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GURED AS WE SLEEP

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

HYPNOTISM LOSES CASTE-NOV- mother, and the habit would have been EL PLAN FOR THE TREATMENT broken, but it is well to remember that OF VARIOUS COMPLAINTS-NER- our greatest ally in this work is the

THEY SLUMBER. tion of psychologists in America was first called to the development of a new agency in education—viz., the extraordinary power of a person in a condition. dinary power of a person in a condition of natural sleep to accept suggestions or ideas impressed upon his mind dur-

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

we say in the presence of a sleeper.

The process of education, and of cur known as the Hypnotic Magazine, now the Journal of Suggestive Therapeutics. the Journal of Suggestive Therapeutics. Some comment was created at the time of the appearance of the article, and since then several experiences, bearing since then several experiences, bearing does like." In other words, success or out the results claimed by the originator, have been published. First a mother announced that she had cured her child of a minor complaint by talking to the little one during her sleep at night. Then followed accounts of experiments of a similar nature, conducted by parents, by means of which idle and disobedient children were rendered industrious and obedient, without punishment-without censure-simply by suggesting to the children that the old habits were put aside, and that

henceforth they would be unattractive.

Quite recently, Dr. Paul Farey has written an article in the Revue del conscious of the working of her imagi Hypnotisme, Paris, the great authority upon matters of psychological import, setting forth his opinion that suggestion during natural sleep is superior in effi-

ANALYSIS OF THE PROCESS.

thus attaining a world-wide signifi- sion, to be effective, must be deep cance. To give all the facts of re- enough to reach the subconscious mind, search is a long story, and difficult to condense, but perhaps I can make plain voluntary nor involuntary. may thus do much good.

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

Children are trained to distinguish between good and evil at an early stage in their careers by persuasion, admonition, or punishment. But our present methods of education of the young re-sult in the serious blunder of impressing upon the child's mind that to do wrong is easy; whereas to do right is hard. This is both unfortunate and untrue, because by the child both good and evil thoughts are acquired, not inherited. Having learned, however, that it is hard to do right, the child, like all other activities in nature, follows the line of least resistance, and forms bad habits. Evidently it would be wisdom to prevent the formation of bad habits, and thus avoid the after-necessity of correcting them, but, accepting the fact that the habit is formed, let us see how it is generally checked. ILLUSTRATION OF THOUGHT

SUGGESTION.

For illustration, here is a child, a girl 7 years old, who bites her finger nails. Her mother rebukes her, perhaps punishes her, and thereafter, while in her mother's presence, she bites her nails no more. But when alone and plunged in abstraction the child will revert to the habit unconsciously; or, when alone and free from observation, she will bite her nails because she knows she will not be found out. These are the two examples we need of voluntary and involuntary habit. Now the mother, by her rebuke, has made an impression, but not a very deep one, upon the child's mind. The mother's views have en impressed upon the child, but the child's own powers have not been called into play to break the habit. The mistake lies there. Had the impression been deep enough in the first place, the to promise me that you never will. views of the child would, of course, have been merged in the views of the promise so given will be kept.

OUS PEOPLE, INEBRIATES, AND BAD CHILDREN MUST BE of good and distaste for evil. The SOOTHINGLY TALKED TO AS mother's suggestion to the child should therefore have been, not a rebuke, but

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

Then is established in the child the thought that she herself dislikes to bite her finger nails, and very naturally she will not do what she dislikes to do. This breaks the habit.

The evident reply of the skeptic to ing certain diseases, during natural ly answer, either to her mother or to sleep was first detailed by me in an article published in the journal then the suggestion will have no weight on that account. But the cheatlest on that account. this will be that the child will promptvation is superficial, because it is evifailure is determined only by the depth of the impression made, and it is imperative to know how the deep or permanent impression may best be made.

To go back a moment to the first part of our illustration, I said that the hild, during a period of abstraction would perhaps revert to the habit This means that the mother's rebuke, while powerful enough to influence the waking mind of the child, was not powerful enough to impress the subcon scious mind. During a reverie the child is oblivious to surroundings, and is only nation. She is in a waking dream. She has not quite lost touch with its own fancy and memory pictures, and the outer world is forgotten. During this reverie the subconscious mind is active treatment of mental diseases, and giving examples of cures made in some cases of insanity by himself with this wit, to the performance of the act of biting the nails. Here, then, is the clew

Suggestion during natural sleep is to the cure of the habit. The impres-An almost identical condition

reason why; the results to try for; and vails during sleep as during a reverle, not agree to this. Thought projecting, how to proceed. When the simplicity that is to say, as regards mental action, of this process is understood there will The waking mind is passive or resting, be no hesitation in adopting it, and it while the subconscious is most active. We dream; we sometimes talk in our sleep; we sometimes get up and move about; our dreams are influenced by same idea impressed upon the waking our thoughts on going to bed; by the supper we have eaten, etc.; we are still in partial relation to waking life. a point of concentration which is rarely DIRECTIONS FOR THE EXPERI-

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

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

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

Then begins the talk, the mother calling the child softly by name, and saying distinctly but in a low tone:
"This is mother talking to you. Sleep quietly. You must not awake. can speak to me without waking. are perfectly comfortable and quiet. Sleep sound. Do you hear me talking

to you? Say yes. You will not wake up. Now I touch your lips with my finger, and you can speak. Say yes." In many cases it is very difficult at the first attempt to get this answer from the child, but at the second or third it is easily given; generally with a long-drawn-out hissing sound that makes gravity difficult to sustain. Should the child stir uneasily, and open her eyes, the mother must not relinquish her attempt, but close the eyelids with her fingers, and suggest, "Sleeping quietly. Nothing will disturb you. You can hear me," etc. Then follow the special suggestions directed to the case; biting the nails, disobedience, idleness, untidiness, untruthfulness, or whatever the fault may be. They should be forcible, positive suggestions

"You will remember what I say to you. You do not like to bite your nails. You will not wish to do it any more. It will be hateful to you. I want you now Repeat this once or twice, and the

couched in terms the child can readily

Although it has nothing to do with curing a habit it may be well here to give the outline of an experiment which vill convince any mother that she can, by these means, enter into relationship with her child during the latter's sleep. The experiment is a common one in suggestive therapeutics, but is probably new to most persons. When the child

makes her answer, but not before, the

AN INTERESTING EXPERIMENT.

mother must say, before proceeding with her suggestion: "Now, you're going to have a lovely dream. It's a beautiful day, and the sun is shining, and you're so happy, because you're out in the woods, picking flowers. See here they are all around you. Violets and great big primroses, and daisies, heaps of them. Now you're picking a large bunch to take home with you. Aren't they beautiful?" The child says, "8-s-s-s-s." The moth-

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

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

USEFUL IN SEVERE ILLNESS.

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

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

cures resulting from one treatment. Some readers may harbor the opinion that it will be sufficient for the mother to think these suggestions, without uttering them aloud. I am afraid I can or telepathy, is a very doubtful and ca-pricious agency, and not to be relied upon at all. It is necessary to secure the child's attention through the avenue of the physical sense of hearing, and to be assured of the child's attention by her word of mouth. Thought project in this connection as praying for rain in a land where irrigation is a necessity. This work is wholly practical, and

takes nothing for granted. ITS EFFECT UPON INEBRIATES. With regard to the application of this method of suggestion during natural sleep to adults addicted -to intemperance, I have not made any experiments along this line, because of lack of opportunity. But such a task might be safely undertaken by the wife, and it is very reasonable that as drunkenness may be cured by hypnotic suggestion, it may with equal certainty be cured by suggestion given during natural sleep. The hypnotist does not, during his su perior will power, magnetism, or any nonsense of that kind, compel his pa tient to abstain from drinking. He merely rouses in the latter's subconscious mind, by his suggestions, an antipathy to alcohol, and that is precisely what the wife might do by suggestion given during natural sleep. There is one very important limitation to this method which must be regarded when dealing with an adult, namely, that a suggestion which is objectionable to the vaking man will be objectionable to the sleeping man, and will not be accepted. Drunkenness and vicious habits are due to mental conditions, but they can be cured by suggestion only when the patient has fully agreed in his waking condition that he earnestly desires to be cured, but has not sufficient will power to break off. Suggestion will supplement his will power. It would be useless, therefore, for a devoted wife to approach her husband with a view to securing in this manner the price of a new bonnet, because the suggestion would not be regarded with favor.

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

TESTIMONY OF THE DOCTORS. W. Xavier Sudduth, M. A., M. D., Reliance building, is a Chicago physicion, who has made an exhaustive study of psychological subjects, and has published several theses upon the relation of mind to matter. When asked for his opinion upon the value of education during natural sleep, Dr. Sudduth said: "I have been testing this agency for several years, and have found that sug-

gestions given by the mother or nurse

to a sick child during natural sleep have been most useful in assisting the

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

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

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

OH, WHY SHOULD WE MOURN?

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

steen In the sorrow that knows no balm? She was not there, I was well aware,

For those pale lips could not speak, And the tears fell fast as I gazed on her And kissed the cold, dead cheek.

Oh. could we but know when these fountains flow, Of the joy of the angels there, O'er the spirit's birth from the scenes

Into regions divinely fair, Then our eyes would beam with a joy

supreme. And we'd dry those bitter tears And the heart would yearn for the glad return Of the loved ones of former years.

We'd be willing to stay in this house of clay And battle the world alone,

For the joy that awaits at the beautiful

Till the summons shall call us home. Then we'll open our eyes to the glad surprise That awaits our coming there,

When we meet with our lost, who the rived crossed And left us in deep despair.

In that beautiful world, when our banner is furled. And the battle of life is won, Then we'll soon forget the sorrows

we've met When our journey on earth is done. G. E. NEWCOMB. M. D.

"God Bless Our Home." I never see the above familiar prayer in frame and hung upon the wall of the family residence, but I am reminded of another prayer not any more exclusive if more selfishly expressed, which runs

as follows: "God bless me and my wife. My son John and his wife. Us four and no more .- Amen." These prayers illustrate better than any words of mine can do, the selfish-ness of the Christianity of to-day,

which seems to have very little if any of the spirit of Christ in it. I would be glad to see substituted for the motto which heads this article, that other motto, which needs no ornamentation. a prayer which, when placed upon the wall unadorned, is adorned the most: "God help us to observe the Golden Rule.'

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

MT. PLEASANT PARK.

Delightful Resort-Its

Summer Population. PERMANENT BUILDINGS AND

OTHER IMPROVEMENTS BEING MADE - PERMANENT HOMES THE MEETING. Year after year goes by and the beau

tiful Mt. Pleasant Park, in the west part of Clinton, grows more dear to the hearts of the members and visitors of the Mississippi Valley Spiritualists'

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

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

Just as you enter the main gate, past which the electric cars run, you will find on the right a rather substantial frame of a two-story cottage with basement, being erected for Mrs. McKidoy, or Springfield, Mo., who is coming here to reside permanently. She has kitchen, in basement, then dining, parlor and other rooms on second and third floors. N. G. Olmstead is furnishing his cottage at Glenn and Grand avenues, making it a permanent building, with stone basement, where is kitchen and other rooms, with two stories above plastered and finished ready for occupancy. He now resides at Tama, but

manently. He is one of the park trustees he avenue, has been here all winter, and his spring care of flowers and yard

may conclude to come to Clinton per-

are quite noticeable. Miss Aikin, who for twenty-two years was engaged in business at Dixon, with Miss Whitmore, has just returned from Chicago, to her spacious residence at the head of Grand avenue, and vines other evidences of home are seen about

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

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

father fails. Mr. and Mrs. Prindell, of Chicago, arrived last week and have taken possession of their cottage for the summer. Mrs. H. C. Stafford, of San Francisco, the park temporarily. She is a great traveler, and speaks pleasantly of the park, but thinks there is no place the Pacific Coast. She has been to Australia, Labrador, throrgh South America, Mexico, the West Indies, Alaska and all the States, so must be considered a competent authority. She is now returning from Washington to

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

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

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

By the way, it has been just fifty years since the famous Fox Sisters first got spirit rappings at Hydesville, near Rochester, N. Y., and the occasion was celebrated from May 25 until June 1. The park is open now to visitors, and offers a pleasant terminus of a stroll Sundays.-The Age.

Never let a man imagine that he can pursue a good end by evil means. The gifts come swift and suddenly.-Chapevil effect on himself is certain.-Southey.

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

MAMMON,

As It Is In the Church,

EDITORIAL IN THE CINCINNATI LANCET-CLINIC, JUNE 18, 1808.

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

These thoughts are brought out through a call from an exceedingly pleasant gentleman who handed the riter a business card of the "Western Methodist Book Concern, Printers, Engravers, Binders, Electrotypers, 220-222 West Fourth Street, Cincinnati." introduction being through, the gentleman said he was canvassing for the mechanical department of the Book Concern, and would like to have an opportunity to bid for the work of the Lancet-Clinic. The writer suggested that possibly the Methodist Church, which conducts and owns the Concern, was departing from the line of legitimate church work when it went out and sought through solicitors the commercial patronage of the public; that the work of the church was supposed to be mainly of a spiritual character, and devoted to a salvation of souls through conversion of the unconverted and a bettering of the condition of the poor and helpless, instead of going out into the highways and byways in search of tile character for the financial profit there is in it, they competing with working people in business. It struck the writer that the church was getting into the Mammon field pretty far when

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

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

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

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

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

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

Too Much to Stand.

Lawyer-"Well, Aunty, what can I do Aunt Ebony-"I wants a dee-vo'ce

from ma husban'." Lawyer—"What has he been doing?" Aunt Ebony—"Doin'? Why he dun

got relig'n, an' we hain't had er chicken on de table foh er month."-New York Weekly.

I knew a wise man who had for a byvord, when he saw men hasten to a conclusion, "Stay a little, that we may come to the end sooner."-Bacon. The average man is very conscien-

tious regarding the behavior of his neighbors. . The old Scythians painted blind for-

tune's hands with wings to show her man.

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

THE SOUTHLAND.

The Cause of Spiritualism in the South.

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

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

resting place. We have been fortunate in having Mrs. Loe F. Prior for the past two years, to lecture for the Society of Spir itual Science of Atlanta, Ga. She has served our society faithfully, leaving no stone unturned which she thought would advance the cause of truth in this section. We fully realize the influence that has emanated from her personality, in the way our work has grown. The number and class of people who compose the audience of her meetings are representative thinking people of this city. As one of the reporters stated in one of our daily papers, "I was surprised to see the people who compare favorably with any church in the city." And so her work is carried on. Not only do we gain in number, are springing up around the broad merce and even professional trade for porch, flower beds show attention, and the lucre there is in it. The gentleman's a few years ago were ashamed to say that they had been to a Spiritual meeting. We think this is a great step in advancement.

During Mrs. Prior's enforced absence in March, Mrs. Carrie E. S. Twing oc. cupied our platform. All who know. her, know that she endeared herself to us by her sweet, gentle influence, and the love which seemed to pour forth from her. Her lectures were much appreciated and we hope to welcome her to the Southland again.

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

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

H. P. BOYANS.

AN APPEAL.

Thou great eternal infinite-Thou great unbounded whole; Thy body is the Universe— Thy spirit is the soul.

If thou dost fill immensity, If thou art all in all: If thou wast here before I was,

I am not here at all. How could I live outside of thee? Dost thou fill earth and air? There surely is no place for me

Outside of everywhere. If thou art God and thou dost fill Immensity of space; Then I am God, think as you will,

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

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

IGAT FROM HIGHER REALMS.

BY PROF. J. RODES BUCHANAN.

It is hard for a philanthropist in sympathy with higher refers to the delay in bringing out the second volume of realms to endure the slow progress of evolution, though Primitive Christianity, I would mention that it will be he knows it is bringing all that he hopes for.

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

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

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

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

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

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

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

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

But I can assure them that the same pleasures are in their reach if they have the right spirit to seek them, and they will have greater faith and greater pleasure in what they obtain for themselves than in anything that I have obtained. My feeling is different-I delight in all that others gain but the average man will neglect the flowing about financial matters. I want to see you bring out the

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

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

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

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

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

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

Mrs. Buchanan, who has a very spiritual constitution, that have left you alone. giving her wide sympathies and prophetic impressions.

has been very successful in receiving letters through Mr. Walter from Mr. Worthington, Frances E. Willard, Kate Field, Phoebe Carey, Dr. Dods, Charlotte Cushman and the ancient philosopher Plato—all of which are character. telic and satisfactory, though the one from her former husband, Mr. Worthington, is of course, most decisive as test of the identity of the author.

thry was addressed. The other letters were spontaneous jects. Cloth binding, 430 pages. Price \$1. For sale and unexpected expressions of friendship. As Mr. W. at this office.

printed before the end of the month of June.

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

MR. WORTHINGTON'S LETTER.

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

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

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

will be a rare and blessed privilege.

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

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

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

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

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

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

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

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

SAMUEL W. Lovingly,

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number Mr. Worthington was the only one to whom her in- of letters and discourses on religious and theological sub-

THE WAR WITH SPAIN.

How the Pope of Rome Regards the Same.

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

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

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

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

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

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

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

But the relations of the holy father with the Queen Regent remain as intimate as ever. He is in constant communication with her, and, although since the rejection by the United States of his offers of mediation, he has been forced to maintain an officially neutral attitude for fear of offending the influential Catholic element in the United States, yet he has never ceased for a moment to labor through his nuncios, and particularly through the order of the Jesuits, for an intervention by the continental powers in behalf of Spain, with a view to a termination of the war. He is perfectly indifferent to the fountain of wisdom unless it flows by his own door-step or work of the Doctor's in time for him to enjoy the fruits. Queen Regent and her son on the throne of Spain, and into his own back yard—such has been the treatment of What to advise at this time is hard to determine, but likewise to secure the retention by Spain of the Philloss of Cuba, but desires at all costs to maintain the enough is to say that influences are at work, that we trust | ippine Islands, where the Roman Catholic Church owns

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

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

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

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

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

SOME SIGNS AND SUPERSTITIONS.

If a child whirls a chair about it is a sign he will receive a whipping yery soon. For sparks to burnea carpet is a sign of a wedding or

dinat. Three candles burning in one room forebode a mar-B 1141 It is unlucky to sit against the grain of the table at

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

The falling of several tin pans at one time indicates

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

It is a sign of a quarrel to take a piece of soap from friend's hands. If you drop food at the table it is a sign that somebody is begrudging it to you.

When a rocking-chair moves along while you rock in it, you are going to have a caller. Never mark your linen or anything to be used in married life, with the initials of your fiancee, as it is said you

vill never have occasion to use the initials if you do.

SUNSHINE AND SHADOW.

Suggestions Toward Lending a Helping Hand.

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

Human nature is so varied that some require greater | THE STORY OF A SUMMER. rials than others to bring out the pure gold of their nature, and fit them for the work to which they are best adapted.

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

As the evenings begin to lengthen next fall, will not some influential women who read these lines, or some young ladies who want a mission in life, endeavor to open out a helping hand to her, instead of passing by on the

young ladies who want a mission in life, endeavor to open free reading -rooms in the various towns in which they reside, for the use of the laboring classes of both sexes? I think people would donate liberally to such an enterprise to elevate the moral tone of their towns, by keeping young men from saloons, and young girls off the street. Homes all over the land are accumulating good literature which would be gladly donated to such a cause. A little music early in the evening would help to draw the young I. young ladies who want a mission in life, endeavor to open people off the street. With some one to see that good | Concentration of Thought, and what ... can Accom people off the street. With some one to see that good order was maintained, it would make a respectable place for young people to meet, and encourage a taste for reading. It would build up a monument of lasting good, the influence of which would be felt for miles around. Should anyone follow out these suggestions, will they let it be known through the Spiritualistic press how they succeed, that others may be encouraged to go and do likewise.

Another class who need what sunlight we can bring into their lives consists of those whose undeveloped condition has brought them to the penitentiary for a number of years, or during their natural lives. Some will say they

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

Watertown, N. Y. MARY A. INGALLS.

The Transition of M. B. Sheets.

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

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

--:-:)0(:--:-WE'RE NOT ALONE.

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

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

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

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

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

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OF JOHN BROWN, The Medium of the Rockies, with introduction by J. S. Loreland. This is the history of one of the most wonderful mediums that ever lived. 167 large pages. By Mossa Hull. Price, 30 cests. For sale st this office. PERFIDY OF THE CATHOLICS—ADMISSION OF THE CROWNING EVILS IN THE CHURCH—AN OATH NOT VALID WHEN THE INTENTION IS WANTING-A LESSON THAT READS LIKE LIFE IN THE SIXTEENTH CENTURY.

The case of Seline Clewett against the House of the Good Shepherd came up for trial last Friday before Judge Otis, when the long and tedious task of selecting the jury began. The scheme of packing the jury with Roman Catholics was worked for all there was in it. Many, how-

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

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

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

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

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

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

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

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

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

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

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

Pierce Butler then took a turn at the juror.

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

Even if the case were Mr. Butts against Archbishop

Mr. Hester hesitated. He was nonplussed for a time then, answering, said that he should decide for the archbishop, which created great laughter in court. Judge Otis excused the juror from further service.

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

All along they have been trying to evade their own doctrinal teachings. All along they have tried to force their the entire traitorous system of the church. All day Friday was devoted to the examination of Mr

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

Juror Ivey, upon being challenged for actual bias, ad-

Many jurors were examined who testified in a similar

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

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

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

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

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

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

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

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THE MEDICAL LAWS.

selves, and Not for the People.

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

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

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

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

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

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

No doubt the majority of the legislators who voted for that bill, which was made a law, never took the pains to analyze its construction or discover its meaning or effect. Hundreds of bills are railroaded through by legislators employed for the purpose at every session of every legislawrong; that the only persons who could rightfully try | ture in the United States. The M. Ds. know this and one house or the other, and whose influence can be relied construed to refer only to the medical practice, by three or four oily-tongued advocates in each branch of the legisture, and the real intent and scheme of the bill be kept obscure from the carcless, uninterested representative.

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

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

This is not the first time the violent hands of the supporters of this oppressive law have been laid upon magnetic healers in this State, and this case should be carried people upon the jury, and at last an uncoached juror un- to the supreme tribunal of the United States if need be, wittingly lets the whole cat out of the bag, thus exposing to test its constitutionally, its application to the healers who use no drugs in their practice.

If people who are afflicted can have their own mode of recovery, and must bow submissively to the dictates of a certain school, whose aim is to so complicate the studies as to make the system sound scientific and obscure in its mysterious hieroglyphics, in order to hold the public in awe at its magnanimity and profound wisdom; if the sick must turn over in their beds of pain mitted that he had a strong opinion, and that he would and anguish, must thrash about under the gnawing pangs like to dynamite and blow up the entire building. He of disease for fear of getting a friend into trouble by having him lay his hands on him until a college graduate comes with his superior-egotism and poisons, it is time the guardians of the afflicted, either upon this side of life or the other, apply the reins of control to the educated masters for awhile and teach them a republican or republico-democratic form of government, and that their own individual health and that of their proteges is of first and nighest importance, and that their right to control the matter should be supreme.

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

With his law and bitter potions, And his knife and little pills, This great man goes through the motions Of monopolizing ills; But he'll find when he gets older

In experiences of life, That the form that he made colder With his medicine and knife, Held a spirit that is living

And has a power over skill To build up the forms he's giving-By the law—his patent pill. No such system of wrong-doing

Can be permanent on earth; No such law can be subduing But a moment spirit's worth.

DR. T. WILKINS.

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

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

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

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BEN COURAGEOUS.

15 3 1 1 2 2 1 1 1 2 2 1 4

As Viewed by the Editor of the New York Put on Record Last March, and Seven of the Herald.

"He that overcometh shall inherit all things; and I will

be his God, and he shall be my son."-Revelation, xxi., 7.

the churches, because they contain such a poor opinion of human nature. After a long experience with my own human nature and that of my friends I find myself disinclined to be ashamed of it. On the contrary, I am constantly astonished at the character of my own longings and

I do not like some of the creeds which are professed in

aspirations and at the heroic endurance of men and women whom I know to be battling with adverse circum-Moreover, I am sure that not a tithe of the heroism in

the world is known to any one except God. When we get across the river and see the souls of our neighbors with something more than the clearness which a Roentgen ray can afford we shall be amazed at the discoveries that will thrust themselves upon us. We shall learn that there is a good deal more moral courage among our acquaintances than we have credited them with. That is one of the surprises which await us in heaven.

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

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

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

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

If there is heroism in the field there is equal heroism in

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

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

GEORGE H. HEPWORTH. -|-|-|-

A Search for the Missing Link.

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

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

through all the ages of the past.

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

If a door key persists in getting rusty some friend is

SOME REMARKABLE PROPHECIES. WORKS OF J. M. PEEBLES

Most Important Already Fulfilled.

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

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

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

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

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

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

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

"Russia will be divided before 1910.

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

plosion. "There will be a train wreck in the vicinity of Oakland in which many lives will be lost .. - Arajor," (the Doctor's

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

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

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

Shawneetown, Ill., on April 4. The war with Spain fulfills the fourth, although it is

evident that but one battle was shown the Doctor. The fifth was fulfilled in the train wreck which occurred on the Oakland Mail, May 22, in which a trainload of 200 people was derailed, the fireman killed, others injured and all narrowly escaped being precipitated into the

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

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

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

ERNEST S. GREEN. -:--:)o(:--:-

The Y. P. S. I.

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

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

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

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

G. W. KATES.

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SATURDAY, JULY 2, 1808.

BARBARIC SPAIN.

They who wish to glance backward, and see Spain under Christian rule, under the beneficent reign of Ferdinand and Isabella, in 1492, when Columbus set sail to find a new world, will turn to Prescott's History of those personages, vol. 2, p. 450. He was relating the persecutions inflicted on unbelievers, and the terrible doings of the Inquisition. We

"From that disastrous hour religion wore a new aspect in this unhappy country. The spirit of intolerance, no longer hooded in the darkness of the cloister, now stalked abroad in all its terrors. Zeal was exalted into fanaticism, and a rational spirit of proselytism into one of flendish persecution. I was not enough now, as formerly, to conform passively to the doctrines of the church, but it was enjoined to make war on all who refused them. The natural feelings of compunction in the discharge of this sad duty was a crime. and the tear of sympathy, wrung out by the sight of mortal agonies, was an offense to be explated by humiliating penance. The most frightful maxims were deliberately engrafted into the code of morals. Any one, it was said, might conscientiously kill an apostate wherever he could meet him. There was some doubt whether a man might slay his own father, if a heretic or Infidel but none whatever as to his right in that event to take away the life of his son or his brother. These maxims were not a dead letter, but in the most active operation, as the sad records of the dread tribunal too well prove. The character of the nation underwent a melancholy change. The milk of charity, nay of human feeling, was soured in every bosom. The liberality of the old Spanish cavalier gave way to the flery fanaticism of the monk. The taste for blood, once gratified, begat a cannibal appetite in the people, who, cheered on by the frantic clergy, seemed to vie with one another in the eagerness with which they ran down the miserable game of the Inquisition."

At this period so forcibly described by Mr. Prescott, Catholicism was the established religion throughout all Europe, and the same general principles prevailed as in Spain. This was Christlantity pure and simple. Roman Paganism, its maternal ancestor, was tolerant of all religions; but it was modified by monks and royal decrees into "the gospel of peace." Under the new form it became intolerant, cruel, blood-thirsty and deadly. Such it was when the revolt was made under Luther, though that revolt was scarcely felt in Spain; but it made the church leaders there still more tyrannical and oppressive. There was no substantial amelioration until 1808 when Joseph Bonnpart became king of Spain. He, professedly, crushed the Inquisition throughout his kingdom, still it is believed the system prevails, and is secretly enforced to a modified extent.

THEY NEED TO BE CIVILIZED.

Humanity would be vastly served if the great powers of Europe would combine with America, and take measures to civilize Spain. The first task should be to suppress the bull fights, a disgrace to any age or country. Spanish women attend those brutal exhibitions. They shout with delight at the hellish sport and pass on the love of such brutality to other generations. Children are educated before birth to relish violence and become oppressors in turn, with no respect for others' rights. Christianity does, not civilize such a people, but per petuates their vices, under the assumption that they are already favorites of heaven. They need to be educated away from Middle Age barbarism, and the habits of a savage ancestry. The horrible Inquisition could never have been what it became in any other country than Spain.

BEWARE. The Christian World tells of the atmosphere of a church at Southwark, Eng., being found heavily loaded with that deadly gas, carborlic acid, as if such poisonous and deadly conditions were not common to churches. The editor should know that every ill-rentilated church, closed to the sunshine, is in the condition of the one he mentions. Perhaps the preaching of a sulphurous hell in some of them aggravates the condition, but certain it is, they are the sources of disease, and millions in the ages gone, had they possessed the proper knowledge, could have traced the beginning of their disease, ending in death, to the toxic exhalations of diseased or even healthy lungs settling in the lower part of a great church structure, as does the same substance in unused wells. Let the cautious be ware of the foul air of churches.

Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of pages by Dr. J. M. Peebles, the wellknown author. Price 15 cents.

HIS OWN EXPOUNDER. The Progressive Thinker has no con-

troversy with Brother Peebles. We differ in opinion, and have a right to. As for Rabbi Wise, he is probably his own best interpreter. He took pains to write his views, and publish them in an octavo volume entitled "The Martyrdom of Jesus," several years after he

wrote his "Origin of Christianity." If the Rabbi has changed his views since he published that book he has falled to declare it through the press. We are confident our patrons will be glad to read further extracts from his latest printed production, without regard to what he may have stated in private. On p. 131, he says:

"Posterity infatuated with Pagan apotheosis made of that simple martyrdom a big bubble colored with the myths of resurrection and ascension to that very heaven which the telescope has got out of man's way. The simple fact has been made the foundation of a novel myth to suit the gross conceptions of ex-heathens."

Passing to the next paragraph, on p.

132, Rabbi Wise says: "The Christian story, as the gospels narrate it, is a big bubble. You approach it critically and it bursts. Dogmatic Christology built upon it is a paper balloon kept affoat by gas. All so-called lives of Christ, or biographies of Jesus, are works of fiction, erected by imagination on the shifting foundation of meager and unreliable records. There are very few passages in the gospels which can stand the rigid applicalon of honest criticism. Therefore Schleiermacher's "Religion of Christ," or rather the religion based upon the life of Jesus, is no less the work of phantasy than the orthodox dogmatism. Philosophy and science have overcome the latter, and criticism has made impossible the former. In modern science and philosophy, orthodox Christology is out of the question. Nobody attempts any longer to save a mere shade thereof. The ghost has returned to Hades. In modern criticism, as this our last and probably also least contribution shows, the Gospel sources became so utterly worthless and unreliable that it takes more than ordinary faith to believe that any portion therof is at all true. The eucharist was not established by Jesus, and cannot be called a sacrament. The trials of Jesus are positively not true; they are pure inventions. The crucifixion story as narrated is certainly not true, and it is extremely difficult to save the bare fact that Jesus was crucified. What can the critic do with books in which a few facts must be ingenuously guessed from under the mountain of ghost stories, childish miracles, and dogmatic tendencies? It is absurd to expect of him to regard them as sources of religious instruction, in preference of any other mythologies and legends. All the religious precepts expressed in the gospels, and a good many more, are derived from the Old Testament, and systematically compiled in the author's "Judaism; Its Doctrines and Duties," without any Satan, ghost stories, miracles, and improbabilities. Hence, we have a perfect right to expect of all readers the acknowledgment that our book is superior to the gospels; nevertheless we do not expect to be considered a superior mortal. We challenge all orthodoxy to produce from the gospels any sound, humane, and universal doctrine not contained in our "Judaism," etc.; still we know that we are no special son of God. What good will books with Satan, ghost stories, miracles and improbabilities do us from the religious

this author can write a better book on religion without that incumbrance on reason? That is the point where modern critics arrived, therefore the gospels have become books for the museum and the archaeologist, for students of mythology and ancient literature. The spirit of dogmatic Christology hovers still over a portion of civilized society, in antic organizations, disciplines, and hereditary forms of faith and worship; in science and philosophy, and in the realm of criticism, its day is past. The universal, religions, and ethical element of Christianity has no connection whatever with Jesus or his Apostles, with he Gospel or the Gospel story; it exists independent of any person or story. Therefore it needs neither the Gospel story nor its heroes. In the common acceptation of the terms, one can be a good Christian without the slightest belief in Jesus or the Gospels. It is useless for us, who are men and thinkers to deceive ourselves and others-nay, it is immoral to do it. In this quarter of the nineteenth century the INTELLI-GENCE BELIEVES NO LONGER IN JESUS OR THE GOSPELS, although faint shadows thereof still hover on the imagination of unclear and undecided thinkers. And as it was at the end of Roman Paganism, so it is now; the masses are deceived and fooled, or do it for themselves, and persons of viva-

standpoint, it an ordinary mortal like

of delusion to the simple sublimity of majestic but naked truth. For the residue of Rabbi Wise's conclusion, to the end of his book, turn to our editorial of June 4, entitled, "Intelligence Rejects a Jesus," Brother P. took exceptions in our issue of June 18. We have quoted verbatim the Rabbi's words without the least abridgement, or addition and prefer to allow it to stand just as he wrote it without being mutilated by any one.

clous phantasies prefer the masquerade

POINTED QUESTIONS.

If during the first fifty years of Spiritualism twenty millions of persons, or even half that number outside and inside of the churches have espoused the philosophy, without any formulated creed, is it probable the numbers would have been greater if they had organized with articles of faith? Is it not more probable the movement would have been retarded, because of antagonism to some avowal in such creed? Uniting in the belief that spirit is an entity, capable of a conscious individual existence when the material body has returned to its native elements, would not any addition to that declaration be a source of division and weak ness, instead of a harmonious union and strength? Are not leading minds in the churches trying to get away from their non-progressive creeds, with their errors? Why should Spiritualists imitate the blunders of Christianity, which have been obstacles in the way of reform from their very inception? Eloquence and fervid zeal, as in case of Peter the Hermit when preaching up a crusade, may not always be in the

KANSAS LIBERALS.

The Liberals, Spiritualists and Theosophists of Kansas, are to meet in their eighth annual convention, at Ottawa, from August 2 to 8, inclusive. We trust they will have a large and profitable session.

Let a commendate the first of the control of the co

Its Horoscope Could Have Been Accurate; ly Cast in Advance.

To the Editor:-Well, the Jubilee has come and gone, and we can look over the ground fully—thanks to The Progressive Thinker, that has given us the full proceedings. I am not given to compliment or blarney, but I want to tell you that The Progressive Thinker is a newspaper. I have read all that you have printed, even to the

ang epistle of E. T. Allen on scientific Spiritualism. I do not intend in what is here said to be partisan or express my own opinions as of any importance, but we all see things through our own mental lens, and it is necessarily colored by our own spectrum. So if anything crops out that may seem biased this law of the ego will

An observer of the Spiritualist public movement during a few years past could have anticipated the active factors in the Jubilee and cast the horoscope of its pronunciamentos and purposes just as well before the meeting as after its adjournment. And this fact accounts for another fact: That the assemblage was notable almost as much for the familiar names absent as for those present. Or, in other words, the purpose and action were discounted in advance.

Organization is of two kinds: To combine together for b usiness purposes is what Spiritualists as a mass feel the need of and favor. But organization to formulate opinions, doctrines, beliefs, and a propagandism in their behalf, is what a vast majority of real Spiritualists do not favor.

The purpose and action of the promoters of the Jubilee are embodied in the report of the Committee on Declaration of Principles, which, not acted on, was referred to a like named committee of the National Spiritualists' Association. This "report" is divided into six "principles" and nine "indorsements"—of mixed objects. It is not my purpose here or anywhere to criticise or discuss them, or any of them—for they are generalities, and wisely so but to point out what seems to be the omission of the central, governing, overshadowing fact in the whole Modern Spiritual movement. For all the committee I have great respect for some of them almost an uncritical reverence that goes out to teachers and sufferers for truth. The omission then of this vital fact is to me explainable on only one hypothesis-the unprepared condition of the average Spiritualist mind for the logical result of the recognition of that fact. With it included a creed or a set of doctrines is impossible-and at bottom this is what is aimed at by the post clerical element in our ranks. And this "plank," as the politicians would call it, is just what the advocates of "scientific" Spiritualism and formulated beliefs do not want to see adopted as a foundation concept of Modern Spiritualism. That proposition may be briefly stated. It is:

That Modern Spiritualism has established by ample evidence and conclusive proof that no communication has ever come from what we call the spirit world or higher life, save from a human spirit.

That declaration, now established, at once and forever annihilates all the creeds, theologies, and divine inspirations that have plagued, confused and emasculated the amount teaching of all spirit communication, since the rappings at the Hydesville cottage.

There is not an intelligent Spiritualist on the earth to-day but recognizes this fact. And why omit it in a declaration of principles? Just weigh that declaration in the light of history and logic, and where does it land you? judgment seat, the tipstaves, court criers, winged bailiffs | me the symbolic meaning of those beautiful ornaments. and servers of processes upon earth disappear, and the and the royalists under Michael are relegated to the myths of the nursery ages of the world's infancy-just as the Ju-ju beliefs of the primitive peoples of the African forests exist at this day.

This fact also corrects another belief that has stood in the way of man's self-ownership: That this is a handgo when we die-if we are good.

once inhabitants of our earth, they had to go from it to send a message back.

No Spiritualist declaration of principles can ever obtain the assent of the masses, or of real Spiritualists, as a ualism, for its acceptance and comprehension can alone give individual mental freedom to humanity.

Just look at our so-called, and too often self-called leaders. One insists we must recognize, in terms, a personal God. Another ridicules the suggestion as a softening of the brain. Again, one regards Jesus as the great divinely inspired pattern teacher, and bitterly berates all who differ with real orthodox unction. An equally intelligent man laughs at this and regards the Nazarene as National Children's Progressive Lyceum. myth founded on a myth. And so we go.

Next comes the scientific Spiritualist, if anyone can tell what that is. Read Dawbarn's paper on atoms, sent to the Jubilee, and then turn to Lockwood's address on the molecular hypothesis as necessary to spirit communication, and then to Mrs. Richmond's discourse on the X-ray, and finally to Abby Judson's letter on 'Whirls," and then try and fix up a common platform on which they and their sympathetic thinkers can all stand. Where will be the golden mean for the harmony indispensable for cohesion in any sort of organization? Is anything more needed than this summing up to show the untimeliness of this movement to make of Modern Spiritualism a thing to be handled by a hierarchy?

I have read very carefully your editorial in The Progressive Thinker of June 18, and I think that in what got the situation about right, and I can leave it there and speak about the underlying cause of all this mixed otherwise than organize to meet the world's demands. upon those dealing with it—for the external needs of Spiritualism as an educational factor in society, to provide the ways and means for concentrated action needed

to protect our civil rights and citizen privileges. This demand for a declaration of principles comes largely from the more recent accretions to our ranks from the churches. They are accustomed to such agencies, and are like children if placed outside of them. It is a our ranks. But there is an element among them that should not be so charitably treated. It is the clergy, tired or otherwise of their sects, and who with a phenomenal conviction of the truth of Spiritualism seek to make out of the movement a religion, of which they shall be ministers and dictators after the ecclesiastical fashion. Nine-tenths of the inharmony noticed at Rochester you will see came from these people—I had almost said mischief makers. They have no conception of the basic truths of Spiritualism and seem to seek only to teach a reformed Jesus with all the old machinery of the ancient

God idea intact. This is a condition existing and must be dealt with as best we may. As long as the ranks of Spiritualism are the very nature of things will be. The fact that somebody in a Spiritual seance or circle will start the hymn,

THE PURPOSE OF THE JUBILEE, (manuel's veins," just so long will the councils of Spiritinspirations that produced such hymns. And we can't prevent it—only time and good nature can cure it.

Such people are not logical. They decry phenomena, yet seemed totally oblivious to the fact that they were celebrating the Jubilee year of the advent of phenomena, pure and simple. There is lots of fun in this world if you only have a nose for it.

I am content that no harm has come from the Jubilee, but that good has resulted by renewing the zeal and strengthening the devotion of many. Of course there was present the usual amount of personal ambition and jealousy among the anointed, but that only proves that this world as well as the spirit world is made up of human people. These little frictions are only temporary and

Other topics are suggested, but this is long enough for this time. If it meets the favor of printing I may resume the topic again.

AN OPEN WAY.

"The Cates Will Never be Closed."

Socrates was a great philosopher. He was also a clairaudient medium. He said that he heard the voices of the gods every day. For this he was arrested, tried, condemned and put to death. Had Rev. Covert lived at that time, he would have denounced Socrates as a fraud and liar, and would have presented the poisoned cup to his lips, and thought he was doing God's service.

Jesus Christ was a great medium, and performed many wonderful acts. Had Rev. Covert lived at that time, he would have said to Christ: "You claim to do many things that I cannot do. No man can do them. These acts are all tricks. You are a fraud and liar. You shall be crucified," and straightway he would have helped to nail him to the cross, selecting the roughest nail and driving it to the head into the quivering flesh of the innocent victim. Then he would have mocked Jesus by saying: "If thou be the Son of God, prove it here before these people by taking yourself down from the cross; failing to do this you will prove yourself to be an impostor.

Later on, the Maid of Orleans appeared on the earth. She was one of the most wonderful mediums that ever lived. A poor, ignorant country girl, she, by the aid of spirit power, saved her king and country at a time when all seemed to be lost. For doing this she was arrested, tried, condemned as a witch, and burned at the stake. Had Rev. Covert lived at that time, he would have said: "Joan, you are a liar, a fraud, an imp of the devil, a witch, and you shall be burned; for behold! is it not written in the book of the old Jewish God that all witches shall be

The laws of our country, under the influence of an advanced civilization, have abolished the poison cup, the cross and the stake. But the old spirit of religious intolerance still lives. This spirit prompted the first murder recorded on earth, and it would, if it had the power, murder every medium in our country to-day. It cannot do that, but it shows the same old spirit by trying to stamp out and destroy all mediumship. But, thank God intellect of mankind in all times. Yet it is the one pany and the angel world, it cannot be done. The golden gates that swing so freely to the touch of angel fingers are now wide open between the two worlds, and they are carefully guarded by a host of spirits who are far beyond the reach or power of Rev. Covert and his forces.

In the midst of that grand host I discern the form of a bright and beautiful spirit, who stands arrayed in a robe At one fell swoop, so to speak, the whole theologic struct of spotless white and illumed by flashes of spirit light. ture of the ages disappears, for its foundations are swept. On her head are two stars and a crescent. They are of away. The entire "hosts of heaven," the angelic high silvery hue, but bright as the rays of the sun. Three archy, the Michaels, the Gabriels, the white throne, the months ago she, while in materialized form, explained to

And now, as she stands with an angelic smile upon her battles between the knightly insurgents under Lucifer | face, and with a gentle wave of her hand, she says: "The gates that were between us have been, as you know, wide open for more than seven years. In that time I have come to you in every phase known to the spirit world. Is some display of Almighty power, vis-You have seen me often in the materialized form. In the total men, that shall be distinctive that form we have talked face to face. You have seen me in its character, impossible of misconmaterialize and dematerialize. I have given you beau- struction, and permanent in its effects, made world, a colony of heaven, to which fatherland we | tiful pictures and messages on slates and on paper; I have | so as to be an unerring guide to all peotalked with you for an hour at a time; I have done all I ples, for all time. It tells us this iconoclastic fact: That before the spirit could to make you a better man; I have tried to scatter | The Spiritualist has demonstrations world—our spirit world—was, we were. Or, that this | flowers and happiness along your pathway, and I know I planet necessarily preceded its spirit world. As there is have succeeded. While you never saw me in earth life, no communication, no message from anyone save from | yet you have seen me in spirit form so often, and we have communed together so much, that I know that you are nearly as well acquainted with me as with your own family. I know that you are happy in the light and knowledge that has been given you. Do not be vexed at whole, that does not recognize this basic fact. This is the unfriendly acts of those who are yet groping in darkand must be the paramount objective of Modern Spirit | ness. They can never close the gates between us I will continue to help you until the time comes to cast off the mortal shell; then I will, with loving hands, escort your spirit to its beautiful home in the spirit world. Stand firm in defense of the truth, but treat kindly those who would persecute you. They should be pitied, for they know not what they do." S. H. WEST.

I have not seen any report from the Lyceum Department of the Jubilce. Whilst the department was not organized and the National conductor was absent, yet some very important action was taken.

A few friends of the Lyccum met and formulated a National Constitution and ratified the present officers as appointed by the N. S. A. It was agreed to charter local lyceums at two dollars each and accept personal members at twenty-five cents each.

The annual meeting is to be held in Washington, D. C. next October, during the N. S. A. Convention. Each lyceum can send a delegate, and each locality where no lyceum exists be represented by one personal member.

It is very important that each lyceum should take an interest in this movement and decide, at least, if a National organization is needed, and if so make it a useful you say and what can be read between the lines you have one. To be useful, it should be representative. There is a great deal of talk about the lyceum work. What is needed is the interest that will cause workers to give time counsel and suggestion, and why it is too soon to do and support. The lyceum can be developed anywhere. Experienced workers are not needed. You soon gain that. Commence in any manner, by getting children and adults to meet. If a coterie of adults will take an interest, the children will appear.

There is no special need to follow any specified plans, until you can develop sufficiently to adopt them. Take up the Sunday-school plan and form classes or groups; but study nature instead of catechisms. Make the meetings interesting and a lyceum will unfold. Don't let us condition resulting from natural causes, and as a rule talk so much about the lyceum work, but execute a little calls for respectful treatment by the more acclimated in more. A local work will surely be builded by the lyceum effort, and as I said a number of years ago, no society of Spiritualists will ever prosper until a lyceum is developed in that locality. Take the little lyceum paper published in Cleveland, Ohio, and gain helps from it, and then consult the Lyceum Guide and the Manual, and you will be fully posted about the lyceum work, except you will find

the need of genius, zeal and devotion. Fraternally, Rochester, N. Y. G. W. KATES.

"The Watseka Wonder." To the student of psychic phenomena, this pamphlet is intensely interesting. It gives detailed accounts of two cases of "double consciousness," namely Mary Lurancy Vennum, of Watseka, Ill. recruited from those of the churches, these questions in and Mary Reynolds, of Venango County, Pa. For sale at this office. Price 15 cents.

"Karezza. Ethics of Marriage." By Alice B. Stock-"There is a fountain filled with blood, drawn from Im- ham, M. D. Price, \$1. For sale at this office.

AN IMPROBABLE STATEMENT. The Jews are now flocking back to Jerusalem in great numbers. If the influx is maintained it will become again a city of Jews.—Pall Mall Gazette.

That statement is misleading, if by Jews is meant descendants of the anclent inhabitants of Jerusalem, unless history is greatly at fault. Because of the mountains surrounding the Holy City its greatest length never exceeded one mile, and its breadth but little more than half a mile. Two great valleys. that of Hinnom, rendered Gehennah in the Greek New Testament, and translated Hell in our authorized English version, bounded the city on the west, while that of Jehosaphat, which is to be the scene of the last judgment-see Joel 3: 2, 12,- and the throne of the Lord, bounded it on the east. That the unseen seems reasonable, inasmuch learned Christian traveler, Rev. Dr. as evolution has produced, on the high-Robinson, author of Biblical Researches, measured the zig-zag walls surrounding the ancient city, and found them less than two-and-a-half miles in length. Taking the most populous city of the world as guide, it is stated Jerusalem could never have contained a population to exceed 23,000. Mostly low, one-story buildings, it is hardly probpermanent population was greater than 15.000. And now Josephus, which Christians

hoods as authentic and real history, says, at the siege of Titus, A. D. 70, 1,100,000 persons perished by famine and the sword, while 97,000 were made captives and transported to Rome to serve as slaves, while a very few favored ones were allowed to go free. Observe: The Phoenicians, called Philistines in the Bible, inhabited the eastern coast of the Mediterranean, and for ten miles inland, to the Lebanon mountains. They, like the pretended Jews, came from Chaldea, on or near the Persian Gulf; they were a great commercial people, their capital at Tyre. They founded Carthage, and numerous colonies in Spain. Until recent discoveries they were credited with the invention of letters, and of a written language. The Jews and Phoeniclans were identical in physiognomy black hair and hooked noses. Both had customs in common, employed the same language, used the same characters in writing, and were to all intents and purposes the same people. Until the descendants of those Phoeniclans are accounted for, and the slaves sent to Rome shall be shown to have regained their freedom, and became an unusually prolific people, we shall never believe there are any real Jews

indorse with all his numberless false-

going back to Jerusalem. On the contrary, they who are now posing as Jews, and have been since the Crusades, are doubtless descendants of the ancient Phoenicians; for we first be come acquainted with them in Spain. Moses Malmonides, their principal scholar, was resident at Cordova at the close of the 12th century. They were expelled from Spain with the Moors, about 1492, and from thence spread over Europe. They have been imposed upon by Christian chroniclers, who fabricated the story that the Roman Paganism, flourishing under a new name, was an outgrowth of Judalsm.

Between the period of the final expulsion of all Jews from Jerusalem in the year 135, when they were forbidden to approach the city on pain of death, 1763 years have passed; how can it be truthfully said the Jews are now going back to Jerusalem, with more than 58 generations intervening?

A MIRACLE IS NEEDED.

If there is any one thing in this age of general skepticism which is needed to confirm the teachings of Christianity, it

that are satisfactory to him; for they wlio are called dead return in spirit, and give evidence of an immortal life. Not so, however, with the Christian. He rejects this evidence, so overwhelmingly conclusive to the honest and careful investigator. The Christian needs a miracle, something wonderful outside of nature, like the fabled cross Constantine is represented to have dreamed seeing in the sky.

Some twenty or thirty years ago an ardent believer in the efficacy of prayer and quoting the words of the Master as given in Matthew 21:22: "All things whatsoever ye shall ask in prayer, believing, it shall be done, proposed through the public press that all Christians of every sect the wide world over, on a certain day named, should join in prayer, and invoke the good Father, and all his heavenly host, to place a symbol in the sky, a cross if consistent with divine will, and allow it to remain as a token to all the world that the Christian religion is of heavenly origin. Either the clergy did not want such evidence, else had no confidence in the words of Jesus; for they very generally opposed the proposition. Certain it is. the prayer was not granted. The pro ject, instead of multiplying believers. had an opposite effect, and so continues

"even unto this day."
The test, if successful, would have been quite as convincing as was the "mark," rendered "thau," otherwise tau, the sign of the cross which was to be stamped on the foreheads of those who sighed because of the abominations that were occurring in the midst of Jerusalem. See Ezekiel 9:4, and the Douay translation. Those not thus marked were to be slaughtered. Said the Lord, otherwise Jehovah, for he was the God of blood throughout the

"Let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children and women; but come not near any man upon whom is the mark [T], and begin at my sanctuary."

Oh, those were blessed times, and if we could only get that cross in the sky, by hook or crook, if the people would not then believe it would be proper to re-enact those brutal scenes proclaimed by Ezekiel, which justified the Spaniards for inflicting those Inquisitorial tortures.

PROF. C. PAYSON LONGLEY.

Through the instrumentality of his music and songs, Prof. Longley has made a deep impression upon Spiritualism. His works have been instrumental in elevating the cause to a higher plane. and Spiritualists should be devoutly thankful to him for it. "The Grand Jubilee," is the title of a new song by him, which was enthusiastically received at the Rochester meeting. For sale by Mr. Longley, at 517 South Olive

"Thomas Paine: Was He Junius?"

AN INTERESTING INTERVIEW. Rev. John Page Hopps, editor of "The Coming Day," a monthly of London, was recently interviewed by F. J. Gould, a distinguished Liberal writer

and author, reported in the Literary Guide, from which we extract. During the interview, Mr. Hopps remarked:

"I believe in the application of reason to everything."

"I thought you were a Spiritualist," remarked Mr. Gould, to which Mr. H. replied:

"I am a sort of Spiritualist, because I am a Rationalist. The facts beat me. What is the use of being a Rationalist if you don't give in to facts? Science and its modern revelations have accustomed me to believe chiefly in the unseen forces. They seem to be the most agile and the mightlest. Evolution into er reaches, a being whose supreme parts or functions appear to be not what we usually call animal or physical."

Mr. Gould digresses to say he had glanced over a book written by Mr. Hopps, entitled, "Death a Delusion," wherein is recorded incidents regarded as proof positive of the existence of spirits able to communicate with mortals, and quotes therefrom: "I believe there is no escape from the tremendous conclusion that just beyond

the thin hiding veil of what we call the senses there is a new or undiscovered world where all the subtle forces are, and where the myriads of God's children who have vanished live, and love, and think, and work."
Continuing the interview Mr. Gould

remarked; "You have seen beneficent changes in religious thought?" To which the reply:

"My interest in religious subjects extends practically over fifty years. I began at thirteen. There has been a revolution. Here and there one meets evangelical preachers, tract publishers and writers who say what was everywhere said fifty years ago; but all the strong forces go the other way. Such men as Canon Wilberforce-the representative of many others in the church -Dr. Horton, of Hampstead, and my own fellow-student, Dr. Clifford, of Paddington, may use what phrases the old camping-ground. In no one particular do such men talk about the Bible, the Fall, the Atonement, Salvation and Hell, as the men of over twenty years ago did. It is all changed. Even nine-tenths of the modern talk about the Incarnation only means the manifestation of the Unseen Creative Power in the human race, and in Christ only as a supreme specimen.

The whole interview is full of interest, but space will not permit further extracts. Rev. Mr . Hopps ministers in the Free Christian Church at Wellesley Road, where they have no rules, no officers, no minute-books, and don't want any. Their members are all over the world. The Fatherhood of God, and the Brotherhood of Man is thelr bond of union.

HERE IS FURTHER TRUTH.

Says the Literary Digest which has been kindly sent us for several months, by a Florida patron, to whom our thanks: "The complaint made a year or more ago, of an over-supply of clergymen in the United States, is echoed now from Canada, the Toronto Globe printing a report by the clerk of the Toronto Presbytery, which shows a ministerial supply much in excess of the demand. In that city alone there are nearly fifty Presbyterian ministers physically competent, who are without charges. Not only are these men without calls, but they do not even get chances to 'fill supplies.' It is not infrequent for some of them to offer their services gratultously rather than get entirely out of touch with the pulpit."

CONFLICTING PRAYERS A SCAN-DAL.

That stald old journal, the New York Evening Post, expresses its displeasure at the bishops preparing a form of prayer to be used during our war with Spain. It says the Spaniards are also oraying busily for the protection of their soldiers. Quoting the Post verbatim: "In every war between Christian nations these conflicting prayers have been a scandal ever since the foundation of Christianity, and we

hoped they had ceased." Is it not a fact that Spaniards pray as long, as earnestly, and with even greater faith than do Americans? It is reported that every Spanish soldier, before he sets out on his mission of war, is baptized, blessed, and on his bended knees before an image of the immaculate Virgin Mary, calling all the saints to witness his earnestness, invokes the Father, Son and Holy Chost to give him victory over his enemies. these prayers on either side induce God to intervene between the contending parties? We apprehend not. Eliminate he prayers, then the chaplains could be eliminated from the army, but, oh, now the priests would howl if this was done.

Description of Art Magic.

"Art Magic" contains nearly 400 large onges. It is neatly printed on first-class quality of paper, and bound in cloth in exquisite style; in fact but very few books to-day are so neatly and substantially gotten up, and yet it is to be sent forth practically as a gift. It will be an ornament to any center table, and its contents will be perused with avidity by all reflective minds, however much they may dissent from some of the opinions presented.

MAGIC and The Progressive Thinker One Year, \$1.20. ART MAGIC, Ghost Land and The Progressive Thinker One Year, \$1.70.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one whom Spiritualists should delight to honor. The result of years of deep thought and patient research into Nature's finer forces are here garnered and made amenable to the well-being of humanity. Medical men especially, and scientists, general adders and students of occult forces will find instruction of great value and interest. A large, four-pound book, strongly bound, and containing beautiful illustrative plates. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

An interesting pamphlet by Wm, H. Burr. Price 15 cents. For sale at this Rosa C. Conger. Excellent for every family. Cloth, \$1.50.

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

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

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

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

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

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

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

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

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

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

W. P. PHELON, M. D.

Nature's Prayer.

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

'A fragrance of lilies scents the air, A soft sweet something; Nature's nra ver. Chains my senses and holds in repose.

Science and Genius.

The fluttering birds and the budding rose.

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

STELLA BEARDSLEE.

LIFE'S PROGRESSION.

The Struggle of the Human Nature with the Divine.

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

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

and raised nearer to the primal source

of being.

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

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

flowing from the fount of Universal

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

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

live. In the heat and inspiration with which this moral and spiritual power takes possession of the man who de cides to invoke its energies, he cannot fail to recognize the great responsibility of the position he assumes. Awaken ing to an ever keener consciousness of rent which now flows into his bosom with a renewing force, charging every sense of soul and body with palpitating life, man comes to that juncture in his growth where the human nature struggles with the divine. In the realm of soul there are emotions and loves, per sonal aims and desires, which conflict

with the divine will of the spirit. The lower existences follow implicitly the guidance of instinct, which leads them to live in harmony with the laws of nature. The highest spiritual beings are guided by the voice of intutition, which is the true interpreter of the universal law. But during the transition stage from an animal to a god. man is the arbiter of his own destiny; and there are many pitfalls along the ascending path of his onward march. On the first stage man is but little above the animal, swayed by his appetites and passions. At times he catches brief views of something higher than he, without the soul unfoldment to comprehend it, and straightway places the

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

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URIEL BUCHANAN. Brother and Sister Reunited. The following is the record of an oc-

currenceof recent date and published in the Chicago Times-Herald:
F. M. Lochner, a house painter, living at 242 Indiana street, was reunited with his sister, Mary M. Seafkan, recently, in a wonderful manner, after a separation of thirty years.

Mr. Lochner's real name is Seafkan. He and his sister, who is two years older than he is, were born in Germany and came to this country and to Chicago when he was six months old. In 1866 their mother died, and immediately afterward their father died of a broken heart. Mr. Lochner was adopted by John L. Lochner, the propretor of the Italia Theater in Milwaukee avenue, whose name he took, and whom he supposed for a long time to be his father. His sister went with a grand-

mother back to Germany.

As Mr. Lochner grew up he learned that he was not the son of his foster father and that he had a sister some where. But it was not until 1891 that he became possessed of the idea of finding her. His first step was to visit a slate-writing Spiritualist medium, who wrote on a slate that his father's name was Fred Seafkan. Acting on this information, he wrote 160 letters to prominent Catholic and Lutheran pastors in Germany, asking information concerning his family, and asking that the letter be read in the churches.

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

Mr. Seafkan is unmarried and is still living with a relative of his foster father. Miss Seafkan is unmarried also. and is a thrifty dressmaker. She will again "done itself proud." The new edition of probably remain here for a month or two and then return to the East.

"ONE, TWO, THREE."

It was an old, old, old, old lady, And a boy that was half-past three. And the way that they played together Was beautiful to see.

She couldn't go running and jumping, And the boy, no more could he; For he was a thin little fellow, With a thin little twisted knee

They sat in the yellow sunlight, Out under the maple tree; And the game that they played L'11 tell

Just as it was told to me. It was hide-and-go-seek they were playing.

Though you'd never have known it With an old, old, old, old lady And a boy with a twisted knee.

The boy would bend his face down On his one little sound right knee And he'd guess where she was hiding In guesses One, Two, Three. "You're in the china tloset!"

He would cry and laugh with glee-It wasn't the china closet; But he still had Two and Three. "You are up in papa's big bedroom,

In the chest with the queer old key," And she said, "You are warm and warmer, But you're not quite right," said she. It can't be the little cupboard

Where mamma's things used to be-So it must be the clothes press, gran-And he found her with his Three.

Then she covered her face with her fingers, That were wrinkled and white and

And she guessed where the boy was hiding. With a One and a Two and a Three. And they never had stirred from their

places. Right under the maple tree-This old, old, old lady
And the boy with the lame little

This dear, dear, dear old lady And the boy who was half-past three. -H. C. Bunner.

AN EVENING IDYL.

Dear Mame, it's years ago Since you went to that mysterious land From whence 'tis said no traveler can return;

But as I sit before the fire And watch its ruddy glow, I feel again the touch of your soft hand And see your hazel eyes and nut brown

hair. Where waves of gold delight to shine and burn. Life has not been all a summer day

Dear Mame, but oft we drank the bitter cup And wandered in the valley of despair: But when I think of thee

And thy sweet gentle way It helps me to be cheerful and look up-The world takes on a brighter hue, And I know that I'll be happy over there.

'Tis true, those who pass through the gate Can return, for as I sit at night alone And think of thee, I feel thy-presence

here, and know you'll watch and wait Until I'm taken home; And if my burdened heart grows tired You whisper comfort and dry away the

tear. am so thankful the law of nature Makes it possible for you to come at will:

So glad your sweet voice I hear: For since you found the way To tell me you are true

Perhaps the gate will swing wider still And all the loved will come and hover

MRS. MAGGIE MILLER.

Referring to a Basis for a The Negative Testimony of Belief in Modern Spiritualism.

Having been requested to make known my views upon this subject. I hereby offer a few suggestions, as fol-

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

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

Within the last fifty years the material has been accumulating with which to form a groundwork for our belief. That the time when this foundation should be established has arrived, is evinced by the numerous suggestions upon the subject from press and rostrum. It is not remarkable that many of

should have drifted into a condition of extreme individualism, after being will be found the power of a nation, mentally enslaved by priestcraft and providing its numerical strength is a false religion, but as we enter upon equal. In other words, a just, reason-the second half-century of the Spiritual able intelligent nation, can conquer one movement, the necessity for more co- of double its number where ignorance, operative methods is becoming quite evident to a large number of the lead ing minds within the Spiritual ranks. consider the movement to establish basis, or foundation principles, which then we might speak of "the Father-can be accepted at least by the ma- hood of God." But let us see if such a jority of Spiritualists, to be one of the methods to meet that necessity.

It is a well-known fact that there is power in concentration and oneness of thought. For this reason as well as for the purpose of general co-operation his movement should prevail. In view of the considerable number of

so-called foundation principles, as set forth in the Spiritual press and from other sources, and as only a small minority of our people are scholars, have thought they were too extended The shock of the earthquake and the and complicated for the masses to voice of the storm are ever in evidence grasp and understand. Furthermore, from the fact that the future of Spirit- while the gaunt ghosts of famine, pesti-

ART MAGIC AS VIEWED BY A PROMINENT THINKER.

Art Magic is, in every way, typographical, artistic

and substantial, a masterpiece for the use to which it

is to be put to One would suppose that Brother Francis

was trying to see how large a percentage of his

see the excellent quality of The Progressive Thinker;

the abundant quantity of its reading matter; its

alertness and persistence in the maintenance of its

opinions of right and justice for human freedom and

spirit growth without limitation. I can also see,

with the premiums offered the subscribers, a nickel's

worth is returned for every penny they send to The

Progressive Thinker office. But the thing which

strains to the utmost all my power of perception, is

to understand where the publisher's profits come in.

It would seem to a man up a tree, that when the

white paper bills are paid, the account of income

and expense would balance. We know, however,

that Brother Francis has a big-hearted way of doing

things, and has learned the mystic secret of how to

put out all he has and constantly receive all he needs.

The Progressive Thinker, subscribe for it at once,

and thus get a library for half price, and a year's

subscription for a live, earnest paper thrown in.

4006 Park Av., Chicago. W. P. PHELON, M. D.

ualism will depend upon the growth lence and disease stalk abroad in the

osophy, it is highly important that our danger lurks in every nook. It rebasis should be simple and easy of quires the constant vigilance of man to

I am of the opinion that the God the labor of his hands. The fields and

question should not be included, for the the forest are made desolate by the

reason that there is such a diversity of flames, the lightning, the flood and the

opinion, or belief, upon that question, cyclone, while the volcano buries cities

of the strong bias of education, and in enumerate the destructive agencies of

desired result. Therefore it seems best, the negative is ever rebuilding. The

ourse that would invite unprofitable he is now beginning to abandon super-

and King.

land. Deadly foes are on every hand;

keep the elements from laying waste

We might continue ad infinitum to

the universe, but they are self-evident

Suffice it to say, there are two forces

in nature—the positive and negative poles. The positive is ever destroying;

only god of this world is man, and as

stitious traditions—ceasing to depend

on outside deific agencies, and is de-

pending more upon the light within his

Wisdom where Reason reigns as Lord

"Historical, Logical and Philosophical

W. M. Lockwood. A keen and master-

ERNEST. S. GREEN.

beneath its flood of molten lava.

and training of the young in its phil-

that evidently only a small minority

could agree upon that point. In view

the absolute lack of knowledge con-

embraced in the formula under con-

sideration. I believe it would cause such

at least for the present, not to pursue a

liscussion in relation to the unknown.

With these brief suggestions, I offer

We believe in the brotherhood of

We believe in the continuity of life.

the mortal and spirit worlds.

"After the Sex Struck."

N. Miller. Price 25 cents.

We believe in the endless pr

We believe in the intercourse between

B. B. HILL.

the following simple basis for our belief

a disagreement as would prevent the

cerning the Deity, if that question was facts.

comprehension.

in Spiritualism:

mankind.

f the soul.

Philadelphia, Pa.

Moral: For all who have never subscribed for

receipts he could return to his subscribers.

The Progressive Thinker Publishing House has

AN INFINITE GOD.

Nature Considered.

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

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

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

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

Our proposition is, that Reason, Jus It is not remarkable that many of tice and Liberty form the triune god of those who have embraced Spiritualism, nations, and in ratio to the extent of these qualities among the masses, so will be found the power of a nation. injustice anl superstition reigns.

If there were an Infinite Ruler of the Universe-and we could not conceive of God as anything less than infinitebeing exists! An Infinite Father would make all his creatures perfect. He would lay no Eden-apple snares to trap them; create no serpents or deadly poisons to harm them; allow no sin or death to enter his realm, and no pain sorrow or afflictions of any kind to de spoil what is fair. All nature would biossom as the rose, and no storms or earthquakes would ruffle the celestial joys of our happy earth.

But we do not find these conditions to lay waste the fair fields of earth

CAMP-MEETING DIRECTORY. Inquiries are already being made as to when certain camp-meetings will open. The officers of camps will promote the interest of their respective lo-

calities by sending the dates at once to this office, with names of secretaries.

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

Freeville Camp, N. Y. This camp opens July 30, and closes

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

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

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

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

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

Mesick Camp, Mich.

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

corresponding secretary. Ottawa Camp, Kansas. The Leavenworth County Spiritualist Association will hold a camp-meeting at Forest Park, Ottawa Kansas, from July 27 to August 2, 1898, inclusive. Board and lodging can be had on the gust 28. grounds for \$2.50 per week. Reduced rates on all railroads leading to Ottawa. T. C. Deuel, president; Mrs. Emerick secretary, Wallula, Kan.

May and sent to all who apply to Wal-

ter P. Williams, Salem, Ore., who is the

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

We have no one engaged to speak as yet, but think we will have Will C. Hodge, of Chicago, who was with us last year and was liked by all. have some very good mediums here in the city. We think we will have Mrs. L. N. Claman to help us in our camp this year. We want to have a good platform test medium with us; we have no one engaged for that yet. We have day, July 17, with Rev. A. J. Weaver in our city four Spiritual societies. T. P. KELLEY, Sec'y. 211 E. Fourth St., Topeka, Kan.

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

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

Lake Brady Camp, O. The Lake Brady Camp will open July

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

Southern Cassadaga Camp, Fla. own soul, he is sweeping onward with mighty bounds towards the Eden of The Southern Cassadaga Camp meet ing, near Lake Helen, Fla., will open on the first Sunday in February, 1899, and continue four weeks. There will be an Objections to the Dogmas of Reincar-nation and Re-Embodiment." By Prof. By George ly treatise. Paper, 25 cents. For sale Dale, N. Y.

Bankson Lake Camp, Mich. Bankson Lake Camp-meeting, Lawton, Mich., commences July 23 and

Vicksburg Camp, Mich. The Vicksburg camp, at Fraser's Grove, opens August 5, and closes August 28, 1898. The following speakers have already been engaged: Oscar A. Edgerly, Newburyport, Mass.; A. E. Tisdale, New London, Conn.; J. Frank Baxter, Boston, Mass.; D. P. Dewey, Grand Blanc, Mich., and Mrs. Marion Carpenter, Detroit, Mich. Other speakers and mediums will be added to the list. A new barn will be erected on the grounds this season, and other improvements made. The programmes will be ready in a few days, and will be sent to any one addressing the undersigned.

JEANETTE FRASER.

Vicksburg, Mich.

Island Lake Camp, Mich. Fourth annual camp-meeting of the Island Lake Camp Association, Island Lake, Mich., beginning July 1, and ending August'31 1898.

Lakeside Park Camp, Mo. The Southwest Missouri Spiritualists Camp Association will hold its second annual meeting at Lakeside Park, Jasper county, Missouri, commencing September 10, and closing September 26, 1898. A glorious time is expected, as the camp-grounds are all that could be wished for as to beauty of location and in all its appointments for the comfort and pleasure of all who visit the park. A cordial invitation is extended to all friends of our beautiful philosophy tocome and enjoy a grand spiritual feast with us. Good mediums will be with

> Empire City, Kansas. Chesterfield Camp, Ind.

B. G. SWEET, Prest.

Chesterfield Camp-meeting will begin July 21 and close August 21, 1898. The speakers engaged are J. Clegg Wright, Mrs. Eva Pfuntner, Willard J. Hull, India Hill, B. F. Underwood, Moses Hull, and Dr. Nellie Mosier, test medium. For programmes address Flora Hardin, Sec'y., Anderson, Ind. President, G. W. Parkinson, Yorktown, Ind.

Haslett Park Camp, Mich. Haslett Park Spiritualist Camp will

open July 31, and continue five consecutive Sundays, closing, August 28, Good talent has been secured. Programmes will soon be distributed. For information and programmes, address . D. Richmond, Secretary, St. Johns,

Harmouy Grove Camp, Cal. The Harmony Grove Camp will open at Escondido, San Diege, county, Cal., Sunday, August 14, closing Sunday, Au-

It is our hopes and intention to have a grand, glorious time, and we hope every one hearing of this will come, feeling that they are indeed a part of this camp; that it is with their honest love for the cause and united efforts that our success lies. We hope the young people will all come. A dancing platform has been laid for the amusement of the campers, and those attending must not forget to bring their hammocks, to hang beneath the widespreading branches.

Remember that you are all cordially invited to join in this jubilee of Southern California

For further particulars, enclose stamp and address the corresponding secretary; Miss Mary Nulton, Escondido, Cal.

Maple Dell Camp Opening. The grand opening of Maple Dell Camp-Meeting will take place on Sunand Mrs. Marion Carpenter, of Detroit, Mich., as platform medium and inspira-

tional singer. A 50-cent round trip ticket has been granted by the Erie Railroad from Cleveland to Mantua. An excursion train will leave the Erie depot on South Water street every Sunday at 8:30 a.m., returning at 5 p. m. This low fare will no doubt be taken advantage of by the Spiritualists of Cleveland and surrounding towns, and add largely to the popularity of this well-regulated Spiritual camp-meeting, whose auditorium seats comfortably 2,000 people, rain or shine.

THOMAS LEES,

Excursion Agent. Hotel Leolyn.

This hotel is situated on the shore of Lake Cassadaga, and the grounds join the Cassadaga Lake Free Association. It is surrounded by beautiful forest trees and well-kept lawns. It is newly fitted and furnished this season—hot and cold baths and all the modern improvements. First-class table. Good service. Rates \$2 per day. Reduced rates made to families and parties coming for the season. For information address W. M. Prendergast, manager, Lily Dale, Chautauqua Co., N. Y.

"The Great Roman Anaconda." By Prof. Geo. P. Rudolph, Ph. D., ex-priest entire change in the management of the of the diocese of Cleveland, O. A sharp notel, and good board will positively be and pointed letter to Bishop Hortsmann. provided. Good music and first-class It is good reading, and should be widely speakers and mediums will be engaged. distributed, that people may be enlight-For information write to the corre-ened concerning the ways and methods sponding secretary, Emma J. Huff. Lily of Rome and its priesthood. Price 15c. For sale at this office.

.. GENERAL SURVEY ..

THE SPIRITUALISTIC FIELD-ITS WORKERS, DOINGS, ETC., THE WORLD OVER.

WRITE PLAINLY.

We would like to impress upon the minds of our correspondents that The Progressive Thinker is set up on a Linotype machine that must make equal to about four compositors That means rapid work, and it is essential that all copy, to insure insertion in the paper, all other requirements being favorable, should be written with ink on white paper, or with a typewriter, and on only one side of the paper. If you are not a fairly good penman, please have your communications copied by some one who is, and oblige The Progressive Thinker.

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be lieving that the cause of truth can be best subserved thereby. Many of the sentiments uttered in an article may be diametrically opposed to his belief, yet that is no reason why they should be suppressed. No one person has the whole truth, hence kindly feelings should always be entertained for those who differ from you.

Mrs. Dr. Dobson-Barker, accompanied by her husband, called at The Progressive Thinker office for an exchange of courtesies and compliments, last week, en route from the Jubilee and a visit in the East, to Maquoketa, Ia., and the far West, and they are looking as though the world was producing considerable enjoyment for them, spiritually and

Frank T. Ripley is not engaged at Lake I rady this season, as has been reported, but is ready to engage at any camp or grove meeting. For July and August address him at Oxford, O., xox August address him at Oxford, O., box Geo. F. Colby, of Lake Helen, Fla.,

called while in the city last week, to renew old acquaintance. He has been lecturing in Michigan City, Ind., and is going to the Pacific coast to work during the coming season, returning home late ir the fall. He looks in fine conditicks on the good work he always does when see in the field.

Will C. Hodge, who has been visiting friends at Syracuse since the closing of the Jubilee, is now at Lily Dale, N. Y All correspondence should be addressed there during July, care of South Park

The Church of the Soul will hold ser vices in Handel Hall, No. 40 Randolph street, during the month of September next on Sundays at 10:30 a. m., with Mrs. Cora L. V. Richmond as pastor. After September, Mrs. Richmond returns to Washington.

The, Children's Progressive Lyceum of Cleveland, O., has adjourned, as is September. Its annual grove meeting and picnic has this year been postponed camp-meeting at Mantua, when the lyceum and its friends will go in a body on the excursion train which leaves the Erie depot at So. Water street, at 8:30 a. m. Round trip tickets, 50 cents; children, 25 cents.

Mrs. S. M. Cooper writes: "The First county, Mich., held its third annual are brighter for our cause."

Mrs. Bean is the lecturer and psychometric test medium, and Miss Edwards has done some phenomenal work. Her Ind.: "C. E. Winans recently gave sephases are independent voice and test, ances here for one week. In one of also inspirational music. W. Chapman these seances, the wife of the writer Pierce has been with us for the past who has been in spirit life over two two weeks, and gave a fine talk to a large audience Sunday evening, which was much appreciated."

Mr. and Mrs. Levi Wood write from South Haven, Mich., of seauces held at their home and other places by a Mr. Jones, from Ohio. Articles were taken over his head and face. She then went, from one person to another in several cases, all present were patted with hands on the head and face. Several spirits spoke through the trumpet.

Mrs. C. H. Mullin writes from Peoria, Ill.: "Sunday evening we listened to turned a moment later, bringing with a fine address given by Mrs. Tillie Rev nolds, of Troy, N. Y., who is here visiting. We held a very pleasant seance here at the Home of the Friendless. twenty persons being present, Mr. Me Alpine, the Universalist minister and his wife making up the number. Many readings were given by Wilhelmina, way into another room, and after which were recognized at once. With calmly surveying her surroundings an address to the children of the Home, the scance closed, and all expressed their gratitude."

Professor Geo. W. Walrond, of Denver, Colo., has fully recovered from his man, well-known to each one present, late serious illness, and is continuing who had passed to higher life four his Sunday evening Spiritualistic serrices at Gay's Academy, as usual, and calling his daughter and son-in-law, services for the past twelve months have been the most successful tleman to the cabinet, stood talking for ever held in Denver, and hundreds have embraced the philosophy and religion of Spiritualism as more comforting. more rational and far more reaching than the doctrines and dogmas of manenade Christianity. The Progressive Thinker as a smart educative Spiritualistic paper, holds a good place in the day evening. The medium was Miss hearts of the Denver Spiritualists.

Mrs. L. A. Frazier writes from Mattoon, Ill., of a sealed letter test given condition by a committee selected by by H. F. Coates, Chicago, Ill.: "The duestions, eight in number were writquestions, eight in number were written, keeping a copy of the same. The appearance, and one and two at a letter was then folded and stitched several times across upon machine, placed lady was found secure as the comin envelope and sealed. Then taking mittee left her. The committee had the letter to our city express agent, Mr. searched the lady, and compelled her to M. H. Williams, he resealing with his don the clothes that they furnished, stamp, it was then mailed to Mr. which was black skirts and dress. Then with all questions answered but one, chair, and were rewarded by the above and farther, were answered in rota- results." tion, Just as they were asked, and verily the seal had not been broken."

W. Brockway writes from Tacoma. Wash.: "On last Sunday, in Parker Hall, we commenced a series of meetings. It was well attended and from spiritual and intellectual advancement what we have heard of our work we will be compelled to get a larger hall to been our great aim. The phenomena accommodate the people who are gasport in all of modern Spiritualism, or rather ing for the truth of spirit return. In all "Spiritism," is believed and practiced places our audiences generally increase by many amongst us; but even if it until we have to get larger halls. On account of Charlie having a sprained "continuity of life," we do not accept it makes Miss B. held to available the latest and placeticed and placeti ankle, Mrs. B. had to conduct the whole as proof of "immortality." We know evening alone. Fifty-six tests with full well that there are lying spirits, both names and incidents were given, which embodied and disembodied. almost paralyzed the audience, and ence of the times brings out the truth there has been a constant line of inves- of the history and works of that great digators at our parlors for the past two exemplar who trod the hills and valleys days since the last Sunday meeting, so of Palestine centuries ago. Men have you see our work is appreciated. ive endeavored to do away with the his "miracles." The skeptic has ridibark seance work and the old worn-out

songs of 'Mary comes here, and John comes there,' believing if a spirit can return and say I am here and I am with you a great deal of the time, etc., and when you ask for the name it is John Bill or Mary (everyone has these names somewhere in their family relations), the spirit should be able to use the force for its full name, which would be more convincing than Indian gibberish and nonsensical phrases."

> Regardless the warm weather, earnest work is being done by the Spiritualist Society of Galveston, Tex. Mr. John Ring, regular speaker, now assisted by Dr. Louis Schlesinger, the test medium. Parties in Central or Western Iowa having a suitable place, and wishing to secure the permanent location of the

Iowa Central Spiritual Association, will confer a favor by writing immediately to H. M. Beeson, Albion, Iowa.

N. H. Eddy writes: "Prof. W. M. Lockwood, the scientific lecturer and demonstrator of the principles of Nature, has been serving the society of the First Spiritual church of Buffalo, corner Jersey street and Prospect avenue, during the month of June. His lec tures are able, scholarly, intellectual and instructive. He is a great thinker and reasoner, going to great depths of thought in his analysis of both the and spiritual philosophy physical or principles of nature. He em-bodies in these lectures the facts that demonstrate the truths and science of life in all points of interest to humanity, both individually and collectively. He has the interests and werfare of hu manity at heart; he puts that energy and soul force into operation which deeply interests and instructs his hearers. Long may he live to bless human ity, and help them to a better under standing of those principles and unfold

ing processes of nature that shall free

them from the bondage of those creeds

superstitions or theological dogmas

that are hindering many from gaining the light of Eternal Progress." Attend the seventh grand annual Indian pow-wow and picnic, given by the members of the Progressive Spiritual Church, G. V. Cordingley, pastor, in honor of Chief Red Jacket, at Reissig Grove, Riverside, Saturday, July 2. A special program has been arranged by special speakers and test mediums Pow-wow circles will be held at 11 a m. and 7 p. m.; conference lecture and tests at 2 p. m. All mediums are invited to attend and take part in all seinces. Co-workers, let us all unite and be as one on this great day. These grounds have a first class reputation and have every facility for picnics. For those who enjoy dancing, a fine pavilion with excellent waxed hardwood floor, will be managed by Mr. H. W. Miller, Dancing from 3 p. m. to 10 p. m. The grounds can be reached by Lake street L road, connecting with electric La its custom, its Sunday sessions until Grange cars at 52d street. Fare 15 cents. Admission to grounds, 25 cents; children, 15 cents. Positively no liquors until the opening day of the Maple Dell will be sold, and no unfavorable influences will be tolerated. By order, of

Committee. Miss Alice Brown writes from Toledo Ohio: "The South Side Spiritualists, led by Mrs. Challan, of Newberry street, have been holding very successful meetings at their little hall, corner of Spiritual Society of Isabella and Gratlot Broadway and Wabash crossing. On Sunday evening, June 19, this little meeting at Shepard, June 12. We are band of workers enjoyed a very instrucwery much encouraged. Our prospects tive and interesting lecture by Mrs. Schauss, of 1037 Orchard street, this Society of Spiritual Truth, writes from Her dislike of publicity caused her to Lincoln, Neb.: "The society is flourishing under the management of Mrs. Car. and her weakly mostless that the candle." Men give much time to the rie L. Bean and Miss Edith Edwards, proven a blessing to many. We should have more like her." J. W. Brinton writes from Jonesboro,

> years, came out of the cabinet, passing at once to her husband. After greeting him in the most loving manner, she took her hair (which hung loosely down to her waist), and holding it in her hand allowed it to fall in fan shape unsupported by mortal, to each one in the circle, acknowledging an introduction and covering their head and face with her hair in the same manner. She then passed into the cabinet, and reher our little daughter, who walked to a vacant chair in the circle and sat down while the mother stood beside her. One little girl came from the cabinet, and passing back of the sitters, greeted her grand-parents, who were present, then passed through the archwalked to the front door, and lifting the shade, stood for some time looking out on the street, and then came back and returned to the cabinet. An old gentledays before, came from the cabinet, and also the writer and one other gensome time in the most intelligent manner, and to one he gave the sign of the Masonic order perfectly. All this took place in good light."

J. W. Hartzog writes from Lima,O. "Wonderful was the seance held at the home of Mr. Frank Detrich on last Sun-Maud Cravens, of Springfield, Mo. The lady was placed under the most secured time. After the seance was over the The letter was returned to me they sewed her fast to a large rocking

A. T. Honeyman writes from Grand Rapids, Mich.: "We have now closed our meetings and have some time to breathe and look around, till the first Sunday of September of ourselves and others has always We scorned his doctrines and condennned

(Continued on page 7.)

Melbourne, Australia. On another page of Harbinger of

Light will be found an article on Spiritualism and Its Phenomena.

BY CHARLES DAWBARN, which we commend to the serious attention of all present and prospective practical investigators of spirit phenomena, or seekers for spirit teachings. It presents in a simple manner, illustrated by analogy, the law of spirit communication, which, unfortunately, is unknown and unthought of by the vast majority of those who enter upon the investigation. Ignorance of this law is the rock upon which they are continually striking, and those who full to gain wisdom by dearly bought experiencer are ultimately stranded. whereas, with a chart and the exercise of reason, they would have undoubtedly reached the coveted destination. Light is very much needed on this subject, and when, a few months since, it was determined by the Victorian Association of Spiritualists to offer facilities to its members to hold circles in their room, a sub-committee was formed to frame rules for their guidance, which were prefaced by the following direc-

The object in forming a circle to elicit SPIRITUAL PHENOMENA,

or receive teachings from the spirit world, is, by a combination of the magnetic aura of its members (which is the connecting link between the embodied and disembodied), to give the necessary power for spirit intelligence to act either on material objects or on the mind, nerves, or muscles of the most sensitive of those present. Unless these auras blend the conditions are reverse to orderly results. It is therefore essential that certain rules should be observed by each and all the persons constituting the circle. The very

EMANATIONS FROM YOUR BRAIN should be pure and unsullied. Keep yourself as much as possible during the day preceding your meeting from disturbing influences and purely mundane thoughts.

The circle may consist from eight to twelve members, an

ADMIXTURE OF BOTH SEXES, and in view of the seriousness of the objects sought, it is advisable to open and close the sittings with an invocation, and the occasional joining in a hymn of an elevating character during the sitting.

The rules prescribe regularity of attendance, abstinence on circle day

FROM ALL STIMULATING FOOD, preliminary ablutions, and, if practicable, change of clothing-singleness of object (either eliciting evidence of spirit communion, or the reception of teachings from the spirit world), selfabnegation, each realizing the duty of passivity and harmony, to give the most favorable conditions, leaving the spirits to select the person whom they can most readily influence, and neither by word or thought craving special influence or communication for themselves. These, with recommendations for the appointment of a chairman, and the postponement of suggestions or discussion till after the circle, contain the gist of the rules, and cover all that Mr. Dawbarn demands.

Many think these conditions irksome, but we may remind them that it is rare that anything of value can be attained WITHOUT EFFORT AND SAC-RIFICE.

and if they cannot see in what Spiritualism promises sufficient inducement to make such sacrifice as is here implied, they had better leave practical investigation of it alone until such time porary interest, and devote much more to the pursuit of athletic sports, and evening amusements, yet begrudge two or three hours a week to the study and elucidation of

THE PROBLEM OF LIFE,

and a satisfactory answer to the question-Does man live after death? and its concomitants. There is no painful ordeal demanded of them, only discipline and the observance of reasonable conditions, which, if acceded to produce harmony and consequently pleasurable emotions, which are con-siderably enhanced when fluent communication with the denizens of the spirit world is established.

We would not discourage

VISITING PUBLIC MEDIUMS, but would recommend the exercise of discretion in selecting those of established reputation, where something impressive is likely to be obtained which will encourage the inquirer, and stimulate investigation. Reading and study of good standard works should follow for novices, a little book, "Spiritualism Explained, in Seven Lectures, by E. W. Wallis." will be found an excellent preliminary; for deeper students, the works of A. J. Davis, Hudson Tuttle, and W. Stainton Moses, are recommended, but do not be in a hurry to commence practical investigation, the mind must be prepared, and more solid headway will probably be made by spending six or twelve months in the preliminaries suggested, than in immeliately joining a circle where conditions are not understood.

We have had in the past large experience in connection with circles, which has tended to demonstrate that a private circle

MUST BE PROGRESSIVE, or disintegration sets in; with a public circle, where there is a constant change in the elements, the medium is usually controlled by a positive intelli gence or band, who may keep up the same class of phenomena for a length ened time, but these sometimes grow into higher forms, and on the other hand, where the mediums overtask themselves or fail to maintain their moral stamina, there is usually retro gression, and these instances are pointed to by opponents as the natural result of Spiritualism. They are the natural results of disorderly Spiritual ism, but the natural result of orderly Spiritualism is mental and moral ex-

Married.

pansion.

Married, at the residence of Miss Delphia Hughes, Wheatland, Mich. June 14, Mrs. Vine Belding, of Allegan and Mr. M. Comstock, of Wheatland Mrs. Anna L. Robinson, of Port Huron, performed the ceremony. Hearty congratulations are extended to the happy couple by their many triends.

A. L. R. "Woman, Church and State." Ву Matilda Joslyn Gage. A royal volume, of mere than common intrinsic value The subject is treated with masterly ability; showing what the church has be read by every one. Price \$2, post companion and said, My dear sir, to

From Harbinger of Light, From Bordérland, London,

ARE BORDERLANDERS.

All great poets are Borderlanders. The possession of certain psychic gifts is almost invariable in prophets, founders of great religions, and the men and women who have been priviliged to embody in verse the sublimest aspirations of the race. They are all more or less seers, who dwell on the Borderland, seeing things that are invisible to ordinary men, and, therefore, are properly described as Border-

THAT OTHER WORLD.

While writing out the "Penny Poets, I was much impressed by the constant reference to the other world in English poetry. To our greatest poets that other world is as real as this material one. which alone is recognized by the majority of men. From Shakespeare and of the existence of other beings than the embodied spirits whom we call men and women. Shakespeare abounds with references to spiritual beings capuble of exercising more or less influence upon the lives of mortals. Milton asserted in the strongest way that millions of spiritual creatures walk the earth unseen by mortal eye.

But of all our poets, few have been so

constantly PSYCHIC AS LORD TENNYSON. In the case of other poets the vision was more or less unconscious; with them it is part of themselves: they did not know how it came or whither it went. Tennyson was more conscious of his unconsciousness-if I may use a paradox-and was well aware that most of his best work was due to the intrusion of the other world into this life, or rather to his ability to rid himself of his material surroundings, and enter into that other world which to him was much more real than that which is but the shadow that passes away.

The appearance of the Memoir of the late Poet Laureate by his son, Hallam, the present Lord Tennyson, naturally supplies some partial insight into the

PSYCHIC LIFE OF THE POET. Judging from the Memoir, it is probable that most readers will draw up the conclusion that the psychic gift which the father possessed ordinary degree has not been inherited by the son. The tendency of the blographer is to minimize instead of emphasize the fact that his father was emphatically a dweller in Borderland; that his genius, was largely the result of his psychic life; that he was able to charm, instructionand inspire men of his generation, because in his higher moments he dwelt habitually on a mystic plane to which they seldom or never gain access.

A biographer who was more in sympathy with occult things would easily, by a very few tougnes, have conveyed a much more impressive picture of

TENNYSON AS A MYSTIC -of Tennyson as a dweller in the rea'm of spirit. But even in this Memoir the fact is unmistakable. It could not have been hidden without altogether falsify ing the whole narrative, for Tennyson's

own words as recorded by his son, and by Professor Tyndall, together with abundant references to the subject in his own poetry, show unmistakably that this was the very foundation of the philosophy and religion which dominated his whole life. To Tennyson this life was but the ANTE-CHAMBER OF ETERNITY.

With him the passionate faith in personal immortality was Alpha and Omega. Without that life would have been to him the hollowest of mockerles, if not the cruelest of tortures. Everything that he wrote was more or less directed against the materialism which brooded over the world like a pall of lead.

And when we come to inquire as to how it was he arrived at this intense conciousness

OF LIFE AFTER DEATH,

this absolute certitude which enabled him to combat the materialist enemy from the standpoint of one who knows, and has seen that of which he speaks. we come directly to this central fact of his life. It was due to his capacity to go out of himself, to become as it were to a certain extent entranced, and to enter for a time into a secret spiritual region in which he attained a realizing co-sciousness of the Infinite and Eternal.

"THE ANCIENT SAGE."

This is nowhere more clearly brought out than in the poem of "The Ancient Sage." Tennyson wrote this after reading the "Life and Maxims of the Philosopher Laot-ze," although there is no attempt to embody in the poem the philosophy of the Chinese teacher. The poem is throughout, as Professor Tyudall says, a discussion between a believer in immortality and one who 's unable to believe, and the groundwork of "The Ancient Sage's" argument against matrialism, and in favor of personal immortality, was the description of an experience which this Memoir proves was Tennyson's own. The passage in question is as follows:

"And more, my son! for more than once when I

Sat all alone, revolving in myself The word that is the symbol of myself. The mortal limit of the self was loosed And past into the nameless, as a cloud Melts into heaven. I touch'd my limbs, Were strange, not mine-and yet no

shade of doubt. But utter clearness, and thro' loss of self The gain of suchlarge life, as matched

with ours, to so Were sun to sparko-unshadowable in words, Themselves but shadows of a shadow-

world." THE TENNYSONIAN TRANCE. One night at parringford, Tennyson, Jowett, and Tyndall sat talking about the power of the imagination as an instrument of scientific discovery. After Jowett had retired, Tyndall and Tennyson continued to converse. Tyndall

thus records what Tennyson said:

"With great earnestness Tennyson described to me a state of consciousness into which he could throw himself by thinking intently of his own name. It was impossible to give anything that could be called a description of the state, for language seemed incompetent to touch it. It was an apparent isolation of the spirit from the body. Wishing, doubtless, to impress upon me the reality of the phenomenon, he exclaimed, 'By God Almighty, there is no delusion in this matter! It is no nebulous ecstacy, but a state of transcendent worder, associated with absolute clearness of mind.' Other persons with powerful imaginations have bad, I be lieve, similar experiences. Walking out with a friend one evening, the poet and has not done for woman. It is full Wordsworth approached a gate, and, of information on the subject, and should laying hold of its bars, turned to his

assure myself of the existence of my own body I am sometimes obliged to grasp an object like this and shake it, It was at the Red Alp, and I believe by the late Professor Bonamy Price, that this incident was communicated to me. The condition here referred to appears to be similar to that 'union with God' which was described by Plotinus and Porphyry.

THE POET'S REAL LIFE.

This remark was made twenty-eight years before "The Ancient Sage" was published, and great was Tyndall's sur prise to find there expressed in verse the experience which Tennyson had de scribed to him so long before. Tennyson's experience was, therefore, a continuous thing, which lasted through his life. Indeed, it would be perhaps not an exaggeration to say that these moments of transcendent wonder and apparent isolation of the spirit from the body, were more his real life than the mundane existence which he spent among his fellows. It continued to the end, and it appears to have begun very Milton downwards the poets nearly all early in life, for, writing of "The bear testimony, more or less emphatic, Ancient Sage," the poet once said:

"The whole poem is very personal. The passages about 'Faith' and the 'Passion of the Past' were more especially my own personal feelings. This 'Passion of the Past' I used to feel when a boy."

HIS COMMUNION WITH THE OTHER WORLD.

When a mere boy, his son'tells us that he possessed this power of abstraction from his surroundings, which enabled him to dwell with the invisible and hear the voices of his silence. Speaking of his boyhood:

"As he wandered over the wold or by the brook, he often seemed to be in dreamland, so that one who often saw him then called him 'mysterious being seemingly lifted high above other mortals, and having a power of intercours with the spirit world not granted to But Tennyson himself has repeatedly

referred to this capacity for DWELLING IN ANOTHER WORLD.

as a faculty which he had possessed from childhood up. On one occasion he said:

'A kind of waking trance I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state, but the clearest of the clearest, the surest of he surest, the weirdest of the weirdest utterly beyond words, where death was an almost laughable impossibility, the loss of personality (if so it were) seeming no extinction, but the only true life This might,' he said, be the state which St. Paul describes: Whether in the body cannot tell, or whether out of the body cannot tell.'

He continued: "I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment, when I come back to my normal state of 'sanity,' I am ready to fight for mein liebes Ich, and hold that t will last for acons of acons.

HIS MYSTIC EXPERIENCES.

It would be difficult to state more vividly, or to assert more passionately. the importance of this mystic ex perience. On those occasions when he referred to the experience with members of his family, or with those whom he had deep spiritual intimacy, his words were uttered with a glow of passionate fervor, which left an indellible impression upon those who heard him. . For instance, speaking of a conversation with his father, in January,

"Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision. God and the Saturation be the saturation of the Saturation be saturated by the saturation of the Saturation of Rome.

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it belongs to one more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never can convince me that the 'I' is not an eternal reality, and that the spiritual is not the true and real part of me. These words he spoke with such passionate earnestness that a solemn silence fell on us as he left the room."

"THE HOLY GRAIL."

After "The Ancient Sage," possibly even before it, as an expression of his inner life is the poem of "The Holy Grail." His son says: "Of all the 'Idylls of the King,' "The

Holy Grail' seems to me to express most my father's highest self. Perhaps this is because I saw him, in the writing of this poem more than in the writing of any other, with that far-away rapt look on his face which he had whenever he worked at a story that touched him greatly, or because I vividly recall the inspired way in which he chanted to us the different parts of the poem as they vere composed."

Tennyson himelf says: "THE HOLY GRAIL"

is one of the most imaginative of my poems. I have expressed there my strong feeling as to the reality of the unseen. The end, when the king speaks of his work and of his visions, is intended to be the summing up of all in the highest note by the highest of human men. These three lines in Arthur's speech are the (spiritually) central lines of the 'Idylls:' In moments when he feels he cannot

die, And knows himself no vision to himself, Nor the High God a vision."

BORDERLAND IN HIS POEMS. If Messrs. Macmillan and Company

did not interpret the laws of copyright so severely as to render it practically impossible to give any adequate quotations from the poet's works, it would be easy to multiply the extracts from Tennyson's writings referring to his psychical experiences. I must, however, content myself with references to his trance experiences. One of these is in the 1895 section of "In Memoriam." So word by word, and line by line,

The dead man touch'd me from the past, And all at once it seem'd at last

The living soul was flash'd on mine. And mine in this was wound and whirl'd

About empyreal heights of thought, And came on that which is and caught The deep pulsations of the world. Eonian music measuring out

The steps of Time-the shocks of Chance-The blows of Death. At length my trance

Was cancell'd, striken thro' with doubt Vague! but ah! how hard to frame

In matter-molded forms of speech, Or ev'n for intellect to reach Thro' memory that which I became.

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HUDSON TUTTLE.

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

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

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

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

The only authority is in truth. When that is reached we shall feel the ground firm beneath our feet. As it is gained point by point, confliction of opinions will cease.

he gains recognition by proving his claims. He must demonstrate his theory, the value of his invention, the methods are to be applied, and the conclusions drawn in the same manner.

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

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

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

as cold as Alaska?

first led to the theory of a separate creation for that con-sister would ever guide my darling's footsteps. A friend tinent. All the animals were marsupials—the kangaroo, living miles away sent me word she felt im opossum, etc. They were of a lower type, and the me that my prayer would be answered. theory of evolution appeared to fail in accounting for the facts, yet it is now taken as one of the most admirable in I once had a dream about my father, which so worried me I wrote him, telling him to be careful, as I felt some Oolitic Age. While intense struggle for existence has around, and I think will never be as well as before. changed the forms of plants and animals on the continents, conditions have remained so unvarying in Australia that all forms have been preserved. They are living fossils.

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

3. The South Pole is situated on an ice-covered conat the Arctic.

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

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

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

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

mind, and others who claim that this manifestation as well as automatic writing is of the devil. What is the had been cut down. In a hollow of the stump, however, argument against these assertions? Where do they find was found a piece of manuscript, which crumbled at the so much about the devil?

moved by the mind without tangible contact, they had better test this matter until satisfied that it is impossible. Those who assert this theory have the burden of proof, and there has never been, nor can there be, the least evi- ney Perkins, who will be asked to bring a civil action to dence in its support. As for the devil theory, it belongs to a past age, and does not merit a passing thought. All that is said or written about the devil, is fancy, and of a

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

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

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

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

A. The assurance that souls are not nor ever have been lost! If an infinite, all-wise God, either directly or by means of law created man, he must have been created just as God desired him to be. Man is journeying up from the low lands of darkness to the day, not downward.

The only salvation of souls is by knowledge, saving from ignorance, and spirits may and do thus save by bringing the knowledge that all these old beliefs are rubbish, which should be consigned to the waste-heap of dead and forgotten things.

I. P., National Military Home, Kansas: Q. How can

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

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

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

--|-|-|-| Some Significant Dreams.

Who dare say there is nothing in dreams?

I believe it was near the year 1862 when my grandfather moved from New York State to Iowa. The climate not agreeing with his constitution, he soon passed away many speakers and mediums took part with consumption. A short time before his decease, mother, who remained in New York State, dreamed she saw him sitting up with an old army coat on, in the morn-

ing. Mother spoke of her dream, but said it must be all If a man comes with an opinion, a theory, a discovery, imagination, as my grandfather left that old coat here; it must be in the garret somewhere. My grandmother wrote soon that grandfather had sat up in the old coat, application of his ideas. If a spirit comes, the same which they had taken with them, and said my mother had been there, placed her hand upon his side, and the pain was much better.

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

About two weeks before the illness of my dear boy, who was two years old, I dreamed that he had passed away, 8. Is the south polar area inhabited, and is the climate and he was taken with that terrible disease of childhood. cholera infantum, and lived but three days. The earnest A. 1. The wonderful fauna and flora of Australia, at | prayer welled up from my soul toward heaven that my

evidences. That great continent was cut off from the terrible accident would happen. In a week I received an others by broad oceans and swift currents when there answer saying he had fallen upon the ice and injured A Wonderful Phenomenon were no other animals but marsupials, as early as the himself internally. It was weeks before he could get

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

MRS. EMMA DUELL.

A CURIOUS CASE.

Details of An Old Accident Told by a Mysterious Bov.

Vestal, N. Y.—Believers in the previous existence of those now inhabiting the earth will be interested in a case matter is 'inherent.'" on a movable track, then two thousand were called, and that may soon come before the Broome County courts for matter is 'inert.'"

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

Hannafin had a brother, Michael, with whom he had quarreled several years previously, and as this brother was the wonderful writing was done by the his only relative, he made a will giving his property to medium. I think the spirits should have strangers and deposited the paper in the keeping of one with malice towards hone and charof the beneficiaries. Subsequently he became reconciled ity for all, I remain, yours fraternally, with his brother and drew up a second will, the one witnessed by McCarthy, which made the brother heir to the estates. When the missing will could not be found the first instrument was produced and the property went to strangers, the brother having to content himself with a LL.D. A most excellent and very valuables. paltry \$300.

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

He also described the runaway accident, and said the last thing he remembered was when the horses took fright J. C. Conner: Q. We have Christian Scientists here who claim that table-tipping is produced by the power of tree. There was a crash, and all was blank. Harrold and the dead man's brother visited the tree and found it touch, which bore the signatures af Hannafin and A. If anyone thinks that physical matter can be McCarthy. Harrold has furnished explicit details regarding the signing of the will which were heretofore unknown, and an effort will be made to recover the property. The matter will be placed in the hands of District Attorrecover.

"Origin and Antiquity of Man." By Hudson Tuttle. piece with Bluebeard and Jack the Giant-Killer. The A masterly philosophical work. English edition, nicely Bible gives no hint of his character, except that made by bound in cloth, \$1. For sale at this office.

BEAUTIFUL HILY DALE.

vorite Resort.

To the Editor:-We have had many

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

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

On Saturday night we had the usual hop at the Auditorium. The Northwestern Band was in attendance and discoursed new and sweet strains to the tripping of many feet. I have said the usual hop, but it was an unusual one for we had double the number we generally have at the picnic dances and all thoroughly enjoyed themselves Sunday morning we had alecture by A.r. Sprague, also a number of very good tests by Mrs. Sprague. Sunday afternoon Mrs. E. L. Watson

gave a very forcible lecture. All these were largely attended and greatly appreciated. We regret to say on Sunday morning we had rain, which fortunately cleared

off at noon. Had it not been for the rain we think we may safely say we would have had the largest pienic in

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

Sunday night there was a reception given at the Grand Hotel, in which in entertaining those assembled; taking it altogether, the June picule of '98 was a grand success, for people all over the country are beginning to realize this is an ideal spot, and by the numbers that have already taken up their quarters here for the summer season, one can readily see that this behutiful place is becoming more and more popular every season. This season of 198 the manage ment have presented one of the finest programmes possible to procure from the lecture field. There will also be an array of the finest physical mediums in of the phenomena. Many physical mediums are already here, and numbers are arriving to stay throughout the season.

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

The Grand Hotel looks refreshing with its new decorations, and is now open for the reception of guests. The Hotel Loelyn is also open for guests, and has many improvements and beautiful surroundings.

The camp at Lily Dale has never troubles are forgotten in this charming resort on the lakes, where one can come and say, "I feel at peace with all the world." Programmes for the senson of '98 can be had on application to the secretary, Lily Dale, N. Y.

CAMPBELL BROTHERS.

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

"Science has demonstrated that all I wrote it, "all

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

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

There are a few interpolations evidently made to suit the occasion when

A. B. RICHMOND.

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CENERAL SURVEY.

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

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

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

ocated at 274 Warren avenue, near Robey street, where he will open a developing class for magnetic healers only. Mrs. Hasenclever will give her trumpet circle on Thursday and materializing seance on Wednesday even-

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

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

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

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

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

Young People's Spiritualist Union.

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

The Convention will be held at Lily

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

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

Miss Etta Prettyman, Lily Dale, N.

Y., has been appointed correspondent for the convention and all who wish general information can secure same by addressing her, enclosing stamp. Information concerning the business of the convention can be had by ad-

dressing the National secretary, Miss Anna M. Steinberg, 506 12th street, N. W., Washington, D. C.

Programs may be had on application.

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

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

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

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Lake Brady Camp, O.

To the Editor:-Thinking that a short article from this locality will be of interest to the many readers of The Progressive Thinker. I venture to note in brief the opening service of the season, which precedes the general opening, which is to take place July 10. The managers of the camp thought best to hold Sunday services for several weeks prior to the general opening, for the benefit of the regular campers and others who might wish to attend.

Meeting had been announced for 9:30 a. m., and 2 p. m., but owing to the threatening condition of the weather in forenoon the morning meeting was postponed and about noon the clouds rolled away and the beautiful sunshine made the campers feel a new inspiration. They gathered at the new auditorium, where at the appointed time, chairman D. A. Herrick, with his usual good-humored and pleasant way, opened the meeting with his address of welcome, stating that the "dark cloud" that hung over Lake Brady Camp was fast rolling away, and that the prospects were never more favorable for a good camp-meeting than at the present time. After congregational singing, the chairman introduced the writer who gave the opening address, followed by Mr. C. H. Figuers, the noted test medium, of Cleveland, O., who proceeded at once to give some very satisfactory tests, all of which were correct in the smallest particular and readily recognized. I understand that the prospects for the success of Lake Brady was never better and under the present management it hids fair to be one of the leading spiritual camp-grounds of the country. Some of the best talent of the country have been engaged, and everything will be done to make all who attend feel that they are welcome F. D. DUNAKIN.

To The Spiritualists of the Northwest.

The State Spiritualists' Association of Minnesota is arranging for its annual convention, to be held in Minneapolis the first Tuesday in September, and desires to correspond with speakers and mediums who contemplate traveling this way, and would like, also, to hear from all mediums traveling through the State at any time, with a view to giving them engagements during the fall and winter. Preference will be given to those having State credentials. We also wish to urge on the Spiritualists of Minnesota the necessity of organizing societies in all the towns in the State and applying at once for a charter from the State Association, in order that they will be represented by delegates at the convention in September. Local mediums will be granted credent als according to respective phases of mediumship, if upon careful examination they are found to be worthy. All applications for credentials must be accompanied by \$1. Applications for charters must contain the names and address of the officers and incorporators, and the name by which the society is known, and by \$5 to pay for the charter. All persons wishing to aid the State Association can do so by becoming contributary members at \$1 per year. We want the State thoroughly organized by September, and all Spiritualists who have not sent in their names are requested to do so in order to complete the census of the State. Remember that it requires the help of every true Spiritualist to make this movement a success, and Spir cualism will take the first place in the field of reform and pullpsophy. Address J. H. Maxwell, 1908 Rondo street, St. Paul, or the secretary of the S. S. A. of M., 506 Globe Building, St. Paul.

"Origin of Life, or Where Man Comes "The Evolution of the Spirit from Matter Through Organic Processes, or How the Spirit Body Grows." By Michael Faraday. Price 10 cents. testimony. Price 15 cents. For sale at this office.

Women.

Office of Young Men's Christian Association .. Elkhart, Ind., May 11, 1898. Mr. C. H. Murray,

sent our needs to you, asking your aid tion has had as prosperous a year as any in its history, but if we are to branch out and take up new lines of tion should occupy on the railroad and in the community, it will be necessary to have increased income. We feel sure of your interest and friendship in the progress of the Association and request of your usual contribution towards the support of its growing work for the cur-

Enclosed we send you subscription envelope and a stumped return envelope. Only by a prompt and favorable response to this call can the work be

Yours sincerely,

REPLY.

Dear Sir:-Your circular requesting me to contribute to the Young Men's Christian Association is received. I shall not give a penny, for the sole rea son that the title of your institution is narrow, mean and ungenerous. It is based on the unmanly assumption that the salvation of one sex is more important and consequential than the integrity of both. If you say that young women co-operate with you and that their assistance is accepted in your entertainments and socials, that does not alter the fact that your association is impliedly exclusive of the other sex, andthat their presence on any occasion is simply a matter-not of right but of sufferance. We have, even in this little city, several hundred working girls or women that are engaged in some specific kind of occupation and who earn their own living. They have as much right to be included in your efforts to better the condition of society, as the young men have; they have fully as much right to be provided with the means of bathing—a privilege that many of them are totally denied. You give many lectures in the course of a year exclusively to your young men; is there nothing that young women can be informed about that should most appropriately be given to them privately? world, both sexes equally and alike, although my income and fortune are meager, I shall do my best towards con-

for and considers both sexes as equally important in the structure of society. I remain, very truly yours. C. H. MURRAY. Elkhart, Ind.

tributing to an organization that builds

(Oblivaries to the extent of ten lines only will be inserted free.

Passed to spirit-life, at Elm Hall, Mich., May 21, 1898, C. D. S. Prince, aged 84 years. He was a firm Spiritualist for many years. MRS, SUSAN COOPER.

life, from Cleveland, O., Saturday, June 18, 1898, in the 76th year of his age. four or five years since, while sojourn-ing with his wife at Lily Dale campmeeting, and never fully recovered from it. The funeral services were held from his late home, 785 Woodland avenue, Mr. Thomas Lees, of Cleveland, officiating, the Russell family singing. The remains were taken to Pittsburg,

of the most and active workers in the cause of Spiritualism since 1850. He was a man highly respected by all who

knew bim. There was a large attendance at the obsequies, at the home, conducted by Thomas Lees, a co-worker with the deceased for over thirty years

Mich., May 17, 1898, Lucy B. Oliver. She has been a resident of Michigan for many years; also a medium and Spiritualist from an early day.

azine edited by Sydney Flower, LL. D., Times-Herald Building, Chicago. Terms \$1 per year. To healers, physicians and hypnotists the magazine will prove of great value. Send for it. On the first page of our paper is an article by Prof. Flower that is worthy of careful perusal. It is a mine of valuable information. It first appeared in the Inter Ocean.

"After Her Death. The Story of a Summer." By Lilian Whiting. No mind that loves spiritual thought can fail to be fed and delighted with this book. Beautiful spiritual thought, combining advanced ideas on the finer and ethereal phases of Spiritualism, leading the mind onward into the purer atmosphere of exalted spiritual truth. A hook for the higher life. For sale at this office. Price, cloth, \$1.

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TESTIMONIAL.

B. F. Poole, Clinton, Iowa-Dear Sir: -Find enclosed one dollar. Send Elixir of Life. I have received so much benefit from the use of your remedies that I do not wish to be without them. ,

Very respectfully, Eureka, Cal. MRS. T. Y. CLYDE.

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Send for Elixir of Life, No. 1. This is the best remedy known for the stomach, liver, bowels and entire system. I will send one sample (only) to each person, postpaid, for 10 cents. This trial package is sufficient for seven days. B. F. POOLE, Clinton, Iowa.

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A person suffering from a disease which has prevented the enjoyment of life and hampered all his undertakings, does not care to intrust his health-his life, even-to the treatment of the unskilled, unscientific and unsuccessful experimenter, even though his announcements may be pleasingly worded, and the allureme ts most enchanting. Rather the sufferer turns to those whose long experience, established repulation and recognized success carries assurance that promises will be fulfilled and the desired return to health be accomplished in a reasonable time. It is because DRS. PEEBLES & BUR-ROUGHS are SUCCESSFUL that

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June 18, 1898,

Lakeport, N. H.

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Mns. Sursi Jones.
June 15, 1898.

Kdmore, Mich.

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RELLIE LUNDY,
June 21. 1898.
Speamore, O.

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Sirs:—Have received grour diagnosis and you have
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treatment and know it will do me good.
Very truly,
June 20, 1898.
Dodge, Nebr.

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