

In Our Next Issue will be Presented the Address by Col. R. G. Ingersoll on "The Devil;" Also Sermons by Rev. M. J. Savage and Mrs. Cora L. V. Richmond.

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## A PORTRAIT

And a Message From Over the River.

In December, 1892, there appeared in the Banner of Light the following message:

"I almost hesitated to take up your time, but I am graciously invited to speak as I desire by your Spirit-President. He has kindly made way for me, and I am thankful. This is not the first time I have come in contact with a mediumistic life. I have been privileged to send tokens of my love and of my identity to friends of earth. I have had the opportunity of reaching one very dear friend with words of encouragement and cheer, and I come to-day to try and reach his life, because I feel that he will accept my affection and sympathy, and feel better pleased to know that his spirit friends who watch around him are truly glad of his life-work and his devotion to the cause of humanity."

"I say to him to-day: Dear Thomas, never before have we realized so well that you are a chosen instrument in the hands of a Divine Power to send out your influence, and to serve as an instrument to spiritual intelligences in exercising their magnetic forces and influences in behalf of oppressed humanity. Never have we realized this so fully as at the present time, because we see surging around you so many influences, so many forces outworking in the one direction to give you power, and through you to open ways and means to other lives that will bring helpfulness to the persecuted, to the despoiled. I feel as if I had been chosen to speak to you to-day in this way, and to assure you that your hand shall be upheld and your heart sustained in this beautiful work. I feel that you will draw to yourself friends who will ease you somewhat of the burdens pressing upon you. I encourage you, in the name of the bright angels who are around you so much in your earth-life, and whose presence and power you must feel as I know you do. Go on, and be not weary in well-doing. As it has been in the past, so will it be in the future; the darkest hour of experience and trial will only precede the beautiful dawn of a brighter day."

"And I wish to say, also, how many times have I left my spirit-home to watch you and your life and your work; how many times have I come near to you to bring what influence I could, and to try to ease a very dear and faithful spirit-world is full of power and opportunity, and I know that what is denied us on earth, by way of expression or of experience for the soul's forces, will be given to us in the fullness of time on the other side."

"I send my loving greeting to these dear friends, and also to the loving and active companion of my friend Thomas, whose life-work also is a grand and precious one for those who are in need of such ministrations and care. Maggie Burnham, my message to T. A. Bland, of Washington, D. C."

"The author of this beautiful message was a friend of mine when I was a boy. Being near the same age we were playmates. We were separated before we were grown, and did not meet again until we were both married. She passed to spirit life in 1862. In 1875 she appeared to me in an etherized form through the mediumship of Dr. Henry Slade in his parlour in New York. The light was excellent, two gas-burners turned on full. I recognized her perfectly. Since then she has appeared to me and my wife often in materialized form most perfectly. Notably at the seances of Mrs. C. B. Bliss, in Boston and Onset."

"In November last, at a public seance held by R. L. Greene, of Boston, one of his spirit band, Morris Hunter, formerly a painter of New York, painted a portrait of her in full oil colors, on a porcelain plate 6x8 inches, which was a perfect likeness of her. I sent a tintype of that portrait to her brother in my native town, in a letter in which I gave a brief history of the picture, and said: 'I recognize it as a likeness of a girl we both knew when we were boys. I should like to know if you recognize it as any one you ever knew.' He wrote in reply:

"I have shown the photo you have sent me to mother, brother Adam and other members of our family, and we all think it resembles quite strikingly my sister Mag when she was living. He is an able lawyer, an elder in the Presbyterian Church, and not a Spiritualist."

"On visiting my native town last summer, I carried the original portrait with me, and not only did brother Adam and other members of her family recognize it as a portrait of Maggie, but others not Spiritualists, who had known her, pronounced it an excellent likeness of her. As a work of art it is, by artists as well as others, pronounced a gem; yet it was from start to finish done in three minutes."

"The acknowledgement of weakness which we make in imploring to be relieved from hunger and temptation is surely wisely put in our prayer. Thinkers."

"The purer the heart, the less will it shrink from the conclusions of the pure intellect.—Col. W. T. Higginson, who said the savor is not only in the bread, and how said a path it is to climb and descend another's stairs.—Daute."

"It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—Colton."

## ANOTHER FAKE MEDIUM

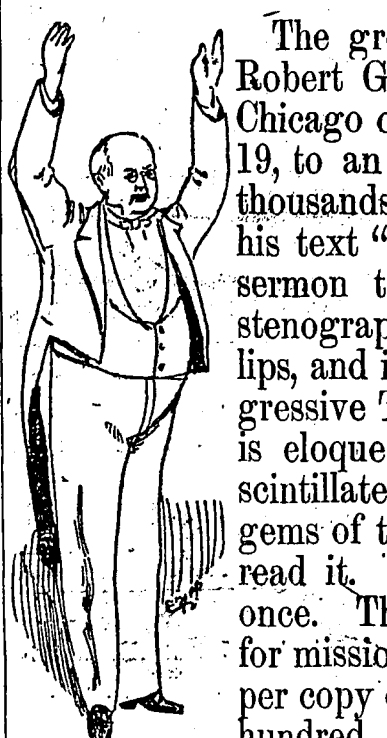
So Says D. W. Hull, of Norton, Kansas.

In publishing an expose of this fake, I would not be understood as one who suspects all mediumship. I believe there are two extremes—phenomena hunters and fraud hunters, and that both are a curse to the good of the work of Spiritualism. To me Spiritualism is a religion, and I must say that while it is based upon intercourse between this and the beyond, and other phenomena, it is the religion and philosophy growing out of this fact that gives to me all its value. But that class who are ever on the phenomenal plane, who never see the sublimity of our philosophy, who pay out their money to traveling mediums and give nothing to help the lecturers who are doing everything for the upbuilding of humanity, are a curse, as are also that other class who spend their money and time trying to break down honest mediumship."

Some time before the time for an anniversary meeting the friends at Spring Green, Neb., were asked to help a "materializing medium"—a Mrs. Nev-ton, of Leadville, Col., to come to the place. The friends were somewhat incredulous, but concluded finally to send for her and test her before presenting her to the public."

When she got here, however, they learned she was not a materializing medium, but a physical medium, and that while she would submit to being tied, she would allow no one to hold her. A circle was formed around her so that she was in easy reach of all, provided she could slip the knots on her hands."

## GOL. R. G. INGERSOLL



The great Liberal Divine, Col. Robert G. Ingersoll, preached in Chicago on the evening of March 19, to an audience that paid him thousands of dollars. He took for his text "The Devil." We had his sermon taken down by a rapid stenographer as it fell from his lips, and it will appear in The Progressive Thinker on April 29. It is eloquent, poetical, logical, and scintillates throughout with rare gems of thought. Millions should read it. Send in your orders at once. The paper will be furnished for missionary work at One Cent per copy or Seventy-five Cents per hundred. We want to send out at from One Hundred Thousand to a Million Copies containing this remarkable discourse. Send in your orders at once. One and two cent stamps will be accepted in payment.

Thus people were touched in all parts of the circle with the exception of one young man who refused to be drawn into conversation by her. She had some difficulty in locating him and would feel around considerably, before she would hit him squarely. In a short time all became suspicious, and a proposition was made not to let her but null mosquito netting over her, but she would not hear to it. She was finally induced to allow one man to hold her hands. She got no manifestations, though she kept up a wriggling with her feet. Finally her foot was caught by one of the sitters. "I have some one's foot," said he. She replied, "It is mine; I was crossing my feet." They after this told her that she had no control, and she made up the necessary sum to send her home. I forgot to state the seances were held at the residence of W. R. Case, in Spring Green, and in the neighborhood are his brother Jean Case's family, so that with the exception of Mr. John Wade's family and Mr. Wm. Bennett of this place, it was not known outside of their families. I was to have been there, to speak, but the weather was such I did not go. From there she was taken to Mr. A. Fernandez, Stamford, who was also there, and then sent home."

"By publishing this, Mr. Editor, you will be doing Spiritualists everywhere a justice."

D. W. HULL,  
Norton, Kansas.

## DEATH OF W. H. FOYE

Husband of Well-Known Spiritist.

W. H. Foye, husband of Ada Foye, the well-known Spiritist, died yesterday at the Masonic Temple building, corner of Pike street and Second avenue, of jaundice, after a comparatively brief illness. Mrs. Foye has decided to bury the body in Seattle.

Mrs. Foye was 68 years old and a native of Maine. He had been a member of the Knights Templars for forty years, and it is probable that this funeral will be held under the auspices of that body.

Mrs. Foye is well-known as a Spiritist, not only here, but in the East as well. She and her husband came to Seattle about eighteen months ago. Seattle Post-Intelligencer, April 4.

## THE SOUTH-LAND.

Anniversary at Atlanta, Ga.

To the Editor:—It is some months now since a word of greeting was sent our Northwestern and Western friends through that valuable source, the columns of your paper. May we ask the privilege of doing so now? It seems to us that this is an opportune time, as we have recently passed through the celebration of the fifty-first anniversary of Modern Spiritualism.

Although in the far South-land, where one expects to find life rolling pleasantly and languidly along, we find that we must be up and doing if we would have Spiritualism before the Southern people as it should be. Hence every effort is put forth by the Society of Spiritual Science to present the truths of Spiritualism, and demand the respect of the citizens of Atlanta for those truths.

As one of our daily papers has said: "Spiritualism is a beautiful thing. No one familiar with the belief will deny it. It is indeed comforting to be able to throw orthodox aside and believe that the Father is all-merciful, loving each of his children alike, and that after the death of the body, the soul shall continue striving to attain that perfection which is called Righteousness or Oneness with God." "But over-shadowed by so much trickery and falsehood, that it is slow in acquiring adherents." This statement we question. That is, that part of it wherein it states that it is "slow in acquiring adherents."

The Society of Spiritual Science opens its doors every Sunday evening to a representative audience of between three and four hundred.

## DO THEY REMEMBER?

Why Disembodied Spirits Remember What Took Place In Earth Life.

As some think they have discovered that those who have left the fleshly body no longer remember the events that took place while they were in the flesh, unless they imbibe the memory from some mortal with whom they are in rapport, a part of the theory being that while communicating they cannot remember about their life in the spirit world, my present object is to show that these assumptions are not grounded on the facts of the case.

The soul or real ego expresses itself here and now through two bodies—the fleshly one and the spiritual one. This natural fact forms the basis of mediumship and of all psychical experiences while on the earth plane. Owing to this fact we can commune with the disembodied in three ways: Directly, by soul reading; indirectly, by soul expressing itself to soul through the spiritual body; and very indirectly, by soul expressing itself to soul through the physical body. This basic fact regarding the constitution of man on the earth plane is the key that has unlocked for me every closed door, and with this key we will now show why the disembodied can and do remember what took place while they tenanted a fleshly body, and why they can and do remember what they have learned and experienced in spirit life, and can express the same to mortals, provided they can get into full rapport with the medium or with the person with whom they commune.

Those who advocate the theory that

the disembodied lose the memories of earth life base it on the fact that memory is an attribute of form, and is not transferable from one form to another. That is quite true, but the flaw in their reasoning lies in their losing sight of the fact that the soul or ego, expressed in a form of flesh as at the same time a spiritual or psychical body, which he uses and through which he expresses himself as well as through the form of flesh.

The old church doctrine was that mortals acquire after death, instead of the fleshly one, the spiritual body of which Paul wrote in his first letter to the Corinthians. But the revelations of Modern Spiritualism show that the misunderstood statement of Paul, that there is a spiritual body, is true, and that the soul here and now expresses itself through the grosser form of flesh, and also through a more ethereal form, which responds to a higher scale of vibration than the denser one can do.

The body, more especially the brain, has a certain amount of plastic power, which enables it to receive impressions made on it by passing events. We may use this power economically, but we cannot add to it; and it diminishes as old age advances. Daily impressions are the most vivid, though special circumstances may make a few quite as vivid, and the impressions are made in the order that they occur. For instance, if we recall the memory of a friend, we are apt to remember the last time we saw him, the last letter we received, then the one before that, and so on. This is so, unless some extraordinary incident connected with him made so deep an impression on the plastic brain that he is first recalled in that special environment. When the brain is no longer plastic, as sometimes occurs in extreme old age, or comes as the result of disease or injury, the person remembers no longer the things that happen.

In accordance with these natural facts, a person deprived of his fleshly body would of course remember nothing of earth life, provided that was the only form he had while here. If at death he were provided with another body, instead of the fleshly one, then of course the impressions made on the physical brain could not be transferred to a new form which did not exist before, or was at any rate not used. But

and effort. Hence, the voice of spirit wisdom has always proclaimed, "Work out your own salvation." Were the entire object of our Spiritualism to array such a combination of phenomena as would convince men of a future life, we might very competently relegate the work and responsibility to the spirit side of life, with no sense of obligation in the matter. Such seems to be the conclusion reached by superstitious. But the comprehensive view, the one taken by thinkers is, that education, culture, in the broad sense of those terms, is the great purpose of Spiritualism. This by no means excludes or supersedes the fact of inspiration, or stimulation of the cultured powers of man by spirit influence. Nor does it leave out the appropriate influence of the various forms of phenomena. They are part of the means by which the perfect education is to be achieved. But this view insists that no amount of phenomena, with any degree of inspiration short of miracle, can supply the want of scientific scholarship. And as miracles are excluded from Spiritualistic doctrine, we are compelled to affirm the necessity of education.

Spiritualism pre-eminently demands scientific scholarship for its exposition and propagation. Mediumship involves the action and interaction of the mortal and potential energies of the universe. Just in proportion as we rise in the process of the refinement of matter we find an increase in the subtlety of the energies working in and through material substance. Functions and uses are increased at every step of the evolutionary process. And even when the same elementary substance is used, its refinement augments its uses. Take, for instance, the phosphate of lime. From the rock it is comparatively inert in its influence upon vegetation. But taken from the bones of animals it is a most powerful agent of growth, and yet the chemist can detect no difference between them. Oxygen, hydrogen, carbon and nitrogen abound in nature, but it is only when vegetation has combined them that they constitute protoplasm, the life-stuff of the universe. And it is only when protoplasm has passed through the subtle process of human digestion that nature yields them from that subtle energy, which propels the motions of brain, lungs, stomach,

earth, the Dr. said, who took money longed of heartaches from people who wringed to see and hear from their dead. These were some of the things that stood in the way of Spiritualism. If the Doctor is correctly reported, it seems desirable in the interests of Spiritualism, and especially in behalf of every true medium, who devotes his or her time and attention to the cause, in whatever direction their gifts of mediumship may lie, to correct the misapprehension or feeling of prejudice which the Rev. Doctor's statement is likely to create.

1. It is well known that Dr. Savage and every minister who occupies a pulpit for the preaching of the gospel as they understand and believe it, each and all receive a regular stipend or salary for such services, and are not ashamed to accept and use it for their personal comforts and the necessities of life.

2. Spiritualism is as much a religion as any other religion now known; in fact, it may be considered the religion of religions. The authorized version of the Scriptures is saturated with references to spirit manifestations, and there is no known religion that has not been based upon, or that does not in some form refer to spirit return or spirit manifestations.

3. Being, therefore, an established religion, with regularly appointed teachers, ministers or mediums, possessing various gifts, it is not equally reasonable for them to receive remuneration for their time and services, to enable them to purchase the comforts of life, so that they may keep a home over their heads and not become a charge upon the charity of any one?

St. Paul says: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" He was a man with similar gifts to those possessed by our mediums of to-day, and which gifts he exercised in those days as they are exercised in the present day, only with this difference

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## EDUCATION.

Ignorance Not the Road to Success.

That Spiritualism is the science and philosophy of life is the general, if not the universal opinion of thinking Spiritualists. Hence its success as a moral and social movement must depend upon the education of its people, and especially its teachers. But as many think that all the means of success and progress are provided, or will be provided by the spirit world, it may be well to consider that method somewhat carefully and critically. That the wisdom of the higher circles of spirit life planned the time and methods of this new movement there can be no question on the part of intelligent Spiritualists. The same no doubt is true as to other great spiritual epochs of human history.

But it does not follow that the intelligent and zealous co-operation of men in the form is not indispensable to the wished-for and intended result. No great movement has ever succeeded without earthly co-operation, no matter how great the planning wisdom. It is not the wish of the higher wisdom that it should. It is not possible in the nature of things that there should be success, only as we co-operate. The object of this, and all other great illapses from the spirit spheres, is the betterment of men. Man can never be bettered, never uplifted, unless he is himself working in the line of his own elevation. To lift him by miracle is impossible.

Even if possible, it would be a curse. It would be to reward inaction and laziness with the rightful results of toil

## REV. M. J. SAVAGE

This remarkable Divine has expressed a belief in Spiritualism. He is one of the leading lights of the world to-day from any standpoint one can judge him. Logical and eloquent, his sermons stand forth as ever enduring monuments in behalf of Liberalism and Humanity. His Easter Sermon, "The Significance of Spiritualism," will be a fit companion for Col. Ingersoll's remarkable address on "The Devil." It is brilliant throughout, beaming with rare gems of thought, and reflecting the signs of the times in a remarkable degree. It will appear in our issue of April 29. Every Divine in the United States; every church member, skeptic and investigator of occult truths should read it. Send in your orders. One Cent per copy, to as many different names and postoffice addresses you may send in. One hundred copies to one address, 75 cents. A million copies of this address should be distributed to all parts of the earth. One and two cent stamps will be accepted in payment. Orders should be sent in immediately.

## SPIRITUALISM.

Letter to the Editor of The New York Sun.

The report of discourse by the Rev. Minot J. Savage, on Sunday last, published on page 3 of your edition of April 3 will doubtless be pleasant reading to a large number of your patrons, and particularly to Spiritualists.

The learned doctor very truly says that "there are many who believe in Spiritualism but are afraid to avow it, and that you will never get at the number of Spiritualists by the census." Among these believers are ministers and pastors of various denominations, and your readers may possibly remember that some of them publicly acknowledged in the New York World and New York Press, of December, 1897, their conviction of and experiences in the truths of Spiritualism. The remarks of Dr. Savage in his Easter sermon are so fearless and full of truth that they can have but one result, viz.: the advancement of the cause, and encouragement of those who are anxiously seeking the truth on this great and important question. Spiritualists as a body will no doubt highly appreciate the great help such noble announcements must ever be to their cause; and we earnestly trust that Dr. Savage be long spared to minister to his flock the truths of this sublime science of life.

There is one remark in your report credited to the learned Doctor that I may perhaps be permitted to refer to for a moment—a matter that will appeal to the reason of every impartial reader, viz.:

"Those were the meanest beings on

## MRS. RICHMOND.

Mrs. Cora L. V. Richmond, the gifted inspirational speaker—the eminent Spiritualist Divine, whose eloquent words even in childhood days charmed the scientists, the statesmen and the thinking, reasoning theologians of two continents, and pleased the anxious friends of the unseen and the seen worlds with the loving and educative communications received through her, has given us an address, or message, delivered to a Washington, D. C. audience, on "The Awakening and Experiences of a Materialist in Spirit-Life." This interesting message will appear in the issue of April 29th, as a spiritual companion to the addresses of Col. Ingersoll and Rev. M. J. Savage. These three productions are alone worth more than the price of a year's subscription, for missionary work. The same issue will be replete with the usual grist of soul-food, and can be had for a penny, or one hundred for 75 cents. One and two-cent stamps received in payment for this special issue. The price will not burden anyone financially.

is a development that leaves the poor wanderer a prey to them and to malignant spirits who delight to get control of a sensitive mind so that they can fill him with horrors and through that means secure other souls going to the marriage supper to which they have been invited. And the fate of Von Marks is such as the exercisers of the "black art" are working out for themselves. Every true developed medium brings powerful and loving spirits nearer the earth, who delight to save us from the control of such minds, and save them as far as possible from the result which would otherwise follow, because the most exalted regard sin as a disease.

However, we must yet be on the qui vive and sometimes, like Lot leaving Sodom, not dare to look back to the condition from which we are escaping, and at all costs escape from the influence of some people; and it is no wonder that Jesus said "you must hate" (temporarily) your dearest and nearest according to fleshly ties when they unwittingly become the agents of darkness and with the best intentions according to their light. And although it is an expression not to be literally accepted, it contains a world of wisdom: "Hell is paved with good intentions."

Passing from the discussion of this most important question as shown to me, our spirit friends want to call our attention to the fact that neither the affections nor intellect can be satisfied, nor can the clear truth ever be revealed to us until that form of mediumship be established when we can meet them and talk to them just as one man talks to another without subjection on either side (to-day it is frequently by the spirit that is subjected) and it be said of us without exaggeration we "talk to God face to face" in early times the only form of communication possible was by complete subjectivity; and then by symbol partially revealing the message. There has at every spiritual awakening been a nearer approach to the clear expression, the "impassable gulf" is getting narrower. It will ultimately be bridged, and then the way-faring man though a fool shall not err therein. We have not arrived at our goal, and among our psychics the ability to "stand the storm" when powerful influences are about us without being completely under control

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EVOLUTION

Not a Supposition Merely, But a Fact.

Evolution is a fact. It means that there has been a process of change in which there has been continuity of life, that the higher forms have evolved from the lower ones, the higher intelligences from those more simple. In a general way evolution was believed and taught twenty-five centuries ago. It has been held by many in every age from the days of the Ionian philosophers until now.

A popular idea that evolution is a theory which originated with Darwin is wholly without foundation. "The Vestiges of Creation" (which was written by Robert Chambers, a Spiritualist), preceded Darwin's "Origin of Species" several years. Emerson was an advocate of evolution fifty years ago. Evolution was taught by Darwin's grandfather, Erasmus Darwin, both in his prose and poetical works. It was taught by Geoffrey St. Hillaire in opposition to the teachings of Cuvier. Lamarck had very definite ideas of evolution and his work had scientific value, there being to-day a tendency to go back to some of his characteristic views in regard to the subject.

Goethe had a definite idea of evolution, including the development of man from animal forms of life below him. The claim, therefore, that Darwin or that anybody else in the last half of the present century first gave to the world the conception of evolution is without any basis in fact. Darwin's contribution to the theory of evolution was the principle of natural selection. This even was also discovered by Wallace, who was a Spiritualist, and was taught before either Darwin or Wallace was born; but to Darwin belongs the great credit of having clearly discerned the principle and supported it by an array of evidence such as could have been commanded by no other man, either in his time or before he lived. Darwin, also, did more than any other man to discover facts and to bring together proofs in support of the conception of evolution, which before him had been, to a considerable extent, unsubstantiated by scientific proof.

There are those who to-day still call in question the reality of evolution, claiming that it is mere hypothesis, unsupported by facts and not in accord with what is known of human history. It is, however, mostly a question of knowledge and not merely opinion. It is all very well for mere theoreticians and speculators, who have no knowledge of science to deny evolution and to substitute for it some mere fancy of their own, but those who are competent to form a judgment upon this subject can see in the view of the world that has been differentiated and evolved, the higher from the lower forms, the complex from the more simple.

There is a vast amount of evidence cumulative in its nature, and the argument for evolution amounts almost to a positive demonstration. The facts of embryology, the facts of homology, the facts in regard to rudimentary structure, all combine to prove the theory of evolution. Even paleontology, which a few years ago was cited against the theory, now comes in for many of the alleged "missing links" have been discovered and others are being found from year to year in such numbers as to destroy the force of the objections urged against the theory on this ground.

There is not an argument worthy of the name which can be adduced against the conception of the evolution of the higher from the lower organic structure. All the evidence that the case admits of in the present state of knowledge goes to sustain the theory. There is not a leading zoologist living who does not accept evolution in its true form or other. It is taught in colleges and universities, where a few years ago it was rank heresy. The idea is not only universal among men of science. It pervades general literature and works of fiction and books of travel; in fact, literary productions of every class, if not written from the standpoint of evolution, are more or less dominated by the thought and method.

Of course, there is a psychological or spiritual as well as a material side to evolution. Evolution is a process. The word indicates how present forms of life have come into being. It does not explain the reason why, nor explain the underlying principle.

Doubtless many who have encouraged the theory of evolution have ignored the principle which vivifies every form and without which there could be no growth and evolution, no change even. The process has been in accordance with law, and the law has been the expression of that Universal Being, of which all material forms are but phenomenal manifestations.

The evolution of mind has gone on correspondingly with the evolution of organic structure. This has led materialists to assume the dependence of mind upon body, but there is no such dependence.

We only know mind and material form as concomitants and evidently the bodily structure is an expression of that which is deeper and more abiding, the real living being.

When an attempt is made to ascertain the origin of the individual mind, of course there is little else than speculation; for whether it is assumed that the human spirit is a spark from the Infinite, that it has existed in an individualized (or unindividualized) form from all eternity and will exist to all eternity, or that the human spirit by some means came into existence at a certain time, and, though subject temporarily to material conditions, will persist freed from them—whatever he assumed or claimed, there can be no actual proof in regard to the subject and men will teach such theories on these points as are most in harmony with their education or predilections.

What we do know with reasonable certainty is the conclusion arrived at by the scientific method; that this earth was once incapable of supporting organic life, that life appeared first in its lowest forms, and that since then there has been a continual development, the higher forms coming later, until man appeared to crown the entire work.

Now evolution does not manifest itself by producing beings higher than man, but by raising him to greater intellectual and moral heights. To evolution, now in the domain of the human mind, there is practically no end.

Orthodox Christians even, these days claim to be evolutionists, but they are generally disinclined to extend the theory beyond its subliminary sphere. Their usual doctrine is that heaven and hell is quite contrary to evolutionary thought, more in accord with which is the belief of the Spiritualists that the human mind after physical dissolution continues the process of growth and expansion, of development and progress which characterized the early biological history of this planet.

B. F. UNDERWOOD.



OUR PREMIUMS.

In compliance with the Divine Plan which we inaugurated two years ago, the profits of this office have to a certain extent

Flowed Back Into the Pockets of our subscribers. Many hundreds of dollars have been thus expended, and the result has been most gratifying. Thousands of books of great literary, historical, spiritual and occult value have been sent out at less by far

Than the Actual Cost, to enrich the minds of the various readers as well as to grace the shelves of their libraries. We have been instrumental in laying the substantial foundation for spiritualistic libraries in thousands of homes, which otherwise would never have heard of Ghost Land or Art Magic, and this has been accomplished by only the expenditure of a few cents on the part of those who desired the premiums.

We now take great pleasure in announcing a NEW PREMIUM for the coming year, which commences June 1st, and at that time, or a little before, this extraordinary work will make its appearance. It is entitled

"THE OCCULT LIFE OF JESUS OF NAZARETH."

It is Interesting, Fascinating and Astonishing in its Revelation.

and it will attract fully as much interest and win as high appreciation as Ghost Land and Art Magic. This work, like Ghost Land and Art Magic, was published many years ago, and after a few copies were sold, the plates were destroyed in the great Chicago fire, and thus the publication has quietly slumbered until resurrected, as it were, by The Progressive Thinker, for the purpose of printing fresh editions to go forth to its thousands of readers to interest and instruct. The medium through whom this remarkable book was written was Alexander Smyth, and the spirits who controlled him were

Saul and Judas, who returned to earth to give a true version of the "Occult Life of Jesus." They trace his life from infancy until the time of his crucifixion, throwing a most wonderful flood of light upon his remarkable career, which differs very widely from that given in the Scriptures.

W. E. Robinson Stands by His Guns.

To the Editor:—It was my intention to discontinue my replies to any more criticisms of my book or myself. But in looking over your issue of April 8, I observe both a letter and a sort of "defeat" from Mr. W. L. Gage. Should I allow this to go unchallenged, I am afraid I would be accused of a back-down, and therefore hasten to prove it otherwise.

Mr. Gage says: "But to Mr. Robinson's reply, that no plate-writing medium will ever produce a successful test in my presence, under test conditions." Now this is no bluff, as Mr. Gage remarks, but a candid statement, which I am willing to abide by. Let Mr. Gage make arrangements with the Schultz Brothers, to give in my presence the same test given to Mr. Morris for Dr. Comfort, and I will keep my end of the engagement. He states if I will explain or duplicate the test by trickery, he will purchase 500 copies of my book, that means \$500. Now all I ask of Mr. Gage is to get Dr. Comfort to seal and prepare the identical plates in exactly the same manner as he did for Mr. Morris, no harder, no easier, exactly the same. Send them to me by express, and in a short time I will return them in apparently the same condition, and with writing upon interior. And such being the case, Mr. Gage is not to buy 500 copies of my book, as that would be putting money in my pocket, and as I stated before I am not in this controversy for money's sake, I propose he hand over \$500 to The Progressive Thinker to go to some beneficial charity afterwards voted on. Should the Schultz Brothers give me a successful test in my presence, with my plates prepared as those of Dr. Comfort, I will give as much money to any Spiritualistic charity as Mr. Gage will give should they not be successful.

I hope Spiritualists will see me in my true light. Not a bluffer, as Mr. Gage says, but an earnest investigator, willing to acknowledge a truth when he sees it, and courageous enough to denounce fraud whenever, wherever and by whomsoever perpetrated. What a sensible, bold and truthful letter "Salem" writes. Spiritualists should read it well and commit it to memory, and then try and live up to it. Hoping this will be the last time I am compelled to rush into print, I am,

W. E. ROBINSON.

"Talleyrand's Letter to the Pope" will be found especially interesting to all who would desire to make a study of Romanism and the Bible. The historic facts he states, and his keen, scathing review of Romish ideas and practices should be read by all. Sold at this office. Price 25 cents.

INJURIOUS SORROW.

Thoughts Worthy of Serious Consideration.

There exists an inexplicable sympathy or telepathy between incarnate and decarnate souls that binds them to one another and causes them to suffer or thrive in common. If a mortal be involved in trouble or overwhelmed in grief the spirit that is associated in thought with such feeling is drawn into company with the mourner and is similarly cast down. The reverse is true to such extent that we are, if sensitive or sympathetic, often unable to account for a sudden rush of emotion that either elates or saddens us without any apparent or immediate cause. For the welfare and happiness of all, the facts of associated feeling between the living and dead should be thoroughly comprehended, and we should try and govern ourselves in a reasonable manner that will not entail misery needlessly upon others; more especially if they have passed beyond our visible domain and have not the power to protest in their own behalf. Nothing is more mischievous or hurtful to a departed spirit than to have his friends overwhelmed with grief and spend the time in heart-rending sighs and gloomy mourning. No thoroughly well-informed or well-balanced person will do this. When I hear of a person dying of grief for some lost one, I feel rebellious against the false education that has misled him. I care not how close the tie that has been severed—if it be mother, wife, or child, a true Spiritualist will not weep his heart out because the departed has gone earlier on the journey.

Since the new dispensation of Spiritualism has made it possible to communicate with our friends deceased, there has been continual chiding on their part for our needless mourning and regret; not because it is needless or irremediable; but because it causes them great suffering and pain. This has been reiterated again and again, and they exhort the living, if they love them, to cease sorrowing, because it affects the departed ones most injuriously. I have heard of a woman who, upon their pulling them down.

There is no time that true Spiritualists can show the world the consolation and value of their faith more than when they bury the body of their loved one. They have a great opportunity to make a favorable contrast between that doubt and agony caused by the false or ignorant teachings of dogmatic theology that throws the somber habiliments of woe over the second birth, and the peace and joy that death that lightens the soul to a higher destiny.

It is a serious question if the most genuine grief is not wholly a product of selfishness; an outcry not for the fate of the deceased, but because of our own deprivation and personal loss. There is another kind of grief that I conjecture does not affect a spirit very distressingly because of its hypocrisy. It is common to these vain and weak-minded people that seize the occasion of a funeral to make an ostentatious display of a shoddy mourning, and try to impress the community with how much their heart is broken by the loss. There comes to my mind the funeral of a man whose better half had never been conspicuously affectionate towards him. During the progress of the obsequies she became wildly frantic and was with difficulty prevented from throwing herself from the carriage on the way to the grave yard. Her profuse exclamations rang out discordantly and struck the ear with harrowing accents. Well, less than six months she was married.

It is a curious fact that a knowledge that mourning affects the dead, was prevalent in Scotland long prior to the advent of Modern Spiritualism. In the Waverley novels, in the eleventh letter of Red Gauntlet, Scott has a note in which he says: "The belief was general throughout Scotland that excessive lamentation over the loss of friends disturbed the repose of the dead and broke up the rest of the grave. I heard an instance of a Highland lady who had lately been left a widow and who was charged with the guardianship of her only child. The young man had an extreme propensity for a military life, to which the mother was much opposed. But she was at length persuaded to compromise the matter with her son by permitting him to attach himself to a military company as a cadet, which did not involve the danger of foreign service, and with the further advantage that of the obtaining of the regiment was a near and most highly esteemed relative of hers. It transpired, however, that this man's company was called out to quell a local trouble, and in the encounter her relative was killed. The lady was greatly shocked by this misfortune and more than ever was disinclined to submit the life of her only son to such disastrous chances as are associated with a military career. In this undecided state she was ever reminding herself of lamenting her relative. She lived in the city of Edinburgh, and the second story of a residence that she had arranged to take her each evening with the family on the first floor. The door of her room opened into a dark hall that led below. One evening she opened this door to go down, when to her horror there stood before her the form of her deceased relative attired in his full uniform. Terrified at what she saw, she closed the door hastily and fell upon her knees by a chair and fervently prayed to be delivered from the memory of such a vision. Presently regaining her composure of mind, she again opened the door only to be again confronted by the apparition, and this time his face was covered with blood flowing from what had been his death wound. She gave a loud scream and fell heavily to the floor in a swoon. Her friends below, startled by the noise, hastened to her aid, and, alarmed at the condition in which they found her placed her in bed and administered soothing restoratives. No sooner had they left her in quiet than the apparition of the soldier was again visible. This time she took courage and said: 'In the name of God, Donald, why do you haunt one who so respected and esteemed you while living?' To which he replied: 'Dear cousin, why did you not speak sooner? My rest is disturbed by your unnecessary lamentation—your tears would not do me any good. I came to tell you that my spirit is at your feet, and I would make no difference in your view of your son; God will raise patrons to supply my place, and your son will live to the fullness of years and die honored and at peace.' Saying this the apparition dissolved away. The lady followed the advice and what was predicted subsequently proved true."

How many are "scalded in their shroud" by the profusion of hot tears that are in vain for any benefit. It would seem that the life of an enlightened age would banish foolish burial customs that superstition and precedent have fastened upon us. But never will the soul-degrading sorrows of death that cast their baleful shadows upon a benighted world be lifted until the facts and philosophy of Spiritualism be received and appreciated.

Q. H. MURRAY.

Elkhart, Ind.

"Three Jubilee Lectures." By J. M. Peebles. M. D. Dr. Peebles is a trenchant and instructive writer and lecturer, and these three addresses on the occasion of and pertinent to the Jubilee of Modern Spiritualism, are well worthy of being preserved in this tasty form, in print. Price, 35 cents. For sale at this office.

AT THE POORHOUSE DOOR.

Let me in there, Mr. Keeper, for I'm feeble and I'm old;

Oh, sir, please do, Mr. Keeper, for I'm turned out in the cold. Yes, I've children who have plenty, but, sir, that is taught to me. For an old man and they say "childish"—kind of queer sir, don't you see. And they closed their doors upon me, sir, those babies all of mine, because I'm old and childish; because I'm in decline.

Let me in, for I must slumber, I must rest this breaking heart. I must soon forget my sorrow or my soul and form will part. The world knows all my trouble, for it is the old, old song. I was all right till they married, and just then I was all wrong. So they closed their doors upon me, sir, those babies all of mine, because I'm old and childish; because I'm in decline.

This dear old dog beside me, sir, must be admitted too. He's all the friend that's left me, he's the only one that's true. And he's old and weak and homeless, sir, and childish, just as I. And with him I plead for shelter and a quiet place to die. For they closed their doors upon us, those babies all of mine, because we're old and childish; because we're in decline.

Oh, please, kind keeper, won't you just open wide the door? For justice I'm not pleading, but for mercy I implore. My cause is just, God knows, sir, above the heart of man; A mother's love is justice, sir, upon the highest plan. Though they closed their doors upon me, those dear babies all of mine, yet they cannot close their spirits against a mother's love divine.

I'll forgive them up in heaven, I will be where they roam, And when they are old and childish, I'll prepare their spirit home. I must go now, sir—no, thank you—for I hear the angels call. Be good to my old Carlo—I forgive them—that is all. And the doors of heaven opened for a soul that was divine, And a mother's sunlit spirit entered there in love to shine.

Oh, how often has been acted in the drama of this life, This cruel, heartless feeling towards a mother, for a wife, Towards a mother, for a husband, when in passion people wed. They forgot those loving touches that once soothed the baby head, And they drive that mother, pleading, to a common poor-house door, Like a dog to die of hunger, when her usefulness is o'er.

DR. T. WILKINS.

SPIRITUALISM.

(Continued from page 1.)

that in the accepted records they are described as miracles. Of course as the Rev. Doctor says, it is true that there are dishonest practitioners who find it profitable to trade upon the credulity of the people, frequently under the good name and reputation of well known and time honored mediums; and I may venture to say that no class of persons so thoroughly deserves the fact as Spiritualists themselves.

But, remember there are black sheep in every flock. If the authorized version of the Scriptures is accepted as true by the various religious denominations of our day, then the teachings and statements of St. Paul to the Corinthians are true where he defines the different gifts of mediumship as they are to-day. (See I Cor., 12:4 to 11.)

And surely, our brethren of those other churches will not deny that Christ appeared to his disciples after his crucifixion when they were assembled in an upper chamber holding their spiritual meeting with closed doors in the evening, as recorded in St. John 11:30. I can mention scores of other instances from different parts of the scriptures where the spirits of the departed have materialized and made themselves manifest. What was possible in those days is equally possible now.

While I have the almost unspeakable pleasure of possessing some of the gifts of mediumship, I am not before the public as a medium and cannot therefore be accused of any unworthy motive in my present remarks. My professional duties prevent me for a time devoting my services to the cause, in that direction.

Nevertheless it is my daily pleasure to converse with my own loved ones and others who have passed on to the higher life, and to speak with them in full materialized form. It has also been my good fortune to be present at meetings or seances where five or six materialized friends have been present in the room at one time, conversing with their friends, and the medium was drawn out of the cabinet into the parlor entrance. On one occasion literary visitors were present, who had come specially from Europe to witness and investigate these marvelous phenomena.

These materializations do not all come from the cabinet, but frequently from the ceiling, from the floor in full view of the audience, sometimes behind the chairs of the circle, and often by the side of the writer.

One of the mediums whose seances I have regularly attended for some years has been before the public for nearly fifty years, teaching the truths of Spiritualism and demonstrating its varied phenomena. The audience have included ministers and priests of almost every religion from various parts of the globe, also scientists, philosophers, lawyers and doctors. In all the seances that I have attended some members of the audience have received communications from, while others have been able to converse with their departed friends personally while in full materialized form. Of course there have been and ever will be agencies who are always ready to attribute dishonesty or trickery to such manifestations, as in the case of Thomas Diddym before referred to in St. John 11:30. But when I state that the mediums I refer to (and the only ones I know of in this respect) do not confine themselves to seances in their parlors, but are always ready to hold seances in the private home of any patron where it must be well known that no means for trickery can exist, it must be apparent to all honest-minded people that the motives of such mediums are pure and sincere to the fullest extent of truth.

Very Respectfully,

J. KNAPTON NEWYORK.

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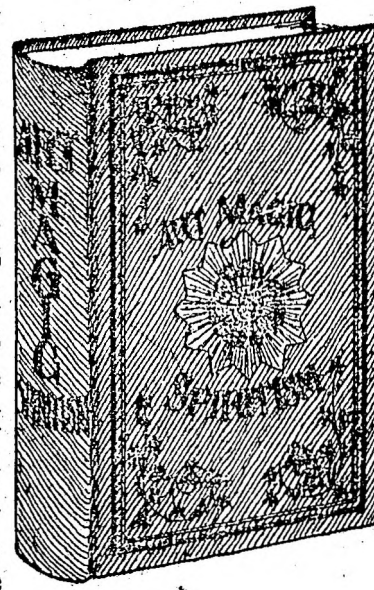






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## ...GENERAL SURVEY...

### 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 speed 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, believing 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.

ITEMS.—Bear in mind that items for the General Survey will in all cases be adjusted to the space we have to occupy, and in order to do that they will generally have to be abridged more or less; otherwise many items would be crowded out. Sometimes a thirty-line item is cut down to ten lines, and ten lines to two lines, as occasion may require.

Every item sent to us for publication, should contain the full name and address of the writer. We desire to know the source of every article or item that appears. This rule will be strictly adhered to.

The Church of the Soul will hold meetings under the administration of Mrs. Clara L. V. Richmond, pastor, in Kimball Hall, 248 Wabash avenue, every Sunday morning at 11 o'clock. Sunday-school in the same place at 9:45 a. m.

E. W. Sprague writes from Port Washington, Ohio: "We have had a revival of religion. We held two meetings here. Last evening Mrs. Sprague held a service which was grand. There were thirty persons present. All but five or six were new beginners, never having sat in a circle before. She gave nearly all readings, giving many tests to each, and every test was recognized. The town is still in a fever of expectancy. We return to Alliance to-day to fill our place there tomorrow. Oh, for practical organization that we may reach every town and every hamlet in the United States. The people receive the truths of Spiritualism gladly as soon as they understand it. As Spiritualists we ought to unite as one person and work in a practical way to bring our beautiful religious tests to all. Your paper has prepared a number of persons in this place for the manifestations and teachings that we brought them."

N. Frank White, an old Spiritualist and lecturer, writes from the National Soldiers' Home, Va.: "Since your kind publication of Bro. Bacon's appeal for me in my distress, which appeal was responded to by several of your readers. I have been very sick indeed, and unable to answer their kind responses, as I intended to do; indeed unable to write at all until now, and that briefly. I have a comfortable place to sleep and food, such as it is, and I trust I may finally worry through in spite of my age (seventy) and come out all right. Will you kindly, through your columns, thank for me collectively those who have not forgotten an old worker in our glorious cause and assure them I will personally respond to them all just as soon as I am able, if I get to that condition. Shall send a duplicate of this to the Banner of Light and the Light of Truth, who, with you, published the appeal of Bro. Bacon. My address now, please say, is simply National Soldiers' Home, Va., Co. B."

H. W. Henderson writes from Lawrence, Kansas: "The Spiritualists of Douglas county and Lawrence, Kan., celebrated the fifty-first anniversary March 31 and April 1 and 2. The speakers were Judge Isaac Farley, T. C. Deuel, Mr. Hammond and Mrs. Lull, of Lawrence. Good audiences were present at all the meetings. Mrs. Hammond's readings were remarkable in their correctness. The Progressive Thinker is our household light."

G. W. Kates and wife will lecture in Lima, Ohio, April 20 and 21; at Springfield, Ill., April 22 and 23; at Grand Rapids, Mich., during May and June.

They have some open time in July they desire to fill in Michigan.

F. W. De Tray writes from Quincy, Ill.: "Allow me through your columns to thank many speakers and organizers who have offered their services to assist in organizing a permanent society in our city, mention of which was made in The Progressive Thinker April 1. Some I have personally answered. We have been fortunate in engaging W. F. Peck, of St. Louis, who commences work in Quincy the first week in May. Let me thank you for the use of your valuable paper. I see it is a power and should be taken by every liberal minded person who can read."

G. D. Lyle writes from Cleveland, Ohio: "We celebrated our anniversary on the 26th of March, with Annie E. Thomas with us as speaker, having two lectures, and between them we had a banquet which we all enjoyed very much. She spoke to an audience of over five hundred people in the evening, and almost every person regretted her leaving us so soon. We have engaged for the present month Mrs. Carrie S. Twing. She spoke to a large audience last Sunday evening. We are certain we will learn from her to walk in wisdom's ways. Our vice-president, H. M. French, assisted Mrs. Twing in giving readings. Following Mrs. Twing we have Prof. W. M. Lockwood engaged for May. We bespeak a royal welcome to him."

James R. Smith writes that the cause had been languishing at Stone Bluff, Ind. Through his efforts Dr. H. C. Andrews, of Danville, Ill., visited them twice and delivered addresses with stirring effect; many who did not know what Spiritualism means were much pleased with the lectures and desire more of the same. Arrangements are being made for Dr. Andrews to lecture there again the first Sunday in May.

John A. Bailey writes from Clinton, Iowa: "A number of friends gathered at the beautiful cottage of Mrs. McKid, on Mr. Pleasant Park, to celebrate the fifty-first anniversary of Modern Spiritualism. Short remarks were made by some of those present, and the writer was down on the program for a short address, in which he endeavored to show that progress as individuals to a higher unfoldment must determine the progress of Spiritualism for each of us; and while it was gratifying to note the progress of Spiritualism as a movement, yet it signified but little to us as individuals if we did not seek earnestly to develop our own inner divine principles, and each day and year come more in harmony with the higher laws governing our being. Lunch was served, after which we departed for home feeling refreshed both physically and spiritually."

Moses Hull has accepted a unanimous invitation to remain with the First Spiritualist Church of Buffalo another year. His address will still be 359 Normal avenue, Buffalo, N. Y. The only opportunity to get him on a Sunday before June, 1900, is to take him from Mantua, Ohio, on one of the Sundays of June, or the first or second Sunday in July.

Mattie E. Hull has dates open for June and July, also several dates still open for camp-meetings. Address her at her Buffalo address until May 25; after that, for six weeks, at Mantua Station, Ohio.

Bro. Ambler writes from Waterbury, Vt.: "In this town with a population of about 3,000 there are seven churches, and you can judge of the bigotry and superstition one has to contend with. I have been a Spiritualist for forty years, and have been ostracized by the good church people, and society, so-called, all this time, but it matters not to me. There are a few square head Spiritualists in the town who will stand up and battle for the truth at all hazards, and we hope to make an impression on the masses in time. We think you are doing a noble work with The Progressive Thinker in showing up the inconsistencies of the Christian Bible and the damnable teachings it inculcates. As long as I have a dollar The Progressive Thinker and I will travel in company."

"Circle" writes from Shelbyville, Ind.: "Mrs. Alice Gehring, of Indianapolis, has made five visits, on two within the last few months, and we have, perhaps, twenty-five converts to Spiritualism. There are ten of us developing mediumistic power. Mrs. Gehring has been with us the week just passed and we have experienced tests and demonstrations of almost every character. About a month ago we had Mr. Wm. Hart, of Richmond, Ind., for about ten days with gratifying results."

M. B. Little writes from Glen Falls, N. Y.: "We are having regular meetings here in Psychical Hall every Sunday.

Mrs. Helen Temple Brigham, of New York, is with us two week days in each month, and Mrs. Thillie U. Reynolds, of Troy, N. Y., has been doing very effective work here by her able lectures and public and private sances during the past month."

J. Osborne Lunt writes from New York: "On a late Sunday (Easter) I had the great privilege (and I consider it great in every sense of the word) of hearing Rev. Minot J. Savage deliver his grand discourse on 'Spiritualism.' The Church of the Messiah was crowded; many stood through the entire service to listen to the eloquent words of the discourse. It was a picture as Dr. Savage stood in his pulpit surrounded by Easter lilies and palms and giving his grand ideas on our great truth, Spiritualism. When we have such men as Dr. Savage to stand by the flag, I feel you truly think we are out to fool around. I sometimes wonder what our orthodox brethren in the Fifth avenue churches of this city think when they see the tide is turning so fast our way, leaving them far back, almost in oblivion. If I were wealthy I should spread Dr. Savage's sermon on 'Spiritualism' from the Atlantic to the Pacific."

Flora Harding writes from Anderson, Ind.: "The Executive Board of the Indiana Association of Spiritualists met at the camp grounds at Cheltenham, April 6, to make arrangements for the coming camp meeting. There is indication of much activity. Several new cottages will be built, besides the improvements ordered by the board at the entrance gate, lodging house and grounds. The camp meeting begins July 20 and closes August 28. The speakers engaged are B. F. Underwood, Eva Prunier, Wm. M. Lockwood, Anna L. Robinson, Mary Ellen Lease, Moses and Mattie Hull. Programs will be out next month."

H. H. Scoville, of Chicago, writes: "You undoubtedly know of the burning of the old Hygeia hall, last February, and that the Christian Spiritual Society took refuge in the Washington Hall for a time. Mr. L. G. Spencer, the owner of the old hall, found new quarters for his business at 404 Ogden avenue, corner of Robey street, and being one of the large number of converts Miss Thomas has made to Spiritualism in the past two years, and much in love with her ministry, he fitted up the upper floor of his new warehouse, into a beautiful hall, capable of seating 300 people comfortably, and dedicated it to Miss Thomas' use for her meetings, as long as he holds ownership. The dedicatory meeting was on March 8, and the hall was well filled. Every Sunday since witnesses increased numbers. April 9, both afternoon and evening, an audience of over 300 persons was present, the occasion being Miss Thomas' eighteenth anniversary of her spiritual development, and in the afternoon by actual count 103 persons testified to having received answers to their questions, and by sitting twice a week at home, Tuesdays and Fridays, for one hour, at stated hour 9 to 10, as she has directed from Sunday to Sunday for four months past, developed mediumship of various phases. Mr. Editor, where in all our land can a better showing be made for the cause? For her evening lecture Miss Thomas took text from Acts 11th chapter, and drew comparisons between Peter's mediumship and the present. Her lecture was, as might be expected, largely given to a retrospective of her life and medium, and very entertaining. The writer dubs Miss Thomas the Moody of Spiritualism, and predicts a continuation of her good work. Mrs. Dr. Caird was present at both meetings, and in the evening gave many tests, all recognized."

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## IMPORTANT MATTER FROM OUR FOREIGN EXCHANGES

### LIGHT, LONDON, ENG

This is for young people of all ages. Did we ever quote it before? No! Then here it is—one of the dearest little poems ever written. It originally appeared in "St. Nicholas," and is there entitled "Consolation."

When Molly came home from the party to-night—  
There were traces of tears in her sweet blue eyes,  
That looked mournfully up to mine;  
For someone had said, she whispered to me,  
"Wish her face on my shoulder hid,  
Someone had said (there were sobs in her voice)  
That they didn't like something she did."

So I took my little girl on my knee—  
I am old and exceedingly wise—  
And I said, "My dear, now listen to me:  
Just listen and dry your eyes."  
"This world is a difficult world indeed,  
And people are hard to suit,  
And the man who plays on the violin  
Is a bore to the man with the flute."

"And I myself have often thought  
How very much better 'twould be,  
If every one of the folks that I know  
Would only agree with me."  
"But since they will not, the very best way  
To make the world look bright  
Is to never mind what people say,  
But to do what you think is right."

OUR FATHER.

Religion is the belief in a spirit whose merces are over all his works, who is kind even to the unthankful and the evil; who is everywhere present, and therefore in no place to be sought, and in no place to be evaded; to whom all creatures, times, and things are everlastingly holy, and who claims—not titles of wealth, nor severals of days—but all the wealth that we have, and all the days that we live, and all the beings that we are—but who claims that totality because he delights only in the delight of his creatures, and because, therefore, the one duty that they owe to him, and the only service they can render him, is to be happy; a spirit, therefore, whose eternal benevolence cannot be angered, cannot be appeased; whose laws are everlasting and inexorable, so that heaven and earth must indeed pass away if one jot of them failed—laws which attach to every wrong and every error a measured, inevitable penalty, to every rightness and prudence an assured reward—penalty, of which the remittance cannot be purchased; and reward, of which the promise cannot be broken.—Ruskin.

### HARBINGER OF LIGHT, MELBOURNE, AUSTRALIA.

THE LAW OF LOVE.

"The unity of the spirit in the bond of peace," is rapidly becoming something more than a rhetorical phrase, to round a sentence, in a pulpit oration; for it is beginning to manifest itself as an impressive reality in the higher literature of Spiritualism, and of the diversified forms of Occultism generally. Take, for example, an article under the above heading, which appears in the L'Hyperchimie (Paris), the organ of the French alchemists, and every sentiment it contains will be found identical with the teachings of the more elevated controls of the world, clearly showing in all parts of the world, clearly showing "the unity of spirit" which prevails among them, held together, as they are, by "the bond of peace"; as, also, the perfect harmony of the lessons they inculcate.

We translate the more important passages of the article referred to:

"Collective evolution depends—apart from special factors—upon individual progression and vice-versa. We must, then, hasten its march, by mutually assisting each other, and forgetting ourselves for others, as they should forget themselves for us."

"So long as Egoism shall remain the lot of individuals, will individuals be miserable, a prey to pain, to evil, and to the control of the lower planets. In order that the earth should amend that vice, barbarity and wars must disappear, the Law of Love must triumph, which comprehends Solidarity."

"That law may be thus formulated: All men being brothers and equal, on account of their unity, should love and assist one another, assisting in their intellectual progression, according to their intelligence, and their degree of evolution."

"All beings are brothers, we have written. Therefore love and compassion are imposed upon them towards mankind; but men ought to extend that sentiment to the animals, and to everything, inasmuch as all live and evolve, and constitute an Unity."

"So long as a single being suffers, no one will be able to find real happiness in the world, for each perception, by its reversion, produces a sensation in our own organism, like the movement of the waves in the etheric sea."

"All mystics teach this fraternity, and proclaim the world to be one organic whole."

"All cells, we know from biology, are mutually interdependent."

"Now Egoism is a poison, a virus. It kills, it dissolves."

"Love vivifies, coagulates."

"Consequently, moral evolution rests upon Love."

"Did it begin to exist with the body? Is it evolved from the body? Did it ascend up through all the lower orders of creation, or is it a potentialized portion of God? Has it been re-incarnated, or re-born? Price 15 cents."

HELL REVISED, MODERNIZED. And made more comfortable. A scathing review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian church, upon "What Is Hell?" By Dr. J. M. Peebles. A pamphlet of 25 pages. Price 10 cents.

THE SOUL—DID IT PRE-EXIST? Did it begin to exist with the body? Is it evolved from the body? Did it ascend up through all the lower orders of creation, or is it a potentialized portion of God? Has it been re-incarnated, or re-born? Price 15 cents.

PRO AND CON OF SPIRITUALISM. This pamphlet is a reprint of the essays in "The Arena" on spiritualism, which Rev. H. A. Hart endeavored to prove Spiritualism dangerous and allied to witchcraft. The reply printed in "The Arena" written by Dr. Peebles excited extensive comment, and is absolutely crushing. Price reduced to 5 cents.

FIFTIETH ANNIVERSARY OF MODERN SPIRITUALISM. An elegant pamphlet containing an account of the exercises at Rochester and Hydeville, N. Y., at the celebration of the Fifty-first Anniversary of Modern Spiritualism. It contains the addresses of some of the most noted speakers present. It contains the picture of the Hydeville cottage, wreath, etc. Price 5 cents.

DR. PEEBLES' Pamphlets and Books FOR SALE BY The Progressive Thinker.

The Principles of Nature, as Discovered in the Development and Structure of the Universe. Material and Spiritual Magnetic Forces. Laws of Spiritual Manifestations and Mediumship. Spiritual Planes and Spheres. Given inspirationally, by Mrs. Maria M. King. In three volumes. 8vo. A remarkable work; and the best in the literature of Spiritualism. Price reduced from \$1.75 to \$1.25 per volume. Postage 12 cents.

"A Conspiracy Against the Republic." By Charles B. Waite, A. M., author of "History of the Christian Religion to the Year 200," etc. A condensed statement of facts concerning the efforts of church leaders to get control of the government. An important work. Paper, 25 cents. For sale at this office.

"Voltaire's Romances," translated from the French. With numerous illustrations. These lighter works of the brilliant Frenchman, and invincible enemy of the Catholic Church, are worthy of wide reading. Wit, philosophy and romance are combined, with the skill of a master mind. Price \$1.50. For sale at this office.

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

"Historical, Logical and Philosophical Objections to the Dogmas of Reincarnation and Karma." By Prof. Wm. M. Lockwood. A keen and masterly treatise. Paper, 25 cents. For sale at this office.

"Religious and Theological Works of Thomas Paine." Contains his celebrated "Age of Reason," and a number of letters and discourses on religious and theological subjects. Cloth binding, 430 pages. Price \$1. For sale at this office.

Mansell's Almanac of Planetary Meteorology for 1890. This is the thirty-fourth annual publication of the Astronomical Almanac. Valuable to those on land and sea. By Richard Mansell. Price 25 cents.

Life is the Supreme One. All living forms, from the ant to the elephant, from the mole to the Shakespeare, are but the countless rays of the One Living Essence that is in all and is All.

We are within the Infinite now; we are in eternity now. We are here in the primary, spiritual school of our eternal existence, learning to spiritualize matter.

The boundlessness of Life is in Love and Wisdom, for in these alone exist endless varieties of evolutions. The monotony and sameness of Life is in ignorance and in the latter, therefore, satiety comes in the latter state, and weakness of existence. Progress means the holiest and noblest of Infinite Divine

## Dr. Peebles' Most Important Books.

### Reduced Prices.

Three Journeys Around the World. A large handsomely bound octavo volume, 600 pages, finely illustrated, describing the Pacific Islands, New Zealand and Australia, India and her magic, Egypt and her pyramids, Persia, Ceylon, Palestine, etc., with the religious manners, customs, laws and habits of all foreign countries. Price, \$1.50.



## ABSOLUTE EVIL.

Is There Any Such Thing?

through the government, and have no root in Christianity.

There is not an instance on record where a great race of people has received the religion of another. Religions grow up, are evolved with the races, and the beliefs of one race are the beliefs of another.

Mr. Hutchins gives the results of ten years' attendance at a mission school on the west coast of Africa, in the answer of his servant when asked what he knew of God: "God be very good; he made two things—one, sleep; and the other, Sunday, when no one has to work." He says that after scores of years of intercourse with European traders and missionaries the seed has fallen on barren ground. They cling to their fetiches as pertinaciously as they did one hundred years ago.

Mr. Kennan, the traveler, in one of his lectures stated that the missionaries found it impossible to convey any idea of God or the atonement to the Yankus, because they had no word in their language, expressing high moral conceptions.

The Catholic missionaries followed the armies of Spain, attempting to convert the Incas, the Aztecs and the Indians. The touch of Christianity was like the blast of the sirocco.

Mr. H. Seward in his "Travels Around the World," page 456, agrees with the universal testimony of unprejudiced observers. His opinion has vast value more than that of ordinary travelers, for he possessed superior advantages, and he certainly will not be accused of speaking against Christianity if he could avoid it. Speaking of the Christianizing of India, he says: "It must be sadly admitted that the great work has been in the hands of the humble schools for native men and women, which have been opened under missionary auspices in various parts of the country."

This is yielding the whole question. It is not religion taught by the missionaries, but knowledge taught in the schools, which civilizes.

"Poetry." Q. Who is the author of this verse: "Truth forever on the scaffold, Wrong forever on the throne?"

A. James Russell Lowell.

"Historian." Q. Under the laws Lycurgus gave to Sparta, it is said every infant was examined by the proper officers and if not healthy and well formed they were destroyed. How?

A. They were cast into a wild ravine, and died of exposure to the elements or by wild beasts. This custom though made a part of the Lycurgic laws, was much older.

## EDUCATION.

(Continued from page 1.)

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Paul S. Gillette: Q. (1) A member of the M. E. Church Foreign Missionary Society stated to me that whereas uneducated Indians abused their women very unjustly, that when Christianity was introduced a reform for the better at once began. This claim is also made of the effect of Christianity in Japan and China.

2. Were not the principles taught by Zoroaster, Confucius, Brahma, Buddha and Jesus practically identical with the teachings of the Christian religion? 3. Has the introduction of Christianity into the Orient been invariably followed by beneficent results?

A. (1) The condition of woman in pagan Rome was far better than it was after Christianity gained control. The Roman and Grecian matrons were honored, consulted, and were rulers of the household. As goddesses, Venus and Eusephone were the equals of Jupiter and Apollo. With the teachings of Christianity that the wife should be the slave of the husband, the belief it brought that by woman's transgression evil and sin were brought into the world, and therefore she should be punished as the weaker vessel; the accursed doctrine that she was the tempter of man, all constituted to make her very near a word of curse. There may be customs in China, Japan and India not what they should be, but the condition of women in those countries is incomparably better than it was during the Middle Ages when the church ruled, or what it would be at present had not the spirit of the age revolted, and in spite of the church fought the battle of rights. The Christianity which is now goes with the missionaries is improved by the infusion of new ideas it has been compelled to accept. It is not Christianity, but civilization which has caused whatever advance that has been observed. In all Japan, China and India, there are few converts to-day to Christianity, from the noble or influential classes, of the lowest caste only are bought by missionary influence, and the masses remain unaffected.

The cost to the missionary society of a convert in Africa is \$3,000, and probably as much in India and China, and this conversion is principally represented by wearing some article of European clothing, which in Africa is appropriate as being in that torrid climate a kind of crucifixion highly commendable. The missionaries carried with them Bible, rum, and unmentionable diseases. The representative of Japan stood up in the Religious Congress at the Chicago World's Fair, and presented the traitorous interference of the lowest class of missionaries, and said the rebellion which cost his people so much was directly the work, and so strong did he make his case that even Christians applauded him.

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EDUCATION.

(Continued from page 1.)

and all the vital processes of automatic life. And more than that, it is the energy of thought, of love, and all the many powers of the human ego. Moreover, it radiates a sensitive sphere around every human being, which is the seat of the instrument for all the higher, if not all the uses of mediumship. In the workings of this subtle essence are involved all the phenomena of clairvoyance, telepathy and psychometry. And, so closely are these related to the facts of mediumship that the most careful and critical discrimination is necessary to distinguish one from the other. No one can fail to see that a most thorough knowledge of physiology, and especially of animal chemistry, is demanded to comprehend the laws of mediumship. To this we must add a thorough knowledge



# APRIL ONLY

At the Request of Hundreds We Continue the \$5 A MONTH RATE

TO THE SICK ONLY

Who cannot afford to pay our regular rates for treatments, we will, during

APRIL

take your case and furnish all medicine, weekly letters of advice, and charge you but \$5 a month. Kindly remember it has been our rule for years, twice a year to make especially low rates to the poor. This is our winter offer only, good during the month of

APRIL

So that all may understand, we will repeat the offer once more. Those who cannot pay our regular fee, who begin treatment during April will be charged only \$5 a month until cured—old patients who stopped treatment before cured, or new ones.

Write us at once. Tell us your age, name in full and leading symptom, so that we may diagnose your case at once so you can begin treatment before the time expires.

DR. G. E. WATKINS,

406 Mass. Ave., Boston, Mass.  
Hotel Palmerston.



DR. G. E. WATKINS' SANITARIUM

at Ayer, Mass., can accommodate after April 15, six more patients. Among the many advantages this sanitarium has over others, it is a Spiritualist Health Home where they can go for rest and health. It is known far and wide as the Rural Health Home, where chronic diseases are cured by new and more natural methods than by the old antiquated physicians. It is under the personal and assiduous care of regularly educated, natural and experienced physicians and is a pleasant and attractive home where invalids can regain their health under favorable conditions, and the overworked and nervous can find rest and recreation.

It is situated in a historic, picturesque and healthful region, one mile from Ayer depot in the town of the same name. Ayer is the junction of the Fitchburg (Hoosac Tunnel) route and Boston and Maine railways, thirty-six miles from Boston, twenty-eight from Worcester, and eighteen from Nashua, N. H. It has pure air and water from the Shaker Medicinal Spring, which according to the analysis of the State Assayers of Massachusetts and Maine, surpasses the celebrated Poland Mineral Spring water of the latter state; perfect sanitation and beautiful country roads lined with stately elms, over a gently undulating intervals of wood and fine farms, where the philosopher, A. Bronson Alcott chose his earthly paradise.

Terms for board and treatment from \$1 a day upwards. Send all letters to DR. G. E. WATKINS, 45511 Ayer, Mass.

## GENERAL SURVEY.

(Continued from page 6.)

J. N. Yakes writes from Grand Rapids, Mich.: "The camp-meeting which opens here in July is the chief and central talk of the city. Already there has been distributed as a starter about 3,000 programmes and pamphlets. A goodly number of church members here are now attending the lectures and tests of F. Corden White, who is officiating for the First Society here. His work is clear-cut and convincing. Anna L. Robinson preceded Mr. White. Her audiences were large and very enthusiastic. The meetings on the West Side, conducted by Mr. and Mrs. Lindsey, are awakening many to think. Brothers and sisters do a noble work here this winter with his phases of mediumship. I am convinced that Spiritualism here has a permanent basis and a healthy growth, simply because the leaders and officials are the proper men and women in the right place."

Rev. L. A. Mabey, of Lansing, lectured for the First Spiritual Society of Durand, Sunday, April 9, 1890.

"The Indelibility of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psychic science. Demonstrator of the molecular or spiritual hypothesis of nature. Scholarly, masterly, trenchant. Price 25 cents. For sale at this office.

"The Unfinished Work of Forer." By the Beginning of Creation. What Matter Is. The Creation of the Earth. The Beginning of Life. Immortality. The Substance of Its Environments. Psychic Science. What the "Soul of Things" Is. Song of Psyche. A pamphlet by L. M. Rose. Contains 71 pages of interesting matter. Price 25 cents. For sale at this office.

## SUMMERLAND, CAL.

Anniversary Exercises by J. S. Loveland and Others.

The Fifty-first Anniversary of Modern Spiritualism was duly celebrated here, Sunday, April 2, at Liberty Hall, morning and afternoon, and the following programme was rendered: Music by the orchestra. Reading by Mr. Crother. Singing by the choir. Inspirational poem by Mrs. Roff. Lecture by Prof. J. S. Loveland. Song and anniversary poem by your humble scribe. Afternoon service consisted of music and reading of a poem by Prof. Loveland, and lecture and answers to questions by G. D. Parsons. Dinner was served in the hall, and to a large number of people. The services at both times were interesting and harmonious, and by all who attended pronounced the most heartily enjoyed of any previous year.

Something more than a passing notice should be given to Prof. Loveland's lecture, as it was truly the finest he ever gave here. His oratory is clear and resonant and marked by singular fecundity of thought and eloquence of diction. He touched the growth and progress of the human race to the present attitude of Spiritualism as a factor in civilization, and the rapid spread of its vital truths in the popular and broader Christian denominations, and the ready acceptance of its truths among the intellectual leaders of the Christian teachers, and cited to Dr. Lyman Abbott's recent utterances in the advocacy of spiritual communion. He said further that the signs of the times were hopeful as leading men know something more of the life beyond the grave—to penetrate the mysteries of the great hereafter. The signs of the times were distinctly and decidedly indicative of brighter days, when justice and truth and love should banish the hatred and misery that now exist in the hearts of nations and individuals, when peace and progress should reign supreme, when the human race, in short, should recognize and themselves the brotherhood of man and the government and direction of the fatherhood of God.

The lecture was a remarkable effort and deeply interesting, and should appear in the columns of The Progressive Thinker at no distant day, for the edification of its thousands of readers. There are probably few superior minds to-day in the spiritual ranks to Prof. Loveland, and in spite of his advanced years, he was possessed of body, undimmed eye, and unimpaired faculties and spiritual knowledge make him the peer of any among the teachers of our philosophy of Spiritualism.

BISHOP A. BEALS.

Searching for Light.

One of the most serious obstacles in the propagation of Spiritualism is in the low and illiterate type of souls that undertake to represent to mortals the spirit world. Their communications are so trivial, of a gypsy style of fortune-telling, in the mongrel language of aboriginals and murdered English, as to disgust the better class of inquirers after this most of all important subjects.

It seems to me that an ambassador from that sublime and exalted realm should be competent to communicate desirable knowledge, and in such language as to profit as well as please us. Take, for instance, the unsettled subject of the future treatment of the more depraved and vicious of our race, what is their doom and destiny? We go to the Roman Catholic teachers of theology and they tell us of a vast purgatory in which they are corralled and by process of moral chemistry, they become pure and so ready to be massed and money these priests can lasso them and drag them up to the golden gate guarded by St. Peter, who upon due examination will open the gate and let them into the kingdom of heaven.

If I go to the D. D. in orthodox hell I will tell me there is an awful hell of everlasting torment prepared for them—a lake of fire and brimstone where the smoke of their torment ascendeth up forever and ever, doomed to eternal damnation.

Other teachers of theology affirm with great positiveness that the wicked are totally annihilated.

None of these theories is generally accepted as true in these days of light and reason, yet some method of divine administration must be employed for their restraint, their reformation, and the protection of the innocent, the pure, and the good from the viciousness of the bad. Death makes no change in the material and moral quality of human souls. Now, it seems to me that an intelligent and truthful visitant from the spirit-world could settle such a problem as this and many other kindred subjects of the invisible world.

Milwaukee, Wis. GEO. I. BETTS.

## A COUNT'S VISION.

Remarkable Case of Telepathic Conception.

I can vouch for the truth of the following interesting case of clairvoyance. A vision of a man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Roccamelone, in the Maratime Alps, lost his way, and on the following morning a search party found his body, terribly crushed and bruised, at the bottom of a deep crevasse.

Count Cibrario, the unfortunate young man's father, who was at Turin, and knew nothing of his son's expedition to the Roccamelone, on the night of the accident awoke the rest of the family, announcing, with tears, that Livio was dead. He had seen him distinctly, he said, blood flowing from his battered head, and had heard these words spoken in a voice of terrible anguish:

"Father, I slipped down a precipice and broke my head, and I am dead, quite dead."

The other members of the family tried in vain to persuade the poor count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state of anxiety bordering upon distraction, till the morning, when official confirmation of the terrible accident awaited him.

This case of telepathy, or whatever name may be given to similar phenomena, is considered all the more remarkable as Count Cibrario is a very quiet, unassuming man, who has never suffered from disorders of the nervous system or doubled in spiritism—London Mail.

"Right Living." By Susan E. Wilson. The author shows a wise practicality in her method of teaching the principle of ethics. She illustrates her subject with many of her own experiences, which render the book more interesting and more easily comprehended. It is especially adapted for use in Children's Lyceum. In the hands of mothers and teachers it may be made very useful. Young and old will be benefited by it. Cloth \$1. For sale at this office.

# A Remarkable Offer, For a Short Time Only.

To those writing us, giving us name, age, sex and one leading symptom, in their own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"Foods for the Sick and How to Prepare Them!"

A valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency—concise, yet plain and readily understood, and

WOMAN:

A medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable volume to ladies writing us under this special offer. It will be sent FREE to ladies writing us

It has cost us hundreds of dollars to publish these volumes. They are nicely illustrated and are standard works.

A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

DRS. PEEBLES & BURROUGHS,

Battle Creek, Mich.

## Sunday Spiritualist Meetings in Chicago.

Church of the Star of Truth, Wicker Park hall, No. 601 West North Avenue, Sunday, 7:45 p. m., conducted by Mr. and Mrs. William Lindsey.

The Englewood Spiritual Society holds services every Sunday in Hopkins Hall, 628 W. 63rd street, at 2:30 and 7:30 p. m. Lecture followed by spirit messages and tests, by the pastor, Mrs. Lora Holton. Seats free to all services. Good music.

The Second Church of the Soul meets in Van Buren Hall, at 3 and 8 p. m. Address all communications to M. L. Schaeffer, chairman, Clark and Lake streets, City.

The Spiritual Investigating Society meets at 3228 Cottage Grove avenue, under the direction of Dr. Carr. Lecture and tests at 8 p. m.

The First Christian Spiritual Union Society will hold meetings every Sunday at 3 and 7:30 p. m. Van Buren Hall, Madison street and California avenue. Always good speakers, and test mediums present. Address all communications to Mrs. L. J. Vaughn, secretary, 247 W. Madison street.

The Progressive Spiritual Church, G. V. Cordingley, pastor, room 400 Handel Hall, 40 Randolph street. Services at 7:30 p. m.

The Gross Park Spiritualist Society holds meetings every Sunday afternoon at 2 o'clock at Gross Park Hall, Wood and Melrose streets, opposite Gross Park Depot.

The Lake View Spiritualist Union meets every Sunday evening at 7:45 in Wells Hall, 1629 Clark street, corner Fletcher street. Meetings conducted by Carl A. Wickland and wife, assisted by other mediums and speakers. All friends and members are invited.

The Church of the Soul will hold meetings under the ministrations of Mrs. Cora L. V. Richmond, pastor, in Kimball Hall, 243 Wabash avenue, every Sunday morning at 11 o'clock. Sunday-school in the same place at 9:45 a. m.

Band of Harmony, auxiliary to the Church of the Soul, meets at 608 Handel Hall Building, 40 Randolph st., every first and third Thursday of the month, beginning afternoons at two o'clock. One hour is taken for parliamentary drill, after which Oulna gives us greeting through the mediumship of our pastor, Mrs. C. L. V. Richmond.

The ladies bring lunches. Supper at six o'clock; tea and coffee served. Evening session called to order at 7:35. Questions invited from the audience, and answered by the guides; name poems given by Oulna, and other interesting exercises.

Forty-third Street Christian Spiritual meetings will be held in Kenwood Hall, 4308 Cottage Grove avenue, each Sunday, 3 p. m., conference and tests; 8 p. m., lecture by S. P. Cady; tests by H. E. Coates and others. All are invited. Good music and seats free.

Spiritual Endeavor Society, meets at No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah B. Bromwell, pastor.

The First Society of Rostersclaus, J. C. F. Grumling, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:40 a. m. only. The White Rose Auxiliary (Sunday-school) meets 12 noon Sunday. Seats free to all seekers.

The First Spiritual Church of the South Side holds services every Sunday 8:30-10:30 and 7:30-9:30 p. m. at 77 Thirty-first street. Lecture and spirit messages at both services. Mrs. Georgia Gladys Cooley, pastor.

The North Side Light of Truth Spiritual Society holds meetings at Schiller Hall, 601 Wells street, second door South of North avenue. Sundays at 10:30 a. m. and 7:45 p. m. and Thursdays at 7:45 p. m. Mrs. Irene Dobson and others will speak. A welcome for all.

Spiritualist Church of Unity meets every Sunday at 7:45 p. m. at Flynn's East Northeast corner of Robey street and North avenue. Max Hoffman, pastor. Reached by the Milwaukee cable, Robey and North avenue electric cars, Logan Square and Humboldt Park trains on Metropolitan elevated to Robey street.

Church Students of Nature meet every Sunday afternoon, and evening at 7:30, Nathan's Hall, 1565 Milwaukee avenue corner Western avenue. Mrs. M. Summers, pastor.

The Spiritual Research Society holds meetings every Sunday afternoon, at 2:45 o'clock, at 326 Wells street (north of Oak street). Conducted by Mr. and Mrs. Carl Wickland.

First Spiritualist Alliance holds services every Sunday at Washington Hall, 490 Washington boulevard. Frank T. Ripley will lecture and give platform tests, assisted by Mrs. Hamilton Gill. All are invited. Services at 2:30 and 7:30 p. m.

The West Side Spiritual Society meets at Occidental Hall, corner of Madison street and Sacramento avenue, every Sunday at 2:45 and 7:45 p. m. Mr. Grupp test medium. Good speakers in attendance.

Send in notice of meetings held on Sunday at public halls.

We cannot keep a standing notice of meetings and circles held at private residences. We have not space for that purpose.

"The Prophets of Israel." By Prof. C. H. Cornell, of the University of Königsberg. A scholarly and appreciative historical review of the prophets of Israel and their works. For sale at this office. Paper covers, 25c.

## Healing, Causes and Effects

Dr. W. P. Phelon's latest book, is a presentation from the spirit side of life of the laws and principles of Mental Healing and their relation to the Vibration. The Esoteric under-current of the processes manifesting themselves in the operation of healing, is clearly shown to be the silent power of invisible force.

Under the head of "Causes and Effects" are made plain many hitherto unexplained phenomena, along the lines of spirit power, attraction, repulsion and overcontrol.

It treats of adepts, mediums, and their varied powers. It also has something to say of elements, and man's power over the unseen. The Helpers and Hostiles of the Invisible World are described, and their abilities specified.

Astral conditions, with the process of going out on the astral currents are explained by one who knows. The subject of Fear occupies one whole chapter.

The whole field of man's relation to the forces bringing either the health which is harmony, or the discord which is disease is handled by one who evidently understands his subject. The booklet of 100 pages, is proving its interest by its sales. Sent on receipt of fifty cents. For sale at this office.

## TESTIMONIAL.

Clean, N. Y., March 27, 1899.

B. F. Poole, Clinton, Iowa:

Mr. Dose's 324 affords me especial pleasure to inform you that I have received the Malted Pebble Spectacles, and regard them as truly a marvel. They are a perfect fit, clear and distinct, easy and restful to the eye.

Wishing you every success in the future, I am, sincerely and fraternally yours,

A. L. COTTON.

Spirit Yama says a sample is better than a description. I will send a sample of the Malted Pebble Spectacles, also sample of Magnetized Compound for all kinds of sore and weak eyes—sufficient to give you a fair test of their curing powers—all for 10 cents, postpaid.

The formula was given me by one of the adept physicians of the lost Atlantis. Dr. Yama. I will send you his photo if you wish.

B. F. POOLE.

Clinton, Iowa.

## THE REASON WHY

"Dr. Sykes' Sure Cure for Cataract" has been so eminently successful during the past quarter century all over the land, is because it is the only treatment that is used both as an insinuation and internally.

In this way it finds and kills the cataract germs both in the mucous linings as well as in every part of the body.

Send for our 64-page book with S. Blank and testimonials, mailed free.

Address H. E. JACKSON, M. D., Dept. K. 843 W. Madison street, Chicago, Ill.

"History of the Inquisition." Every citizen of our country should read this concise history of that Romish church institution known as the Inquisition. The animus of Romanism against all institutions, beliefs and parties not in conformity with the ruling powers of the Romish hierarchy is plainly shown in these statements of veritable history.

The devilishness and murderous malignity of the "Holy Inquisition" is scarcely paralleled in all the world's records of inhuman atrocities. It is for sale at this office, and will be mailed postpaid for 25 cents.

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

"The Dead Man's Message," an occult romance, by Florence Maryatt. The author's wide-experience in Spiritualism and her study of occult science have prepared her to write this romance, which is treated with masterly ability, and is in the course of a spiritual journey. Cloth \$1. For sale at this office.

"Cosmian Hymn Book." A collection of original and selected hymns, for liberal and ethical societies, for schools and the home; compiled by L. K. Washburn. This volume makes a public work. It comprises 258 choice selections of poetry and music, embodying the highest moral sentiment, and free from all sectarianism. Price, 50 cents. For sale at this office.

"Mahomet, His Birth, Character and Doctrine." By Edward Gibbons. This is No. 6 of the "Library of Classical Literature." It is conceded to be historically correct, and so exact, and perfect in every detail as to be practically beyond the reach of adverse criticism. Price, 25 cents. For sale at this office.

"Who Are These Spiritualists and What Is Spiritualism?" A pamphlet of 40 pages by Dr. J. M. Peebles, the well-known author. Price 15 cents. For sale at this office.

"The Commandments Analyzed." By W. H. Bach. The Commandments are not only analyzed, but contrasted with other Bible passages, showing great incongruities. Price 25c.

"Human Culture and Cure. Part First. The Philosophy of Cure." (Included in the "Library of Classical Literature.") By E. Babbitt, M. D., D. L. D. A very instructive and valuable work. It should have a wide circulation, as it will fulfill the promise of its title. For sale at this office. Price 75 cents.

## ASTONISHING! THAT

DOCTOR A. B. DOBSON'S HEALING POWERS

ARE BEING REPEATED OVER AND OVER AGAIN THROUGH THE MEDIUMSHIP OF—

Mrs. Dr. Dobson-Barker, Successfully Treated Thousands of Patients

Curing all Diseases Flesh Is Heir to With Her Magnetized Remedies, DO YOU WISH GOOD HEALTH?

Send three two-cent stamps, age, sex, lock of hair and one leading symptom, with full name and plain address, and be convinced of the WONDERS OF SPIRIT POWER.

YOUR CASE DIAGNOSED FREE.

Address all Mail to

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Homeopathic Medicines

Cure Where Others Fail.

Send name, age, sex and leading symptom for Free Diagnosis.

W. A. MANSFIELD, M. D., 170 Euclid Avenue, Cleveland, Ohio.

## "THE LYCEUM."

The Lyceum, devoted to the interests of the young, and to lyceum work, is published by Tom Clifford, at Cleveland, Ohio, No. 1905 Pearl street. Only fifty cents per year. Every young person should have access to its columns. In fact, all classes will find something of special interest in it. It is published weekly. Try it.

## A LIBRARY.

Commence forming one now by subscribing for The Progressive Thinker, and securing Art Magic. The paper one year and Art Magic will cost you only \$1.20. Supposing the plan had been adopted by The Progressive Thinker when it was first issued. Then you could have had in your library at the present time eight valuable books. But it is better late than never. Commence now, if you have not done so already, to form a library by subscribing for The Progressive Thinker. A library in this fast age is absolutely essential. Aid us in carrying out the Divine Plan.

## BEAR IN MIND.

In sending remittances to this office, write your orders on a single sheet of paper, to file away for future reference. If you have anything to say to the editor outside of that, do so on a separate sheet. It is not safe to send money in a letter; if it is sent that way, and lost in the course of transmission, you will be the loser. Do not send personal checks, send 15 cents to get them cashed. Send postal or express order, or registered letter or draft payable in Chicago or New York, and there can be no loss.

Write names and addresses as plain as ordinary print, and mistakes will be avoided.

## KEEP IN STEP.

Keep up with the Free Thought procession. You can do so by sending to this office \$1.20 and thus secure the Progressive Thinker one year and Art Magic. Art Magic is practically free to every yearly subscriber, the 20 cents only a little more than paying for the postage or expressage. If you take no Spiritualist paper then you can not keep in step with our great movement, and will necessarily lag in the rear. If you are a Spiritualist, and take no Spiritualist paper, please tell us why you do not? We would like to know.

## The Progressive Thinker.

Every Spiritualist in this broad land can keep in touch with our cause by subscribing for The Progressive Thinker, and also obtain a valuable acquisition to their library at the same time—Art Magic. The paper one year and Art Magic will cost you only \$1.20. The 20 cents only a little more than prepay the postage, so that the book is almost an absolute gift, being paid for out of the revenue of the office, thus each subscriber sharing the profits of the paper. Subscribe at once and get your neighbor to join with you.

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

"The Relation of the Spiritual to the Material Universe." By Law of Spirit Control. By Michael Faraday. Price 15 cents. For sale at this office.

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

"From Night to Morn, or An Appeal to the Baptist Church." By Abby A. Judson. Gives account of her experience in passing from the old faith of her parents to the light and knowledge of Spiritualism. It is written in a sweet spirit, and is well adapted to place in the hands of Christian people. Price 15 cents.

"Principles of Light and Color." By E. D. Babbitt, M. D., LL. D. A truly great work of a master mind, and one which Spiritualists should delight to honor. It is 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 readers and students of occult forces will find instruction of great value and interest. Large, four-pound book, strongly bound, and containing beautiful illustrations. Price \$5. For sale at this office. Price, postpaid, \$5. It is a wonderful work and you will be delighted with it.

"The Theological Works." A fine series, embracing the Prophecies, the Gospels, the Epistles, the Apocalypse, the Psalms, the Prophets, etc. Price \$1.00. For sale at this office.

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THE CHRISTY SADDLE.

"As a physician I am called on daily to prescribe for complaints directly due to the influence of the Christy Saddle, and I have no hesitation in saying, owing to the ever-present and jealous rivalry of the medical profession, to the Christy Saddle, the only one to be recommended."—C. N. Goetz, M. D., Cincinnati, O.

Having studied the saddle question for personal use, I have ridden all of the few saddles worthy of trial, and in the Christy I found the only one to be recommended."—C. N. Goetz, M. D., Cincinnati, O.

Who, during the past four years, has

Successfully Treated Thousands of Patients

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