides.

ALLEN FRANKLIN BROWN.

The secretary of our society, Allen Franklin Brown, who is well and favorably known both here and throughout the country, where he has been engaged as an inveterate and able writer, psychologist reader and platform test medium, also has a date upon our programme, and we know the friends will not only be surprised, but pleased at the rapid strides which he has made in his development.

MRS. LEPPER AND MRS. ASPINWALL.

Mrs. Emily Lepper and Mrs. Bessie Aspinwall, both members and officers of the association, will donate one lecture each for the benefit of the association, and as their ability to interest an audience is well known, we trust a large attendance will greet them.

PHENOMENAL MEDIUMS.

It is now with pleasure that we present to the readers of *The Progressive Thinker* the names of the phenomenal mediums who have promised to be with us during the coming season. While all phases of spirit phenomena are convincing to the public who investigate with honest motives, perhaps the most convincing is the most convincing, when persons can meet face to face those whom they call dead, and through their looks and mentally can give positive proof of their identity.

Honest investigators must admit that there is no death, that the change which we call death is simply the withdrawing of the spiritual from the material body.

O. L. CONCANNON.

The first medium on our list of that phase of mediumship is the Rev. O. L. Concannon, one who is perhaps as successful in his line of work, or phase of mediumship, as any before the public to-day. He has for the past year given his manifestations to the different camp-meetings, and in the city of New York has demonstrated, under full test conditions, to thousands of people who have been convinced of the truth of materialization. He has spent the winter at the Lake Helen camp-meeting, where he has been thoroughly endorsed by the management. He has positively agreed to be with us during the entire camp season, and has ordered one of the best and largest cottages on the ground reserved for him.

HATFIELD PETTIBONE.

The next in order comes Mr. Hatfield Pettibone, the renowned physical medium for materialization, public tests, independent state-writing and physical manifestations, under strict test conditions. He gives his manifestations both in private and public, sometimes before audiences numbering one thousand people. The management of the different camps endorse him as a thoroughly honest medium, gentle, manly, and one whom we expect will be a honor to the camp and a pleasure to those attending the seances.



CHARLES E. WINANS.

The well-known medium, Charles E. Winans, who is well and favorably known throughout the Northwest, will also be with us during the camp. His phase is full-form materialization, which he presents to the public under strictly test conditions. He has been in the work for many years, and has visited the city and vicinity, and numbers many friends, and makes many converts to the cause which he has espoused.

Thousands will testify that they have met, talked with and embraced those who once lived upon this mortal plane, and are now by the world called dead, and we know that those visiting his seances will be satisfied with the genuineness of his mediumship. He has also engaged one of the largest cottages upon the grounds for the season and writes us that he will positively be here and assist in making the Northwestern Camp-meeting a successful one this year.



MRS. BESSIE ASPINWALL.

It is hardly necessary, in presenting the name of Mrs. Bessie Aspinwall, to make any extended remarks in regard to her or her mediumship, having been before the public as a materializing medium for the last seventeen years, ten of which have been spent in Minneapolis. During that time over twenty-five thousand people have visited her seances. Her friends are many, and she says: "Let my manifestations speak for themselves." She will be present during the entire camp, and will test and assist in every way to further the interests of the Northwestern Camp-meeting Association.

We have received letters from two other materializing mediums, who have signified their desire to be with us, but positive arrangements have not yet been consummated.

Independent state-writing is thought by some to be the most convincing phase of mediumship, and it certainly is a phase which is most satisfactory and pleasing to those who obtain independent spirit messages from the dead, and are able to return and give those messages of love and comfort to those whom they have left behind, many times in their own handwriting and signed by their full name. When the medium through whom the messages come is an absolute truth-teller, and the message to the spirit giving, the message, it would seem impossible for one to doubt its truth and genuineness, and it gives them something tangible because they



MRS. S. F. DEWOLF.

can take the slate containing the messages home with them as a memento of their experiences with the medium through whom the messages were obtained. We shall have with us for that phase of mediumship, Mrs. S. F. DeWolf, of Chicago, Ill., who is known to be thoroughly honest in her work and who numbers her friends by the thousands in the Northwest. We present a picture of the lady. All who look upon it will see honesty written in the face.



MRS. ISA WILSON-KAYNER.

We also have for that phase of mediumship, Mrs. Isa Wilson-Kayner, whose experiences we present to the readers of *The Progressive Thinker*, many of whom will recognize her at once. She is a daughter of E. V. Wilson, who was one of the most positive platform test mediums this country has produced. Mrs. Kayner has followed closely in the footsteps of her father. Her first phase of public mediumship was speaking in unknown tongues, followed by playing music under inspiration. She traveled for a time with her father; she afterward developed the phase of handling fire without harm to herself, and is known throughout the country as the wonderful fire-test medium. Her phase of independent state-writing is a new development, one which has come to her in the last year. The guides have progressed very fast in that line of work and they are able to give manifestations of that kind in public as well as private. She also gives public platform tests in which she is very successful, and is translating ancient writing given through the hands of other mediums. She will be with us during the entire camp.

A. WHEELER.

We have received letters from Mr. A. Wheeler, who writes that he will be with us during our camp and that his phase of mediumship is varied, independent state-writing, independent trumpet-speaking, independent voices, the materialization of hands, faces, flowers, etc. We shall be very glad to welcome him to our camp. He has engaged a cottage and promises to be with us. As

PLATFORM TEST MEDIUMS.

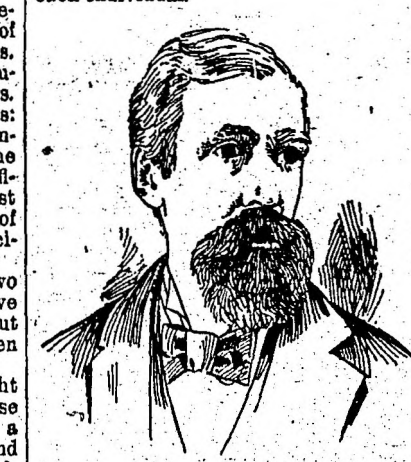
We present the names of Julia Steelman Mitchell, who has had wonderful success in that line of work, her tests being clear-cut, positive and almost universally recognized.

Mrs. Edella D. Concannon, the wife of O. L. Concannon, the materializing medium, has also a name for that phase of mediumship of which any medium should be proud. She has been the chief platform test medium of the Lake Helen, Florida, camp-meeting during the last winter. She has been ill since her return from Florida, having passed through a serious operation in St. Mary's Hospital, New York, but her husband visits her as he has been through it safely and will be out again in about two weeks. We hope nothing will occur to prevent her being with us.

Mrs. Isa Wilson-Kayner, also a public platform test medium, will take part with us in that line of work this season. She is very successful, giving names and dates of events, changes in your life-line almost without a mistake.

Mrs. Emma Foster, a successful platform test medium of ability, always accompanies her husband, Hatfield Pettibone, to assist him in his work, and gives public demonstrations that the spirit lives, and those visiting our camp will have an opportunity to see and judge for themselves.

Mrs. Emma Foster, the wife of Benjamin F. Foster, the phenomena medium, is also a public speaker and platform test medium, and we are satisfied will make many friends in the Northwest through her different phases of mediumship. In placing the names of these above-mentioned platform test mediums, the management have thought it best to have a variety of that phase of mediumship, instead of simply one, as has been done heretofore, feeling that they will be able to reach a greater number of persons who are desirous of getting messages from their spirit-friends than they would through a single individual, as it is impossible for one medium to come in contact and harmonize with the different forces or friends surrounding each individual.



one office, and asked the editor if there was anyone connected with the paper who understood photography. He said there was, and I then asked him if he would allow him to accompany me; that there was a gentleman here who professed to take spirit photographs who desired us to interview him. He called the gentleman, who went with me, and, after an introduction to Mr. Foster, inspected his camera and materials, and then said: "I would like to take your pictures from your camera (which was a double one) and have it filled with plates from one of my friends in the city." Mr. Foster said: "Do so."

We took it down to Prof. Beals' gallery; had him put in two plates and mark them so that he would know that they were the same plates when returned; took them back, and each of us had a picture taken on those plates. The gentleman put the holder into the camera himself, trying it up so that it could not be handled. Mr. Foster never touched the plates or had them in his possession after the exposures were made. We made a picture of each of us, and each of us had a distinct recognized face upon the plate with our own.

Mr. and Mrs. Wm. Bach, then residents of this city, had the same experience under conditions more strict, if possible. Many receive positive proof and identify their friends, while others do not; but we are satisfied as to his genuineness and honesty. He will be with us during the camp. Also the following physical mediums, who each have varied and convincing phases: Benjamin F. Foster, C. H. Hughes, H. Roberts, W. A. Sheldon, A. Wheeler, Weaver and Prof. White. All of them have positively promised to be with us, besides a great many of our local mediums from both cities.

All desiring programmes please notify the secretary or president at the Northwestern Camp-meeting, P. O. Box 2433, N. S. Aspinwall, President, 2433 Fifth Ave., So., Minneapolis.

SOUTHERN CALIFORNIA.

A Brilliant Reception, and Other News.

"The Harmonical Spiritualist Association of Los Angeles, Cal., gave a brilliant reception to H. D. Barrett, President of the National Spiritualists' Association, at the parlors of Mrs. Nettie Howell, 4154 South Spring street, Monday evening, 4th inst.

The throng of guests that crowded the pretty rooms on our early last night in the evening, more than testified to the many friends of the president of the N. S. A. A tribute to Mr. Barrett, Mrs. Longley and to Mrs. Ada Foye, a proof of the warm feeling that exists between the friends and workers of our society, was shown by the manner their chairs were decorated with such beautiful flowers.

Mr. Barrett responded in sincere and feeling terms to the kindness and thoughtfulness of our people. Mrs. M. T. Longley also responded and gave us some of her grand and happy thoughts. Mrs. Ada Foye, in her genial and pleasing way spoke to us of spiritual matters and unity of action.

The rooms were charmingly decorated with a variety of flowers, intermingled with vines and smilax. Sweet peas were festooned over doorways and caught up here and there with clusters of the same flowers. The tempting viands were presided over by Mrs. W. H. Mrs. Howell, Mrs. Dye, Mrs. Galbraith and the Misses Lillie B. Miller and Gusie Ralston.

The evening entertainment consisted of a musical and those participating in the programme were Mrs. Emma Sherwood, the noted contralto; Albert Rosenthal, Prof. Barrett and daughter, little Zoe (who sings by inspiration); J. Frank Ballard, and Arthur Cohnreich. Among the guests were Mr. and Mrs. Henley, Dr. Hambliss, Miss Wymouth, John Y. Briggs, who is the president of the Truth Seeker Spiritual Society; Geo. Brown, Wm. Wolf, Mr. J. Zombaker, Miss Hosgit, Mamie Hosgit, Mr. Ballard, Wm. Howell, A. C. Murphy, Miss Murphy, Mr. and Mrs. Dau, Miss Dau, Wm. Browning, Mrs. Browning, Prof. D. Allen, Dr. S. A. Wilcox, V. H. C. Sandy, F. C. Wright, Mr. and Mrs. E. A. Humphrey, Miss Humphrey, M. Murphy, Mr. and Mrs. C. D. Galbraith, Mrs. Sanford Johnson (a noted independent slate writer), Mrs. Ada Foye, Mr. and Mrs. T. Longley, Mesdames Wright, Candlish, Long, Rose, Buchanan, A. C. Long, Fred Christopher, Harry, Mr. S. W. Swing, Prof. H. A. Street (spirit artist), M. Young, Mrs. H. Perry, Mrs. J. B. Dolhamers, Dr. Carpenter (president First Spiritual Society), E. G. Bickens, Chas. W. Cawley, Porter Pierce, Mrs. Ella White, Bertha Curry, J. N. Martin, Mr. Solomon, W. H. Hill and wife, Dr. Elizabeth, H. H. Halm, Dr. Gibbs, Prof. Longley. The evening was a delightful one, and the hour late when the guests took their departure and the good night said.

It is seldom we have the pleasure of reading anything pertaining to the spiritual work from this "Land of Sunshine" and "Land of Roses." A few short years ago our numbers were easily counted. Now we have three large and flourishing societies in Los Angeles. The Harmonical Spiritualist Association occupies one of the largest and most central halls in the city, with an attendance of from five hundred to fifteen hundred eager searchers for the truth. Mrs. Ada Foye is our pastor, and we hope to keep her for some time to come. Mr. Edward K. Earl, the wonderful slate-writing and test medium, is also with us. We consider Mr. Earl one of the grandest mediums in the field. He is not only a remarkable medium, but a gentleman in every respect. Prof. H. A. Street, the spirit artist, of national reputation, is also dwelling with us among the golden fruits and ever-blooming flowers. The indications at present look favorable for a camp-meeting at one of our beaches during the month of July or August.

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PSYCHIC SCIENCE.

Thoughts and Facts Relating Thereto.

HAVE just been reading that valuable little volume by our esteemed brother, Hudson Tuttle, "Studies in the Outlying Fields of Psychic Science," and the chapters on The Sensitive State, and Sensitiveness Proved by Psychometry, recall to mind that what is popularly called "my double" has been seen quite a number of times and heard, when I was sometimes miles away, and knew nothing whatever of the occurrence.

The first time, about fifteen years ago, I was seen on my way home from a neighbor's, when I was three miles distant. Three years ago my mother-in-law, Mrs. B. Ryder, who is a fine medium, saw me distinctly, one afternoon, coming down the road with my dinner-pail in hand (I am a school-teacher), and instead of entering the house-yard I climbed over the fence into a field and went in another direction. Coming downstairs, she looked all about the house and premises, but of course failed to see me, for I was three miles away and did not reach home for several hours afterward. Furthermore, I never had occasion to pass through that field with my dinner-pail at any time.

Another time, the family was eating supper, they heard me step on the porch, enter the house by a side door and pass into the sitting-room, which I often did before going into the dining-room. They waited some minutes for me to appear, and as I did not, some member of the family looked for me—and did not see me, for I was then on my way home, and reached there a few minutes afterward, entering the house that time by the dining-room door, and not by the other door.

I have been seen other times, but the correct incidents I cannot now recall. This "double" business, however, is nothing new to me, for long years before I became a Spiritualist I was seen several times so, and my mother was several times seen by her mother-in-law; she herself saw my oldest sister's double when the latter was a child, and also a man who was fox-hunting, when he was six miles distant; and my father saw a man in his house-yard two weeks before he ever saw or became acquainted with the man. My mother-in-law saw her eldest son's double one morning when he was over a mile distant at work.

PROPHETIC DREAMS.

The chapter on Dreams recalls to me that I have had many dreams that have been prophetic, some occurring several years before becoming realized, and repeating themselves at intervals. With me, dreaming of high water, if clear, is a good omen; if dirty or roily water, a bad omen. Crossing bridges or drifts successfully in dreams are tokens of success of whatever matter is in hand; while trouble in crossing, or inability to do so, portends trouble in such matters.

Last fall, a few weeks before my little daughter, one year old, was stricken with typhoid fever, from which no one but myself thought she would recover, I saw her distinctly sitting in her little rocker, plump and healthy; and when she was convalescing I saw her walking alone, which she did not do for six months afterward.

During my wife's sickness with typhoid fever at the same time, I once saw her, when her life was despaired of, sitting in an arm-chair by the stove, and she has fully recovered. These two cases, however, were real visions, not dreams. This spring I have been suffering considerably from an aggravating kidney trouble, and some of the symptoms are precisely what I have dreamed at least half a dozen times, dating back three years. Then I did not know what the dreams meant; now I do.

PROPHETIC IMPRESSIONS.

I will relate a few actual occurrences which come in line with those related in Brother Tuttle's chapter on Intimations of an Intelligent Force: Three or four years ago, my mother-in-law, who prophesies in a perfectly normal state, and is called a "fortune-teller" by the uninitiated, told my father that within eighteen months the following incidents would occur—all of which did occur: First, he would be seriously injured by falling out of a wagon; she could see him lying on the road with his coat over his head. This literally took place a year afterward. Second, a member of his family or grandchildren would be kicked on the head by a white or gray horse, perhaps fatally. He said: "You are wrong—must be a mule."

"No, it is a horse."

About a year afterward, a grandson was at a neighbor's and was kicked in the face by a gray horse and was severely injured. Third, someone near to him would be very dangerously ill—and she described the room. This was my eldest sister, and occurred as described. Fourth, someone, a young man, would be killed by machinery or on near his farm—not a relative. A young man was killed in a sawmill by being caught in the belt, and was literally threshed almost to pieces, on land adjoining his property. Here are four prophecies actually fulfilled in the time specified by a medium, who merely gave the impressions that were thrown upon her brain. Scoffers will please answer the question, "Where from?"

My mother's brother, who resided about fifty miles from here, in Mich-

igan, died August 1, 1891, in the morning, and the news did not reach my mother by earthly means till that afternoon, that he was sick. In the morning of that day, however, about 9 o'clock, my two younger sisters and two neighbor girls were in the yard, and in the sunlight saw a dark cloud or patch upon the ground, which rose and expanded till it took the shape of a man dressed in black, then it disappeared. Not long after, my youngest brother, who was plowing in a field below the house, chanced to look up from his work and saw a man coming toward him, and the thought flashed through his mind, "That is Uncle Sam," and he continued looking at him a few moments, when his attention was drawn to his team, and on looking again the man was gone. Several hours afterward, another sister came home with a telegram from her aunt, addressed to my mother, dated the day before, and reading: "If you wish to see your brother alive, come at once." Next morning my mother started, and on reaching her brother's found that he had died on the morning the apparitions were seen.

"MY NAME IS DAVIS."

Some years ago my father-in-law, who is clairvoyant, on coming downstairs in the morning, said: "I heard a voice last night that said, 'My name is Davis. I lived at Fort Wayne. I was drowned in Devil's Lake yesterday.'" Later in the day Mr. Russell, the creamery man, called and said: "I saw a man drowned in Devil's Lake yesterday. His name was Davis, and he lived at Fort Wayne." Now, how under the sun could these two statements be so correct if there were no independent intelligences to control thoughts and feelings sufficient to impart information? And how and why could he did the spirit of Davis come to Mr. Ryder when he never knew the man? Was it because of a current of thought from spirit intelligences flowing from the atmosphere of Devil's Lake down across the country to Fort Wayne, and happened to find Mr. Ryder's sensitiveness sufficiently acute to receive the import of the flow of thought—ether?

FLITTING LIGHTS.

I remember that about eleven years ago, while I was yet at home, lights were seen flitting about the country, generally starting from a point four miles distant and crossing down across my father's farm. I saw this several times; it looked like a large lantern whirled high in air. Once it shone on one of the barns near where cattle and sheep lay asleep; it lit up the whole yard, then disappeared. On going out with a lantern, however, the cattle and sheep awoke and jumped to their feet, showing plainly that the first light had not affected them. Another time the light passed over the fields; my father told my oldest brother to go down to the "dick" (an old stopping-place for deer), on the bank of the river, and wait for the light to cross there. He had scarcely spoken the words when the light disappeared and showed up at the lick, like a flash of lightning in quickness of time. Next morning he went over the ground traversed by the light, and not a track was seen, clearly showing that an invisible intelligent force was carrying that light.

PUSHED HIM DOWN.

About thirty-five years ago one of my father's brothers occupied a log house almost in line with the track of the light just spoken of, and one night he heard something climb up the side of the house that clattered as if it were hoofs; on reaching the roof it ran around like a cat, then suddenly it was on the floor over the bed, and appeared to have a heavier weight; then it again passed to the roof, sprang onto a rail fence near the house, that shook and rattled under the weight, then to the ground, and galloped away with the sound of a horse at full speed. Now, what kind of a force caused such queer manifestations? This same uncle was in the battle of Shiloh, or Pittsburg Landing, in the Civil War, and said for the life of him he could not keep his feet while running out of the awful dangers and fire the Union soldiers were under. Something seemed to push him down whenever he stood up. Was it a guardian angel that kept his life preserved and sent him home to die a natural death years afterward? Or what kind of a force was it?

ANNOYED THE YOUNG FOLKS.

The Cameron farm, lying north of my father's, was the seat of a large array of ghostly talent in the years ago. The young people who used to "keep company" would be annoyed while sitting by the fireplace, by an invisible guest who walked in at the front door and in between them and the fire, then upstairs, and threw down invisible hickory nuts or walnuts all around them, and after walking around on an invisible floor (for the real floor had been taken up), came downstairs and went out, banging the door after he, she, or it, whatever it was. Once my father's cousin, Robert Armstrong, ran down the hill during the course of an evening party, and hearing someone coming, stood still to see who it was. Imagine his horror when a man with a hairy coat on, and no head, walked up against him! It was months before he would venture

outdoors after sundown after that experience.

OUT ON A LARK.

Once my mother's father was coming home from a neighbor's, when he was met by a man who told him to follow him, and led him over the country nearly all night; finally, near morning, he got tired and said he would go no further; whereupon the man left him, and after going a short distance rose in the air and gradually disappeared from sight. At one point, in the course of the night, my grandfather was requested to follow the phantom over a drift in the river, and was told to "Come on, you have only one more to cross." This was prophetic, for in a few weeks his boat went over a mill-dam and he was drowned. At the old Cameron farm they stopped in the barnyard, where the double of Mrs. Cameron was milking a cow, and told him many things, which he said he dared not repeat. It is supposed that if he had followed his ghostly guide it would have led him to the graveyard where he was afterward buried. If this was not an inhabitant of another world out on a lark, then what was it?

One of my father's old neighbors, Robert Kibble, who went to the war and died there, had a ghostly visitant who came to him in daylight and talked to him, and made himself otherwise very much at home, and was seen by others as well as Mr. Kibble.

THE DOOR OPENED.

My father's father, the only grandfather I ever knew, told me that when he was a boy he slept with another brother in a building used for storing flax, adjoining the dwelling, and one night he awoke and found the door open. He shut it and wrapped the latchstring around a peg on the door-post. As soon as he was safely in bed the door flew open again. Again he shut it, and again it opened with a slam, and something, he could not see what, came in and walked over the floor all night; its feet scratched on the floor as though they had nails like a dog. Another time he went out one night and saw this building apparently wrapped in flames; but next morning nothing was seen to be the matter with it.

One week before my grandmother died, and the night before she took sick, my grandfather said after they had retired, what seemed to be like a heavy stone appeared to crash through the roof and down on the floor at the foot of their bed and rocked back and forth. Both took it for a sign that one was to be taken, and such it was, for in a few hours over a week my grandmother passed away.

QUEER NOISES.

Thirty-nine years ago, when my parents began housekeeping, they occupied an old log house near his father's, and sundry queer noises were heard about the place. My mother thought nothing of them, attributing them to common causes, such as cats, rats, etc., till once she was effectually cured of that idea, and learned that ghostly gentry were doing the business. They had two large meat-barrels upstairs, covered with boards and heavy chunks of wood for weights; several times these chunks appeared to fall off and rocked back and forth on the floor, jarring the house. My father would go upstairs and talk of the cats rolling the chunks off, and pretended to replace them; I say pretended, for one day, when he was not at home, the chunks rolled off the barrels with resounding clatter, and my mother ran all the way upstairs against the barrels before she stopped to notice that the chunks were not off the barrels. She was so scared that she backed all the way downstairs.

"SUCH A PRETTY HOUSE."

My oldest brother had a little boy pass away when between three and four years old, and he says the boy has come to him and talked to him several times since. Just before he died he raised himself on the bed and said: "This is such a pretty house. Me see so many people. I want to go over there" (pointing across the room). Who can say with certainty that he did not see with a spiritual eye, and behold the wonders of the world that is filled with the music of invisible singers and the patter of ghostly feet?

TRAMP, TRAMP, TRAMP.

My father says that when he was a young man, he often came home from dances and other places of amusement closely followed by an invisible guide. He would climb fences in the moonlight, and a moment after something else would follow; the noise and shaking of the rails could be easily seen and heard. He would stand still and the something would walk around him in a circle. Sometimes he saw a large black shadow following. He has followed it, kicked at it, cursed it, but it availed nothing. He has gone hunting when the dogs would go a few rods, white and return to him while tramp, tramp, tramp, went the invisible guard, around and about him. One of my brothers was out hunting, not many years ago, and had this same experience. This something that followed seemed to always ward off danger, and was, I suppose, a guardian angel in every sense of the word.

WEIRD CLAIRVOYANT EXPERIENCES.

In my own family, my father's, and father-in-law's, we have had spiritual experiences of almost every description, some of which would undoubtedly be hoisted at as fantasies of an over-worked imagination; nevertheless, we are satisfied with the manifestations made familiar to our senses. I will close this somewhat rambling article with an account of several remarkable clairvoyant experiences which I do not care to have again.

In the year 1892, I was several

times compelled to visit graveyards, especially a particular grave on a hill-side, and talk to the earth-bound spirits who inhabited them. This particular graveyard is pleasantly located, with flowers, grass, evergreens, and flags on several soldiers' graves, and there are a number of vaults above and below the ground. I have talked to these earth-bound spirits of the spiritual resurrection, and have been compelled at times to go down into the very graves to take views of the loathsome contents for the benefit of, and for illustration to, the spirits who are vainly waiting for the resurrection day, that they might claim their bodies and go to meet Jesus in the clouds, and with him again live upon a new earth that is to come. This is the result of cast-iron orthodox teachings.

These experiences were extremely unpleasant to me, yet must have been for some special purpose; I know not why I was delegated to undergo such awful trials, at the recollection of which my soul turns sick with horror and disgust. The last time I clairvoyantly in the astral form visited a graveyard, I distinctly remember speaking to a company of white-robed children who had died before being confirmed into the Roman Catholic Church. My work with them was to unburden their minds of the fallacy of staying where they were bound to childish creeds and fables, and to bid them go away when so inclined, and visit beyond the graveyard, and they would be "redeemed."

CREATURES OF THOUGHT.

Since having these experiences, I have read the book called "Dreams of the Dead," which to a remarkable degree corroborates my graveyard experiences. But I wish to point out the important differences between my interpretation and that of the author of that book. He says these spirits inhabiting graveyards are the shells of the astral body; that is, the last thoughts of the dying brain take shape and are held to the vicinity of the tomb until the dead brain moulders into dust; then it disappears. My own experiences emphatically contradict this, as far as the astral shell is concerned. I do not dispute that the last thoughts of the dying brain take shape, any more than I should dispute that the thoughts of the living brain take shape; which I do truly believe, viz.: That mankind is surrounded by a world of shapes that are the creatures of his thoughts, and which are often taken for spirits of the departed.

U. G. FOGLEY.

A PERSONAL SECOND COMING.

This Writer Has Doubts Regarding It.

Although such "advanced teachers" as Mrs. Cora L. V. Richmond and W. J. Colville have prophesied the advent of another messianic teacher, yet the large mass of Spiritualists do not look for the fulfillment of such a prophecy, though coming from a recognized source, and for the same reason that liberals do not—because they have left the church and its doctrines behind for the actual knowledge to be found in material and spiritual facts.

In the Christian Church as a whole, and especially in that branch termed Second Adventists, we see them anxiously looking for the return of that Messiah upon whom was centered the strongest evidence of more than human power, the return of the so-called dead, and the focalizing of the higher or divine attributes of character as the ideal to which humanity might grow. The Swedenborgian, or New Church, holds that the spiritual or heavenly sense of the scriptures was virtually the "second coming," though they make no claim of the instrument for that coming, and the spiritual thought given through him, as a Christ or Messiah. Upon the very night that the first rps were heard at Hydesville the Millerites were ready for the end of the world (literally) and the coming of the Lord, and though they seemingly were at fault, yet in the main they were right—for Spiritualism's dawn marked the "consummation of the age" (new version), and in that movement, "Nazareth" through the world at large judges it to be, they will ultimately find the teacher, under direct heavenly inspiration, whose coming they and others seek; and instead of the end of all things material and spiritual, the reconstruction of the same.

A "Christ-medium" a master-medium—one who is not simply under control while speaking upon the platform, but who at all times, in action and word, is thoroughly and completely subject to and moved by another and higher will with which his will has become "as one" through the discipline and development of long-suffering, self-denial, meditation, humility, and the "bearing of the cross" (common to the world upon his own shoulders).

Through this special experience put upon him from a boy until the present time, he has become wise enough to know the extremes of good and evil, and this, with the illumination of his mind through the spiritual senses unclouded by the ideas or prejudices of a positive, unattuned mind.

Such a one is not a positive man of himself, but may express a positive character if necessary. He is not learned in book knowledge through the mortal mind, but taught from speakers upon our rostrums in the advance cause, from life, and from intuitive or spiritual impartation.

Thus you see that a man, to fill this office, termed in the olden times a Christ, should not speak from his own

will, but from the divine will; and so becomes virtually God's word to man, in what he says and does, and should be recognized as such because of the truth he utters.

The world is in a turmoil physically, mentally and morally; and yet the conditions are here, through the several great movements of spiritual thought, labor reforms, social reforms and peace agitation, to reconstruct society, spiritualize it, and ultimately bring harmony out of comparative chaos. But in all other great spiritual movements there was one special central figure, who gave force and character to them, and whose name has come down to us as the exemplar and leader of each special system, whether it be Buddha, Moses, Confucius, Zoroaster or Jesus.

The world was too large and races too different for one standard-bearer or one religion to do it all, and so there were many.

But truth is many-sided and must be viewed from all standpoints to ultimately reach the whole or ultimate truth, therefore a new shepherd to lead mankind out from the wilderness of skepticism and doubt into truth pure and simple seems natural in God's wisdom—a universal Christ of all truth that shall picture the balanced, harmonious man, the man of love, wisdom and truth.

W. J. CUSHING.

Brooklyn, N. Y.

MOTHERS, LOOK OUT!

Or You May Make Thieves of Your Children.

A CASE WHICH ILLUSTRATES THE WONDERFUL POTENCY OF PRENATAL INFLUENCES.

The criminal career of an old man thought to be dying in Sing Sing Prison is of great scientific interest. His counsel, John F. O'Brien, is of the opinion that through the phenomena he will obtain a pardon from Gov. Morton. The application was mailed to the chief State executor this morning. James Logue is the prisoner's name, and he has been styled "the prince of crooks," principally because of his rare audacity. He has served over half of his life behind prison bars. While the counsel was considering the best means of applying for a pardon, a document, supposed to have been written by his client's mother before her death, some eighteen months ago, was presented to him. The bearer was a woman, who claimed to have been present as a nurse at old Mrs. Logue's deathbed in St. Louis, and into whose hands it had been entrusted to deliver to the convict. The old woman knew her attendant, whose name is given as Mrs. Jennie Sullivan, "residing with her brother at No. 420 West Forty-seventh street," in the pardon papers, was soon to come East.

The document is a remarkable piece of evidence, giving rise to a grave popular scientific question. Through it Mr. O'Brien hopes to establish a reasonable doubt as to whether Logue has ever been mentally responsible for his misdeeds. He has Mrs. Sullivan to testify as to its authorship and how it came into her hands. The paper, which is in the form of a letter, and addressed to "My dear son," certainly affords new opportunity for discussion on the responsibility of criminals. Here is the letter, which was probably written some years ago:

"It has almost broken my heart many times seeing you, the boy I love so, growing up a criminal. One folks, nor you, have never known the reason which I believe to have been your ruin. They know your father and myself to have been respectable and honest. I was particularly careful in raising you, from reasons only known to myself, but in spite of all you have been a desperate criminal from your youth. It was a great blow to me when you were first sentenced, but knowing what I do I cannot feel hard toward you. For it is now my firm belief that I myself, your poor old mother, am responsible for your bad and unlawful habits."

"I once consulted Detective Desmond, of this city (meaning St. Louis), about your case. He could not comprehend how the son of honest parents could develop into such a criminal, but when I disclosed to him my theory he agreed with me. It is this:

"Just before you were born your father was drinking much more than was good for him, and would spend all his wages in drink if he had an opportunity. I found it very hard to get any money from him for our bread and meat. At last it got so that the only way I could get his money was by waiting until he was asleep at night, and then picking his pockets. Many and many a night I have got up when he was asleep in the bed by his side, tip-toed over to where his clothes lay, and like a thief go through his pockets and take what money I found there. He was at that time drinking so hard that every night almost he would go to bed drunk, and the next morning he could not remember whether or not he had any money when he came home. But he had a hot temper, and I was always afraid when I would be picking his pockets he would wake and find me doing it. Thus I went through all the brain sensations of a daring burglar, even such as I am informed you have become. Shortly after that you were born, and I firmly believe you came into the world a thief, owing to the crime-like, though necessary, practice of mine. I feel that you should know this; that your mother suffered all along during your wicked career, and that if you ever feel sad and repentant, it will be some comfort to know these circumstances. May God be

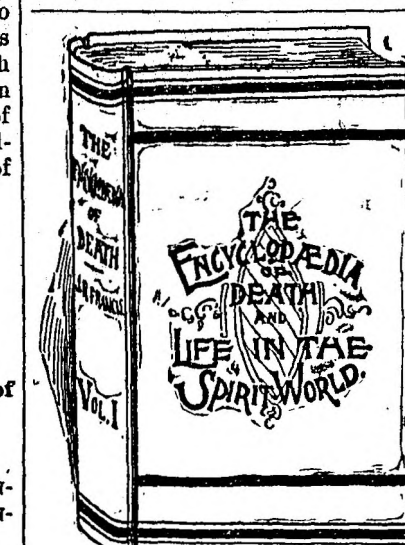
merciful to you. Your ever affectionate mother, MARY LOGUE."

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