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

CHICAGO, ILLINOIS, SATURDAY, APRIL 22, 1899,

## A PORTRAIT

the River.

In December, 1892, there appeared in

"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 encourage ment 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 and help 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 in-strument 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 in other lives that will bring helpful-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 cast a ray of sunlight upon your heart, when it has been stricken with sorrow and with dis-couragement because of the attitude of those from whom you had a right to expect more helpfulness. How many times have I been near to you when you have talked with my boy, and have spoken of his mother, who went out in early life. How many times I have tried to make him know that I was by his side, my dear Harry, who is so 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 ministration and care. Maggie Burnham. My message is for 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 play mates. 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 ethercalized form through the mediumship of. Dr. Henry Slade, in his parlor 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

In November last, at a public seance held by R. L. Greene, of Boston, one of his spirit band, Morris Hunter, formerly a portrait 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 ecognize it as any one you ever knew.

He wrote in reply:

"I have shown the photo you have sent me to mother, brother Aden and other members of our family, and we all think it resembles guite strikingly my sister Mag when she was living."

He is an able lawyer, an elder in the Presbyterian Church, and not a Spiritualist.

unlist.
On visiting my native town hast summer, I carried the original portrait with me, and not only did her mother and other members of her family recognize 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 gen; yet it was from start to finish done in three minutes.

Chicago, Ill.

The acknowledgement of weakness which we make in imploring to be re-lieved from hunger and temptation is surely wisely put in our prayer.-

The purer the heart, the less will it intellect.-Col. W. T. Higginson.

Only experience can show how salt the savor is of others' bread, and how sad a path it is to climb and descend another's stairs.—Dante.

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

ton, Kansas.

In publishing an expose of this fake, I would not be understood as one who suspicions 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 head, down honest mediumshin. break down honest mediumship.

Some time-before the time for anniversary meeting the friends at Spring Green, Neb., were asked to help a "materializing medium"—a Mrs. Newton, of Leadville, Col., to come to the credulous, 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

## THE SOUTH-LAND.

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 cele-bration 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 peo-ple as it should be. Hence every effort is put forth by the Society of Spiritual Science to present the truths of Spirit-ualism, 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

t. It is indeed comforting to be able to hrow orthodoxy 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 con-tinue striving to attain that perfection which is called Righteousness or Oneness with God." \* \* \* "But overshadowed 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

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

## DO THEY REMEMBER?

And a Message From Over So Says D. W. Hull, of Nor- Anniversary at Atlanta, Ca. Why Disembodied Spirits Ignorance Not the Road to Letter to the Editor of The Weighty Thoughts on Right Remember What Took Place In Earth Life.

> that those who have left the fleshly 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 disemplane 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

## EDUCATION.

That Spiritualism is the science and philosophy of life is the general, if not the universal opinion of thinking Spiritbody no longer remember the events 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 Spiritual ists. 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 bodied in three ways: Directly, by soul in the form is not indispensable to the reading soul; indirectly, by soul expressing itself to soul through the spir- great movement has ever succeeded itual body; and very indirectly, by soul without earthly co-operation, no matter expressing itself to soul through the low great the planning wisdom. It is expressing itself to soul through the physical body. This basic fact regarding the constitution of man on the earth it should. It is not possible in the nature of things that there should be success, only as we co-operate. The object from the spirit spheres, is the better-ment 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

## SPIRITUALISM.

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 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 quesdoubt highly appreciate the great help such noble announcements must ever sublime science of life.

for a moment—a matter that will uppeal to the reason of every impartial reader, viz.:

## MEDIUMSHIP.

Development.

To the Editor:--I am moved to offer some further thoughts for the consideration of your renders, and before I take up the main subject I wish to briefly explain what are my conclusions regarding the strange experiences of the author of "Ghost Land." It is evident that many psychics soured as high 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 pasters of various denominations, and the less on to be learned from that sad record to the learned from the learne is this—that he took or rather was forced upon the wrong course of development. Entering the feast chamber by force and by a back way, he was "cast into outer darkness," a prey to the conjurations of a diseased imagina-tion, and while I esteem many of his visions as on a par with those of a victim of delirium tremens, purely subjective and disorderly, they are none the less horrible on that account, for to the victim they take the place of retion. Spiritualists as a body will no allties—a cloud of imaginary horrors shutting out the true vision. In some sense they were not more hideous than be to their cause; and we earnestly the visions of John in Patmos, but John trust that Dr. Savage be long spared to understood that his pictures were symminister to his flock the truths of this bolical and under the orderly control of There is one remark in your report and explain to some degree what was credited to the learned Doctor that I the reality desired to be illustrated by may perhaps be permitted to refer to such conceptions. I believe in none of goblins at all. They are imaginary creations, pure phantoms, distorted shadows, but all the same I know there

## GOL. R. G. INGERSOLL REV. M. J. SAVAGE

The great Liberal Divine, Col.

into conversation by her. She had some difficulty in locating him and would feel around considerable, before she would hit him squarely. In a short time all became suspicious, and a proposition was made not to the her but nail in this hall. Therefore the conditions mosquito netting over her, but she are always the best for spiritual work. would not hear to it. She was finally induced to allow one man to hold her 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 they had no confidence in her and made up the necessary sum to send her home. I forgot to sary 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 family. illes: I was to have been there, to speak, but the weather was such I did

### DEATH OF W. H. FOYE,

Husband of Well-Known Spirit-

W: H. Foye, husband of Ada Foye, the well-known Spiritualist, died yes-terday at the Masonic Temple building, corper of Pike street and Second ave nue, of jaundlee, after a comparatively brief illness. Mrs. Foye has decided to bury the body in Scattle.

Mr. 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 Spiritualist, 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.

Thus people were touched in all parts | Although this past winter has been of the circle with the exception of one very often extremely disagreeable, young man who refused to be drawn every Sunday evening has found an appreciative audience seated in our comfortable hall, which, by the way, has been leased by the society for two years. The furniture is owned by the

Friday evening, March 31, was spent in an enjoyable Pound Social, under the auspices of the Ladies' Harmonial Club, an auxiliary of the society. After a literary and musical program

was rendered, the pound packages which were brought by each individual were auctioned off, causing a great deal of merriment, and at times anticipation ran high, as each was anxious to know what their purchase would be, as an article was "knocked down" to them. Our able auctioneer was a rising young lawyer of this city. This auction netted

One of the features of the evening was a delightful supper prepared by the Ladies Club. All enjoyed the good things to eat and drink: After the supper, both the young and the old, the soft, brown silk locks, and the gray, grizzly hair and beard, enjoyed themselves. spehk, but the weather was such I did not go. From there she was taken to Mr. A. Ferrand's, Stamford, who was also fiere, and then sent home.

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

D. W. HULL.

Norton, Kans.

D. W. HULL.

Norton, Kans.

Sunday evening, April 2, Mrs. Prior delivered the anniversary lecture to a large, and appreciative audience. A collection was taken up for the National Association.

You will see by this that the Society of Spiritual Science is abreast with the times, and doing all it can for Spiritnalism in the South.

We have a well-organized choir, and the Ladies' Harmonial Club is doing an excellent work; being not only interested in helping the society, but taking up the living questions of the day and familiarizing themselves with political and social reforms. Atlanta, Gat ... LOE F. PRIOR.

He alone is wise who can accommodate himself to all the contingencies of life; but the fool contends and struggles like a swimmer against the tide.—From the Latin.

This remarkable Divine has expressed a belief Robert G. Ingersoll, preached in Spiritualism. He is one of the leading lights tional speaker—the eminent Spiritualist Divine, his text "The Devil." We had his half of Liberalism and Humanity. His Easternents, and pleased the anxious friends of the unsermon 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, beaming with rare gems of thought. Millions should read it. Send in your orders at church member, skeptic and investigator of occult truths should read it. Send in your orders at once. One and two cent stamps will be accepted in payment.

his text "The Devil." We had his half of Liberalism and Humanity. His Easternents, and pleased the anxious friends of the unseen ments, and pleased the anxious friends of the unseen ments, and pleased the anxious friends of the unseen ments, and pleased the anxious friends of the unseen ments, and pleased the anxious friends of the unseen ments, and pleased the anxious friends of the unseen ments, and pleased the anxious friends of the unseen ments, and pleased the anxious friends of the unseen ments, and pleased the anxious friends of the unseen ments, 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 throughout the open well as given us an address, or message, delivered through the accepted in Sermon, "The Devil." It is brilliant throughout, be animple ducative communications received through her, has given us an address, or message, delivered through the ducative communications received through her, has given us an address, or message, delivered through the progressive formush the progressive formush the progressive formush the progressive formush the issue of April 29th, as a spiritual companion to the addresses of Col. Ingersol and postoffice addresses you may send in hundred. We want to send out truths should read it. Send in your orders. A control of the addresses of Col. Ingersol and postoffice addresses yo

bration than the denser one can do.

The bouy, more especially the brain, has a certain amount of plastic power, 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. Early impressions are the most vivid, though special circumstances may make a later one 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 aptito receimment to the refinement of

the disembodied lose the memories of and effort. Hence, the voice of spirit 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 embodied in a form of flesh has at the same time a spiritual or psychical body, which he expresses himself as well as through the form of flesh. 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 missunderstood statement of Paul, that the soul here; and now expresses itself through the grosser form of flesh, and also through the grosser form of flesh, which responds to a higher scale of vibration than the denser one can do. amount of phenomena, with any degree of inspiration short of miracle, can supoly the want of scientific scholarship And as miracles are excluded from

friend, we are apt to renember the last in the process of the refinement of time we saw him, the last letter we received, then the one before that, and so on. This is so, unless some extraor-dinary incident, connected with him and uses are increased at every step of the contract of the made so deep an impression on the plas-tic brain that he is first recalled in that special environment. When the brain is no longer plastic, as sometimes oc-las no longer plastic, as sometimes occurs in extreme old age, or comes as the lime. From the rock it is comparatively result of discase or injury, the person linert in its influence upon vegetation remembers no longer the things that But taken from the bones of animals it 

## MRS. RIGHMOND.

Mrs. Cora L. V. Richmond, the gifted inspira-Chicago on the evening of March of the world to-day from any standpoint one can whose eloquent words even in childhood days thousands of dollars. He took for stand forth as ever enduring monuments in bethinking, reasoning theologians of two contihis text "The Devil." We had his half of Liberalism and Humanity. His Easter nents, and pleased the anxious friends of the un-

> earth, the Dr. said, who took money is a development that leaves the poor wring of heartaches from people who wanderer a prey to them and to malig-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 Spir-itualism, and especially in behalf of ev-ery 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 misap-prehension 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 pul-pit for the preaching of the gospel as they understand and believe it, each and all receive a regular stipend or sal-ary for such services, and are not ashamed to accept and use it for their personal comforts and the necessaries

as any other religion now known; in (temporarily) your dearest and nearest fact, it may be considered the religion according to fleshly ties when they un-of religions. The authorized version of wittingly become the agents of darkences 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.

Considering the comparatively short time that Modern Spiritualism has been established (51 years) no one can deny that it has made more rapid headway and possesses more adherents in that brief period than any other religion within our knowledge or obtainable from the oldest and most complete his tory of the world.

3. Being, therefore, an established religion, with regularly appointed teachers, ministers or mediums, possessing various gifts, is it 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 pon the charity of any one?

if we shall reap your carnal things?"

Hecwas a medium, with similar gifts therein. We have not arrived at our too those possessed by our mediums of goal, and among our psychics; the to day, and which gifts he exercised in the those days as they are exercised in the present day; only with this difference out being completely under control (Continued on page 2.)

longed to see and hear from their dead. nant spirits who delight to get control of a sensitive mind so that they can fill means scare others from 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 thembrings 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 n 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 inof life.

2. Spiritualism is as much a religion wonder that Jesus said you must hate" ness 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 it is shown to me, our spirit friends want to call our attention to the fact that neither the affections nor intellect can be satrevealed to us until that form of me-diumship 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 frequentby 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 St. Paul gays: "If we have sown unto gulf" is getting narrower. It will ultivou spiritual things, is it a great thing mately be bridged, and then the way-faring man though a fool shall not err faring man though a fool shall not err (Continued on page 7.)

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 been evolved from the lower ones, the higher intelligencies 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 philoso-

A popular idea that evolution is a theory which originated with Darwin is wholly without toundation. "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 po-etical works. It was taught by Geoffrey St. Hilaire in opposition to the Lamarek had 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

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 This even was also discovered by Wallace, and, indeed, 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, unsustained

by scientific proofs well verified.

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 theorizers and speculists, 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 con-cur in the view that life on this planet 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 confirms it; for many of the alleged "missing links" have been discovered and others are being found from year to year in such numbers as 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 goesto sustain the theory. There is not a leading zoologist living who does not It is taught in colleges and universities, where a few years ago it was rank heresy. The idea is not only universal books of travel; in fact, literary product the spirits who controlled him were tions 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 psychical 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 encour-

aged 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.

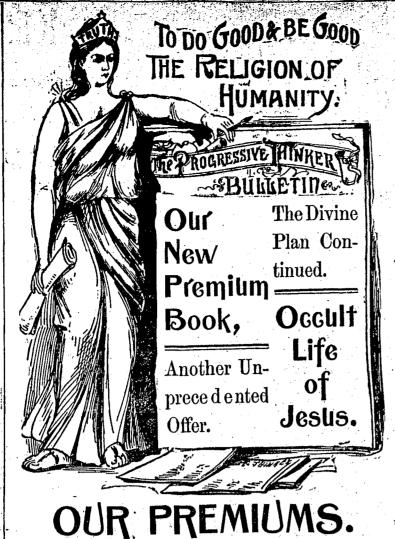
When an attempt is made to ascertain the origin of the individual mind, of course there is little else than speculation; for whether it is assumed that the human spirit is a spark from the infinite, that it has existed in an individualized (or unindividualized) form from all eternity and will exist to 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 beassumed 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 thebeyond this sublunary sphere. Their absurd doctrine of a fixed 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 exwhich characterized the early biological history of this planet. B. F. UNDERWOOD.

Every man has freedom to do all that he wills, provided that he infringes not the equal freedom of any other man .-Herbert Spencer.



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### "THE OCCULT LIFE OF JESUS OF NAZARETH." Astounding In Its Reve-

lation, 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, accept evolution in some form or other. 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 among men of science. It pervades genthrough whom this remarkable book eral literature and works of fiction and was written was Alexander Smyth, and was written was Alexander Smyth, and

remarkable career, which differs very widely from that given in the Scrip-will be no deviation from this rule.

### W. E. Robinson Stands by Commending a Worthy Worker.

His Cuns. To the Editor:—It was my intention to discontinue my replies to any more down, and therefore hasten to prove it and also of the community there in otherwise.

Mr. Gage says: "But to Mr. Robinson's bluff, that no slate-writing medium will ever produce a successful test n my presence, under test conditions.' Now this is no bluff, as Mr. Gage re marks, but a candid statement, which I am willing to abide by. Let Mr. Gage plain or duplicate the test by trickery, he will nurchase 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 slates 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 Thinker to go to some beneficial charity afterwards voted on Should the Schultz Brothers give me a successful disposition, command the respect of all test in my presence, with my slates pretest in my presence, with my slates pre-pared as those of Dr. Comfort, I will

I hope Spiritualists will see me in my true light. Not a bluffer, as Mr. Gage and therefore so capable of comforting says, but an earnest investigator, willing to acknowledge a truth when he sees it, and courageous enough to denounce fraud whenever, wherever and by whomever perpetrated. What a sensible, bold and truthful letter "Salem writes. Spiritualists should read it will be the last time I am compelled to rush into print, I am,

W. E. ROBINSON.

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> The Hull-Covert Debate, for which there has been an immense demand. The two combined make a book of nearly 500 pages, and the price

to the trade will be \$2.00. In order that those who subscribe now for The Progressive Thinker can get the "Occult Life of Jesus of Nazareth" (including "The Hull-Covert Debate") and Art Magic, we place the former on the premium list now, although it will not be ready for de-

Take Notice of the Terms:

"The Occult Life of Jesus of Naza-reth" (and the Hull-Covert Debate) and Art Magic will be furnished until June 1st for 50 cents, when ordered with a yearly subscription to The Progressiv Thinker. Both books are elegantly bound in the highest style of the art. neatly printed on fine paper, and will be an ornament to any library. The price of the same to the trade is \$3.50.

#### The Three Books.

The Occult Life of Jesus of Nazareth (including The Hull-Covert Debate), It Is Interesting, Fascinating and Art Magic and Ghost Land, three large volumes (price \$5 when sold to the trade), will be furnished for \$1 in connection with each yearly subscription to The Progressive Thinker; making only \$2 for these three books and the paper-another illustration of the

DIVINE PLAN. This offer will only hold good until June 1st. After that time Art Magic will be withdrawn as a premium, to give place alone to the "Occult Life of

### Take Due Notice.

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To the Editor:-Please grant the undersigned a little space in your truly progressive paper that we may call the attention of Spiritualists outside of our criticisms of my book or myself. But in looking over your issue of April 8, I observe both a letter and a sort of "defit from Mr. W. L. Gage. Should I allow this to go unchallenged, I am afraid I would be accused of a back."

to discontinue my replies to any more criticisms of Spiritualists outside of our narrow corner of the world, and of others also, who may desire to investigate the claims of Spiritualism, to Mrs. Levi Wood, of South Haven, Mich. a reliable medium, a worthy member of the Spiritualist society of that place, reliable medium, a worthy member of the Spiritualist society of that place,

which she has long resided. For years Mrs. Wood has been an in defatigable, though an unpretending worker in the cause she loves, both as a psychometrist and test medium: serv ing acceptably not only her people a home, but often driving in company with her husband, to other points, to Brothers, to give in my presence the same test given to Mr. Morris for Dr. same test given to Mr. Morris for Dr. cause the world has known. And Comfort, and I will keep my end of the engagement. He states if I will expecially is this true regarding our little society at Riverside, in whose meetings she and her husband often appear as most welcome guests. Not withstanding Mrs. W.'s ability to enter tain the people, she has never sough through the press, or otherwise, excep in the exercise of her gift, to gain public attention, preferring the privacy o her home rather than the disturbed condition of society without. And yet comparatively secluded as has been her life and work, she is not without wit ness as to the good she has wrought in 500 copies of my book, as that would be our midst; for many are ready to attest putting money in my pocket, and as I stated before, I am not in this control have been led from the fear that has versy for money's sake, I propose he torment to a joyful acceptance of the hand over \$500 to The Progressive ministration of spirits. ministration of spirits.

Mrs. W.'s undoubted honesty of pur pose as well as her genial and kindly tarians as well; and many an one of the give as much money to any Spiritual-latter has been enabled, through her istic charity as Mr. Gage will give tests, to exchange the sackcloth of mourning for the garments of rejoicing.

One thus favored by the spirit world the mourner and feeding those wh languish for the truth, should be more widely known and her sphere of useful ness thereby enlarged. For this reason it is deemed but just that her friends speak for her in a public manner word of commendation, and thus show forth their appreciation of a sincere and worthy worker in the cause of S. P. MERRIFIELD

and others.

"Three Jubilee Lectures." By J. M.

## INJURIOUS SORROW.

### Thoughts Worthy of Serious Consideration.

There exists an inexplicable sympathy or telepathy between incarnate and decarnated souls that binds them to one another and causes them to suf fer or thrillin common. If a mortal be involved in trouble for overwhelmed in 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 huriful to a departed spirit than to have its friends overwhelmed with grief and spend the time in heartbreaking sighs and gloomy mourning. No thoroughly well-informed or wellbalanced 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. Every tear that is shed is a

weight upon them 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 the ology that throws the somber habiliments of woe over the second birth, and the refulgent usun of 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 outery 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 disastrously because of its hypocrisy. It is common to these vain and weak minded people that seize the occasion of a funeral ido make an ostentatious display of their shoddy mourning, and try to impress thebcompany with how much their heart is wroken. I smile as there comes to my mind the funeral of n man whose better half had never been conspicuously affectionate to-wards him. aDuring the progress of the obsequies she became wildly frantic and was with difficulty preyented 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 loudness. Well! in less than six months

It is a curious fact that a knowledge

that mourning affects the dead, was

prevalent in Scotland long prior to the

idvent of Modern Spiritualism. In the

Waverly novels, in the eleventh letter

she was—married. '

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 even the rest of the grave. I heard an instance of a Highland lady who had 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 one of the captains of the regiment was a near and most highly esteemed relative of hers. It transpired, how ever, 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 dis-inclined 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 reminded of and lamenting her relative She lived in the city of Edinburgh, in the second story of a residence flat, and had arranged to take her tea 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 calmness 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 started by the noise, hastened to her assistance, and alarmed at the condition in which they found her placed her in bed and administered soothing restoratives. No somer had they left her in quiet than the apparition of the soldier was again visible. This time she took courses and soldier that she took courage and said: 'In the name of God, Donald, why, do you haunt one of God, Donaid, why uo you maint 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 scald me in my shroud. I came to tell you that my intimely death ought to make no difference in your views for your son; God, will traise patrons to supply my place, and your son will live to the fullness of years and die honored and at peace. Saying this the apparatus dissolved away The leaf of rition dissolved away. The lady followed the advice and what was pre How many are "scalded in their shroud" by the profusion of hot tears

that are shed in vain for any benefit It would seem that the influence of an enlightened age would banish the foolish burial customs that superstition and precedent have fastened upon us. But never will the soul-degrading sorrows of death that cast their baleful

AT THE POORHOUSE DOOR.

Let me in there, Mr. Keeper, for I'n 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 naught to me. For I'm old and they say "childish"-

kind o' queer sir, don't you see. And they closed their doors upon me sir, those bables all of mine Because I'm old and childish; becaus

I'm in decline. Let me in, for I must slumber, I must

rest this breaking heart. 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 bables 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 bables all of mine, Because we're old and childish; because

Oh, please, kind keeper, won't you just open wide the door? For justice I'm not pleading, but for mercy I implore.

we're in decline.

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 'gainst a mother's love divine.

I'll forgive them up in heaven, I will be where'er 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 sunlike spirit entered there in love to shine.

Oh, how often has been acted in the drama of this life,
This cruel, heartless feeling towards

mother, for a wife, Towards a mother, for a husband, when in passion people wed. They forget 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, i is true that there are dishonest practi-tioners 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 deplores the fact as Spiritualists them selves.

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 xx:19-30. 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

While I have the almost unspeakable pleasure of possessing some of the gifts of mediumship, I am not before public as a medium and cannot therefore be accused of any unworthy motive in my present remarks. My pro-fessional 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 frequently 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 entranced. On one occasion literary visitors were present. who had come specially from Europe to witness and investigate these marvel-

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 l have regularly attended for some years has been before the public for nearly fifty years, teaching the truths of Spir itualism and demonstrating its varied phenomena. The audiences have included ministers and priests of almost every religion from various parts of the globe, also scientists, philosophers, law yers and doctors. In all the seances that I have attended some members of the audience have received communi cations from, while others have been able to converse with their departed friends personally while in full materi dized form. Of course there have been and ever will be skeptics who are al ways ready to attribute dishonesty or trickery to such manifestations, as in the case of Thomas Didymus before referred to in St. John xx:19-30. Bu 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 al honest-minded people that the motives of such mediums are pure and sincere to the fullest extent of truth.

Journal.

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some good to the people of the material

Years have passed and gone since I, a minister of the great M. E. Church, preached to an anxious people the gost fact that theology, speculative theology, pel of eternal life from the standpoint

of Methodism and speculative theology. Time and its changes in my early manhood, and its ministrations, found me in the city of Portland, Oregon, ings before this, as it seemed so plain where I met with him whose powers I to me now. now control to write these lines.

In meeting him I learned to love him with stronger ties than that of ordinary friendship. We seemed to be of kindred spirits that down to be of kindred spirits. dred spirits, that drew us closer together as the days went by, until we

in spirit at least were inseparable. Many were the strange things he used to tell me of what he had witnessed, of the trumpet for that last great day, that at that time seemed to me were that if, as I now see, one of the theoeither of the supernatural, or the fancies of a disordered brain.

I learned to watch my new-found friend and brother in his daily walk of life, to see if perchance there was not something that would prove to me the fact that he was not leading the life of a true Christian. But in that I was doomed to disappointment.

I inquired of the brethren and the sisters, and then even went to those who were not Christians in their beliefs, to see if they could tell me of anything in his life that was not in accord with a true Christian life and character, but was always promptly met with an em-

Sometimes there was a spirit of resentment in the answer to my questions in this line, so highly did they esteem the brother for his kindly words and

firm devotion to right living.
It need not be considered as very strange then, if under conditions like these, I became more and more attached to him as the days went by.

He it was who broke to me the real bread of life eternal, making me know there was a life after the so-called death, and in doing so, prepared me for the many changes I met in reaching the realm of spirit.

True, I had graduated as a theologi-

unfoldment of my new-found friend never passed the river of death, nor left and brother, that which far surpassed all the so-called wisdom of speculative theology, that I was made to it came in answer to his earnest and wish many times that I might be as he was, a happy, whole-souled, contented and his soul is illuminated with its child of nature and spiritual unfold-

I "by faith believing" under the doctrine of speculative theology, imagined; while he, by visions and actual demonstrations knew, there was a life beyond the so-called death. But I must return to the subject of

"Heaven, What and Where Is It?" Little did I know of this wonderful learned of him through whom I write

Theology is based upon theory, and thought me, that heaven was somewhere peace, life everlasting, and means that away beyond the sun, moon and stars; you shall be reunited with your loved away beyond all the planets and vision of man; and I so preached the doctrine teel that heaven is drawing nearer to at the time I met with him who after-you, and that you can and should be wards cleared my spiritual vision to the real truth and beauty of life eternal. | Dartaker of its presence and its joys." Here a thrill of delight ran through

enjoy the happy, contented mind that voice had been speaking, became so seemed at all times to be his, asked him Brother Love, what and where is

I will never forget the look he gave heaven is, if I gave it."

I answered, "I want you to tell me bidding me be calm, saying: what and where heaven is, whether I "You are now amid the b accept it or not. Won't you please an- heaven, but you are still living in your

fixed upon some object far away in the distance. Then in a voice that was not his own, my question was answered, not by himself, but apparently by another speaking through him, and I now the speaking through him, and I now true, would now be sleeping in their true, would now be sleeping in their true,

training, you have asked a question of the pleasures, that make you realize as this instrument, that the whole world it did one of old, that really, 'the should ask, not in a spirit of curiosity, kingdom of heaven is at hand.' but because they really wish to know

"You have been taught by your speculative theology, that somewhere away tell me what thou seest." beyond the planets was to be found the I followed the instructions of that place called heaven, and in its midst voice that was to me the sweetest, most speculative theology had placed a per- away in the distance amid a halo like sonal God who was sitting in judgment on that great white throne, judging great multitude of people coming to-earth's children as they by death were ward us. brought into his presence.

"You were also taught in your speculative theology, that when you died, you must remain in the grave until the angel Gabriel should blow his horn, and world should be destroyed by fire.

"Having accepted these two doctrines as being true, because they were taught to you by your speculative the answer to you still anxious to have the answer to ing:

"Thou knowest how to pray; let thy important to the God of to you by your speculative theology, are

I answered "yes," and the strange voice in my friend continued:

You have seen the happy disposition of him through whom I now speak to you, and wished that you might be as

"Tell me, good sir, what word would you use to define the look and disposition you see in him, and covet so much for yourself?"

I answered, "I can use no better word than the one that comes to me now, and does come every time I have looked in his face. That word is 'Heavenly.'" The strange voice, speaking as be-

fore through my friend, continued:
"To be partakers of anything, one must enter into, or come in contact with it." Here a great halo seemed to encircle my new-found friend, and the added, "Let my departed friend appear, voice speaking through him seemed to and lo! they are here. Open now thine

become a sweet musical tone as it con- eyes and witness their presence." "You, my friend, know full well that he through whom I now speak, never soul as I realized that God's kingdom attained to heights beyond the sun, was spirit beings, and in praying for moon and stars, and if your speculative theology be true, then the word, 'heavenly' could not properly be used to express the contentment and happy disposition of your new-found brother. Let

us go back for a time to the two theories of your speculative theology. "One of them must of necessity be false, and if one is false, what proof have you, that the other one is not false

"In the first, you teach the doctrine that God is sitting somewhere on a great white throne, judging the people who by death are continually entering "Amen!" his presence; while in the next you defriend. clare that they who die, are sleeping in Here

Quitting the realm of spirit, for that the grave until the great judgment day, of the material, it is to be hoped at thus making it utterly impossible for least, that is for the accomplishment of God to judge them until that judgment day is come."

What scales were lifted from my was a contradiction of itself, and could not stand the light of investigation, and how foolish I had been that I had not seen the absurdity of theological teach-

But the strange voice continued: "One of your theological teachings must fall. Which one shall it be?"

I pondered a moment, then said: "Take away the long, almost unending darkness of the tomb. There is so much of dread, so dark, so gloomy seems the grave awaiting the blowing ries of speculative theology must fall, let it be the one that holds the horrors of the long imprisonment in the grave but leave me heaven."

Brighter grew the halo around my earth-friend as the sweet toned musical voice continued:

"Child of earth, you have at last re alized the downfall of one of the pet theories of speculative theology. But your prayer now is, that the other should remain. Do you still ask, What and where is heaven?"

My reply was: "If there is a heaven, yes. But I pray you, do not tell me, there is no heaven."

Then like the far-away tinkling of the sweetest silver bells, the strange musical voice continued: "Heaven is not far away, and its joys,

its beauties, are found in the human soul. You found them in the daily walk of him through whom I am now speaking, and because he possesses heaven, and heaven possesses him, you speak of his face, his happy, contented disposition as 'heavenly.'
"Think not, kind sir, that because

have said of him, that he has been partaker of, and had come in contact with heaven itself, that we have taken him away from the earth-plane, to the spec-ulative theological heaven, far beyond cal student, but I found in the spiritual the sun, moon and stars; for he has

"He prayed, 'Thy kingdom come,' and soul-yearning invocation for it to come, presence. So, my friend, you as well as others may live in, and enjoy heaven as does this friend of yours, until your life, your looks may be spoken of by those around you, as being heavenly.
"We have now led you out of the

darkness and shadows of the grave, into the blessed sunlight of eternal life, and heavenly conditions. "The grave is, or was, filled with

subject until I had met with and gloomy horrors, because ages must pass away while you were sleeping to an uncertain day of judgment. "The real heaven gives you joy,

ones. Even now it seems you should

One day on meeting my new-found my whole being, and the halo that en-friend and brother, I, wishing I might veloped my friend through whom the dazzling, that I could scarcely behold it, while my friend was so transfigured that he seemed as one divine.

Gradually the halo seemed to draw nearer and still nearer, until I realized me, as he answered: "You are a ministrant that I, too, was completely encircled by ter of the gospel, a graduate of the school of theology, and you would not me, that I felt as if I had been suddenly accept my definition of what and where transplanted to and in another world and I heard that strange sweet voice

"You are now amid the beauties of swer my question?"

material body. You are now to realize what heaven is. You will be made to ticed a thrill pass over him, and his realize that joy, peace, long-suffering, eyes seemed to be looking through me, good will to man, in fact every good but after a moment were apparently quality that man can attain is of

give you the answer as nearly as I re graves, awaiting the sound of the trum-"Child of earth and of theological "You are now entering the sound of the trun pet in the hands of the angel Gabriel. "You are now enjoying the ecstasy,

"Lift your eyes, my earth friend, from him through whom I am speak

ing, and turn yourself to the right, and was a great white throng on which your musical I had ever listened to, and far

to that which surrounded us. I saw a ward us. Nearer, and still nearer they came, happy, joyous, shadowy congregation of men, women and children, whose songs

were wafted to us upon the air, and was sweeter than the sweetest music I had ever listened to before. Once more I heard the strange, mys terious voice, speaking through him who was my best friend on earth, say-

soul go out in invocation to the God of Hosts, and the blessing of heaven will

indeed be yours." Then it was, that I prayed with a power such as I had never known be-

"Our Father who art in heaven." And here the voice controlling my friend at my left, said "Everywhere," and at that word my soul experienced wonderful thrill, and the whole world seemed to be lighted up with a flood of

'hallowed be thy name." And again the voice through my friend said, "All goodness and truth," and a great light came to my spiritual understanding, and I prayed with still great

Here my spiritual vision was made clear and oh, what Joy ran through my his kingdom to come to me, my loved ones could and did appear and proclaim the will of the kingdom of spirit to the end that it should be "done on earth as it was in heaven."

Then in the presence of the angelic host I continued the prayer until I had finished with the words, "Forever, Amen. Again I heard the voice speaking

through my friend ask: "For whose sake?" And under a power not myown I answered, "For my

"Amen!" said the voice, through my

and I saw many of my friends of other days who had crossed the river of death, who, praise to the gospel of eter-nal life, and contrary to the teachings of speculative theology, were living in the kingdom called heaven.

They gave me smiles and words of recognition, until they faded away in the distance singing, "We'll never say good-bye in heaven." The halo and glory of the spirit world, too, faded away, but the face of my

friend was shining, it seemed to me, with a brighter halo than ever, but my spiritual eyes had been opened, and I could behold its brightness without Soon he began speaking in his own

voice, saying:
"And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters. "And God made the firmament, and divided the waters which were under the firmament from the waters which

were above the firmament; and it was

"And God called the firmament heaven. And the evening and the morning were the second day."—Gen. 1:6, 7, 8. When he had finished the quotation, he took my hand, saying, "Brother Melsse, where have you been?"

I answered, "In heaven." He again asked me: "Where is

Again I answered him: "In the midst of the waters, It is this material world of ours that divides the waters from the waters, and on which we live now, live in the great hereafter, speculative theology to the contrary notwithstanding. I now know that the kingdom of heaven is at hand to those who will re-Once more he said to me: "How about

the Lord's prayer?" And while his face was beaming with happiness, I answered: "I never before knew or understood the meaning and power of that prayer. Neither can I express it to you now. I always in ac-

cordance with the teachings of specu-

lative theology, finished, or uttered that prayer, 'For Jesus sake. Amen.' "But he never taught it that way. You, my brother, have been the means of opening my spiritual eyes, and understanding, and I pray heaven's especial blessings may rest upon you hence-

## SPIRITUAL ADVISERS.

Spiritual Dictators Are Not Required.

The world has had a surfeit of spiritual dictators. Does it need spiritual advisers? No one has ever known all of truth-nor the absolute truth. Truth is as it appeals to us according to environment. Yet many people have striven to dictate opinions, as truths, to humanity, and vast religious systems to dominate and dogmatize, have been developed. Thus spiritual dictators became prevalent, and the people reposed in their wisdom to guide and save. Blind leaders of the blind has been the human condition in affairs of the soul. Whilst they asserted a positive religion, they lacked positive knowledge. To be a teacher or adviser requires that some-thing must be known. Too long have the people been led by belief; they have at last made a demand for knowledge. Finding their spiritual guides could not give them positive knowledge of the life after death, they sought amidst the forces of nature to discover facts of life here, and lo, they found the predicate for life hereafter. Then the spirit-world became a little nearer to our senses, and occult forces better understood; hence, the denizens of spirit life speculated with us to produce phenomena within their dimension of space, that we could cognize as outside of ours. Right royally did they succeed, even at first, with the rap; for they developed intelligence by the manifestation. Thus there commences the regime of spiritual advisers. We are getting truth from indisputable sources, whence the instructors speak from experience and knowledge. If a spirit speaks to us, we can rely upon their duce the same result at all times. statements of fact, but yet not as the Not a religion, for all religions, absolute applicable to all alike; for they have unfolded to us the fact of differentiation in the life of their sphere. Hence we do not accept spirits as spiritual dictators; but as helpers and guides. Nor are we and they compelled to try to harmonize it all with past revelations or present dogmas. Its truths and facts are positive, and we have at last a positive philosophy and a positive religion. They also bring the practical and helpful into our physical lives to bless us now, instead of hopefully looking forward to the joys of a

future. The much-troubled theological spiritaual advisers have had incessant need to make their theology harmonize with public sentiment and scientific facts. The present spiritual preceptors who come to us from spirit life make no propositions and utter no ipse dixits outside the pale of proof by natural

law; indeed they have proven that "there is nothing outside of nature." There is some demand amongst the Spiritualists for an educated class of spiritual teachers for our platforms. There is need of culture to better the instrument, all will admit; but the greatest need is for positive inspiration from higher spiritual sources than mere human development. We need personal purification in order to attract by psychic development, the more spiritual intelligences. Theology has been warped by worldliness, and our Spirit-ualism needs to be evoluted from its grosser material environment. A critic

of value, has lately said: . "The honest fact of the matter is that graduates from theological seminaries are the most helpless creatures in the world. They have been taught nothing practical, but their heads are crammed full of husks that make a great rattle and rustle and not much else."

We need practical teaching of worldly interests, as well as of the heavenly, Hygiene and social habits are now more important than modes of worship or religious dogmas. To teach morality now is of more necessity than to preach of means for an after salvation of the soul.

Do not commit sins against the body. is a better moral force than to embrace all offers of absolution or atonement. Let there be as little wrong-doing as possible to be overcome.

The present spiritual adviser sees the great road of state littles.

hence the religion of the physical life for the world-life you are now existing, instead of the one that lies beyond the threshold of the earthly. It is not a question of which church can best save you, but what is true to lead you. It is truth demonstrated that shall sure ly make all faiths valueless.

This will destroy sectarianism and dogmatism, and change the occupation of soul-savers to soul-helpers.
Religion is all man-made, but natural

law is God-made-for God is the eternal force and energy. Teachers in the churches, and their theology, are chang-Here the multitude drew near to us, ing in modes of thought and worship; me convince him.-Anon.

they are advancing to the planes of spiritual progress, and wa blould aid them. A spiritual chara, there spirit life is demonstrated and they who have passed to the excarnated life may be communicated with, is a public demand and will accomplish is reat; fesults toward destroying error and reforming humanity. A church of this kind will be an advance—and surely we desire progress. Let us not getard any possibility of progress by claims for an ulti-mate as the only system are will adhere. Progress is necessarily slow-and must be carefully mourished, rather

than rudely forced. 1. Let churches, societies and preachers exist-for each is a step in the great march of progress. They are not what they were, thanks to the living spiritual forces at work for the evolution of truth and good. h.
Rev. W. N. McVickar, D. D., of Holy

Trinity church, Philadelphia, said the question was, how the Protestant Episcopal church could be extended in places already occupied by other church bodies. It was a matter of principle all the way through. In this country it was competition in business and politics, and sadly, or gladly, as it might be called, competition in religion. Not long ago the speaker remembered leaning over the bed of a dying man who said, "The Roman Catholics tell me one thing; the Methodists another; the Presbyterians something else, and now you tell me to do so and so. For God's sake what will I do?" Bishop Hugh Miller Thompson, of

Mississippi, said the average American citizen thought he had a perfect right to choose a church or a preacher, just the same as he had a right to choose a state. If an American doesn't like his church, sometimes he and his wife start a church of their own. They,as American, thought they had a right to. Again, if an American does not like his preach er, he is liable to go home and start preaching himself, These are not palatable to the spirit-

ual dictators, but as all this and much more "is in the air," they must take the medicine that is being given by spiritual advisers unschooled in theology, but inspired by living truths and ordained by the spirit world.

Let us sit at the feet of those who are

capable of giving advice, whether of the earth or the spirit realm; and let us ever go to the fountains from which flow living waters of spiritual purity; and being quenched there, know that our souls are being attuned to higher perceptions whilst our minds are being evoluted by positive knowledge. The spiritual advisers who minister to us through human medial agencies are invaluable to the progress of the agesand to them we now look with greater promise than theologians ever made possible.

G. W. KATES.

## A MESSAGE

Addressed to Friends of Humanity.

The following message was received through the mediumship of Maud L. Gillette, 218 East 42d Place, and was given under test conditions, the sitter having the slates in his possession during the whole time, in good light and the medium sitting in a rocking chair on opposite side of table. The writing between slates as independent slate-writing messages until six slates six faces very plainly made, four of which look like pictures we have seen of Paine, Washington, Franklin and Beecher. 1:

This sitting was given to Orville G. Hursen, of 217 and 219 State street, Chicago, Ill., who has the slates in his possession and will take pleasure in showing them to anyone who is desir-

Again we come near to you with loving greetings. We will write on thoughts suggested by you. Is this truth a science, a religion, or mere occult demonstration of the continuity of

You cannot call that a science which

Not a religion, for all religions, what-ever may be their character, begin in ignorance and fear. From human nature all religions have come. No religion of the earth has come from heaven. Religion defines your relation to God. Morals define your relation to one another and human beings. Religion and morals are as distinct from one another as the light from darkness. When the savage saw the lightnings flash and heard the thunders roar his imagination created for him an image of an indignant God, the power of nature as seen in the manifestation of thunder and lightning were objects of terror to the savage mind, from that fear has come the theological beliefs of to-day and the greatest fear is of that which comes after death. Man is taught that unless he obey the word of God as given by the priests, when he dies he will go to an eternal punishment, yet 'tis writen "God is love."

Punishment does not belong to infinite love; it is a condition carried out by man on his fellowman when brutal elements of intellect prevail. To-day in place of spurious dogmas and supersti-tion an evolution of philosophical thought has been created. Knowledge has come where superstition reigned In this new era, do good to your fellowman. Forget his weak-nesses, as we would have our faults and weaknesses forgotten. Live for the highest good. The good you can do your fellowman is the best preparation for the life eternal. Just as you leave earth-life will you begin the spirit-life.

earth-life will you begin the spirit-life. The happier you make your fellowman, the happier you will be, for happiness is not sensuous, but spiritual, Ofttimes is the mistake made of confounding happiness and pleasure. Pleasure is sensuous enjoyment through the medium of the senses, while happiness is spiritual, the one this seen (material) the other the uliseen (spirit).

rial) the other the uliseen (spirit).

As the spirit of loye and truth enters into your life you can accomplish all things, There is nothing too high, too broad, or too deep for it to compass. There is no phase of humanitarianism which is not included in Spiritualism. Universal love is the key liote, and universal love means the love of the individual toward all findividualities. We hope in time to make this great truth apparent to all manking as through its realization only can man know absolute love and through that condition man be redeemed. We come to you to help you understand this law, and in time teach it to your fellow man that angelhood

may come to all. "There is no death, It's but a change From life to life more bright. And through eternity's vast range We soar to higher light."

May peace be ever thine.

The above message was received by me April 1, between the hours of 4:15 ORVILLE G. HURSEN.

A crank is somebody who insists on

PASSED TO SPIRIT-LIFE.

only will be inserted free.]

Warren Libby, a native of Maine aged 71 years and 10 months, passed to the higher life from Pomona, California, March 28, 1809. He had been a patient, cheerful invalid for many years, having ruined his health in his country's service during the Civil War. For seventeen years he had been convinced of the truth of spirit communion, and had honored Spiritualism by his consistent adherence and his blameless life. Both he and his companion who survives him, have been loved and respected wherever known for their beautiful lives and characters. The funeral services were held at the family residence, March 30, and were conducted by the writer,

ELLA W. MARCHANT.

At his home in Piqua, Ohio, Feb. 27 1899, 1:30 a. m., there passed into spirit life one of the oldest subscribers to The Progressive Thinker and other Spiritwalistic publications, our dear father, Andrew Jackson Clark. The end came as peacefully as the sleeping of a child and as one fully conscious of the change, through which he was to enter into a future life, of which he had convincing evidence during a period of over forty years' investigation. A firm believer in spiritual existence hereafter, he was supremely happy to be permitted an audience whenever an opportunity afforded itself. He was espe cially desirous that the members of his family should have the benefit of his knowledge and experiences, and so afforded them every opportunity he could, to prepare them for the separa-tion in the flesh. It was our pleasure to secure his old-time friend and apostle of truth, Mr. Moses Hull, of Buffalo, N. Y., to say the last comforting words over his bier, who taking his text from Psalms 23d chapter, and I. Corinthians 15:35th to 44th verses inclusive. For an hour, wonderfully comforting words were poured into the ears of his hearers, such as would have voiced the sentiments of our dear father, whom we feel to have been with us in spirit though the flesh lay cold. The remains were taken to Urbana, Ohio, and placed near to those of his dear old mother, who preceded him some years ago, and was waiting to greet him on the other shore. HOMER C. CLARK.

Passed to the higher life, Samuel A Morey, in his 78th year, Monday even-ing, April 3d, 1899. His wife Elizabeth Morey preceded him about six weeks into spirit life. They were both Spirit-ualists and one of the oldest subscribers to The Progressive Thinker. Services were held at the home of the deceased by F. Corden White, of Lily Dale, N. Y. COR.

Passed to spirit life, March 21, at Bellevue, Mich., Miss Olive Baily, aged 32 years, only daughter of Mr. and Mrs. Baily. After a long illness and much suffering the life angel came for the dear one. She was beloved by all who knew her, as was attested by the large number who attended the services. She was laid away in a bed of flowers.' All that loving hands could do was done; and the bereaved parents and only brother have the consolation that Spiritualism gives, that she is not dead but only gone before. Services were conducted by the writer. MRS. MARIAN CARPENTER.

Mrs. Eliza Lewis McLinn, widow of the late Allan McLinn, passed to the higher life, March 29, 1899, at the home of her daughter-in-law, Mrs. Ida Mc-Linn, of Kalamazoo, Mich. She was born at New Albany, N. Y., in 1812, and came to Michigan in 1835, being one of the early pioneers. She was also a pioneer in Spiritualism, having been an ardent Spiritualist for the past forty years. Mrs. McLinn was a woman of beautiful character and fine intellect, always doing all in her power to brighten the lives of those who came within her sphere. Mrs. Carrie Fuller Weatherford, of Alaska, Mich., officiated at

Passed to the higher life at the home of her son. T. D. Kayner, 8736 South Wood street, Chicago, Mrs. Dorothy E. Kelly, aged 70 years, after a lingering illness. She had been a believer in Spiritualism for many years, being convinced soon after the Rochester rappings. By her kindly acts she endeared herself to all who knew her. Will C. Hodge officiated at the funeral.

**Anniversary at Cleveland** The First Association of Spiritualists of this city celebrated the Fifty-first Anniversary of Modern Spiritualism on March 26, 1899, at Army and Navy hall. The hall was well filled in the after-noon when we had able addresses by Prof. Seymour, H. M. French and Anna E. Thomas, of Newport, Ky. Anna Thomas so enthused the audience in a pathetic appeal for the lyceum, that she was enabled to collect a large sum as a free will offering. She then importuned all present to remain to the banquet not only to partake of the feast, which the ladies of the society had prepared in honor of the occasion, but to be able to get a front seat in the evening. She predicted that every seat would be filled and that we were going to throw open the banquet hall to accommodate the crowd. Some people smiled, but when the opening ode was sung, Anna E. Thomas, the speaker and test medium of the evening, was presented to the largest and most intelligent audience which ever paid honor to a Spiritualist lecturer in our city. Her prediction was fulfilled to the letter, and in addition the platform was also crowded, Her invocation was sublime; her address held all spellbound as the grand oratorical gems fell from her inspired lips. Her platform test seances have never been equaled in this city. She has endeared herself to our people by her grand work and her beautiful traits of CHAS. LYALL, Sec.

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

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

"Poems of Progress." By Lizzie Doten. In this volume, this peerless poet of Spiritualism may be read in her varied moods, "from grave to gay, from lively to severe." It is a book to be treasured and richly enjoyed by all who A crank is somebody who insists on love genuine poetry, and especially by trying to convince me, instead of letting Spiritualists. The volume is tastily printed and bound. Price \$1.

## [Oblituaries to the extent of ten lines on the lines of ten lines only will be inserted (ree.] Are Your Kidneys Weak?

## Have You Bladder or Uric Acid Trouble?

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overwork or over-exertion. From exposure to cold and other weakening influences, from lifting or a strain, from over-eating or drinking. All these things weaken your kidneys and poisonous germs begin to creep into your It is at just such times that Dr. Kil-

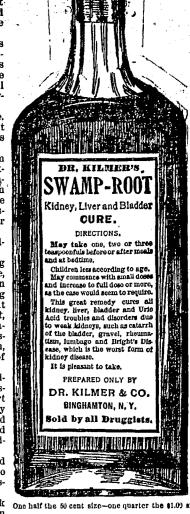
mer's Swamp-Root is needed.

When your kidneys are not doing their work, you have backache, headache, sediment in the urine, scalding irritation in passing it, obliged to go often during the day and to get up many times at night, dizziness, or irregular heart, bladder or uric acid troubles, rheumatism, neuralgia, sleeplessness, nervousness, irritability, sallow complexion, bloating, dropsy, tired feeling, loss of energy and ambition.

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### THE GOSPEL OF NATURE. IT IS A MOST EXCEL-LENT WORK.

This work is by DR. M. L. SHERMAN, assisted by PROF. W. F. LYON. Heretofore it has been sold for \$2, but the price now has been reduced to \$1. It is a book that will interest and finstruct. It contains \$60 pages, and is full of suggestive thoughts. Dr. Sherman was a medium of rare qualities, and bis work is a reflection from the celestial spheres. It treats of the Soul of Things; Intelligence in Substance; Animal Intellects; h. rity; Salvation; Discordis Good and Evil; Unnatural ideas; Church History; Progression; Inherent in Substance; The Nebulous Theory; Particles are Entitles; Justice; Impregnation of the Virgin; The Science of Death; Spiritual Death; Immortality; Mourning; The Confounding of Language; The Spiritual Organisms; Born Again; The Key; Spirit Blography; Goes to Heaven; A Slave Master; etc., etc.
The author says: "Each individual partakes of both physical and mental or spiritual allment for himself. Each one must digest their various kinds of food for themselves, and that is all they can possibly do whether they be priest or layman, teacher or pupil hyphysical expands by virtue of that food and nour labiment of which I individually partake and digest, and you can be a subject of the soul essence which I individually grather and comprehend or digest." For sale at this office.

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The great mystery of existence consists in perpetral and indestructible—the smallest worm as well as the most enormous of the celestial bedies,—the sand train or the water drop as well as the highest being in creation, man and his thoughts. Only the forms in which being manifests itself are changing; but Being itself remains eternally the same and imperiabable. When we die we do not loss ourselves, but only only personal consciousness. We live on in nature, in only ordigened to the subject of the subject in short, in the entire material and physical contribution which during our short personal existence, or incomplete in the entire material and physical contribute when the subject of the author thought. The book is a remarkable one in every astrongened to the subject in the compelituous that it of the subject. Being compact with thought itself, it will not leave the subject personal consciousness. The colored Man. The colored M

### GLEANINGS FROM THE ROSTRUM. BY A. B. FRENCE.

This work is one that every one should read. It beams throughout with rare gems of thought, practical as well as profound. There is suushine and beauty in every sentence uttered. The work is dedicated to the author's favorite sister, Sarah French Farr, now passed to Spirit-life. Hudson Tuttle, of Berlin Heights, Ohic, gives an interesting abstch of the author's life.

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SATURDAY, APRIL 22, 1899.

THE QUESTION NOT SETTLED. "Now that we have it settled that Jesus the Christ did exist, we may extend our inquiries into wider fields."-Lyman C. Howe.

Settled is to fix in a permanent condition. By whom has this disturbing element of the ages been permanently settled? Neither Lyman C. Howe, Dr. Peebles, Wm. E. Coleman, nor any ten thousand persons of sterling ability like them, have the power to settle the question. The stern facts remain just the same since those persons wrote as before. Their unquestionable authorities are just as questionable, and are subject to the same criticism as in the past. The ghost of investigation will not down at any man's bidding. Though all Christendom confirms the opinion of the persons who claim to have settled the question there remain those who know the "cruel monster, Faith, which has left a trail of fire, and blood, and tears across the page of history" for the last sixteen hundred years, and they will only concede the claim when the evidence of such a fact is incontro-

One writer, a dozen writers, a million of them, cannot change fiction into fact, or make real that which never existed Though there was an Alexander Selkirk around whom De Roe wove the adventures of Robinson Crusoe, that hero of fiction still remains a creature of the imagination.

The Jesus of the Gospels was begot

ten by the Holy Ghost; was born of an immaculate virgin; assumed to be king of the Jews; was enthroned as a God and is worshiped as a God by nine hun dred and ninety-nine one-thousandths of all who claim to be Christians. The Christian system was built on the proposition that this Jesus is the "very and Eternal God." Of the four hundred millions subscribing to that faith there clothe him with only the attributes of manhood, while an infinitesimal frac tion of that fraction would honor him with the title of medium.

The Jesus whose identity is now set tled in Mr. Howe's estimation, is not the Jesus of the English Bible; he is not the Jesus the parent Christian church worshiped; he is not the Jesus Protestant reformers accepted. He is only the Jesus of two or three non-evangelical churches insignificant in numbers, and a very few off-shoot of those heretical sects, who want him to pose as the supreme head of Spiritualistic mediums. It won't do. project will never materialize.

### OH, SUCH LIVES.

The Progressive Thinker has re ceived from an esteemed friend and patron, at Kansas City, a lengthy account of the murder of a father, wife and several children, by Edward Bates Soper, at Archie, Mo., in 1891, with full details of his many crimes, his arrest, conviction at Harrisonville, confession, and execution on the 30th ult. One sickening, ghastly feature in his confession, he told of the dead bodies of wife and children, with gaping wounds from an ax, lying about the room, everything bespattered with blood, then the removal of his bloody clothing, his washing and shaving himself followed by sitting down in the presence of his murdered victims and reading the Bible until 5 o'clock in the morning, when he penned a letter to a friend, leaving it upon the table, telling how to dispose of the bodies, after which he fled. friend suggests that we give the subject our best thought.

an old-time journalist, our "best thought" is, that the less publicity given to crime, however revolting the of fense, the better for public morals. The daily heralding through the press of the crimes of a whole nation, gathered up with special care, and detailed in every minute particular, instead of discour aging similar outrages, seem almost an incentive to repeat and aggravate them.

While we applaud America for the freedom of its press, the sensational department of it which details crime and grovels in gore, should not be encouraged; for all those graphic descriptions read by mothers, leave their impress on offspring and another generation. It controls their lives and shapes their action just as was the case with this worthless degenerate who was probably influenced in embryo by the mother, and who, under religious conviction deemed herself a terrible sinner to be forever lost. Pre-natal conditions enter into every life and become a part of it. And, oh, such lives which retributive justice requires to explate their guilt on the gallows or in the electric

He deserves small trust who is not

THE TRUTH AND ERBOR GRAP. WHAT CAN'T DOT It is a question that might be asked with profit by every Spiritualist, and Peace, peace, there is no peace! The forces of nature are ever active. The properly asked in all earnestness: What

PLE."

healthy country. The dense forests in

tropical regions are of this type; they

are surcharged with miasma for lack of

agitation of the air. Human life cap-

not endure for any considerable period

in such a locality; for the poison which

gave the fabled upas tree its deadly

character, abounds there. Indeed, trav-

elers in the African tropic tell us a sin-

gle night of sleep in such a forest

Out on the mountains, or on the hill

tops, where nature lives in the gale.

basks in the sunshine, and inhales the

pure ozone, there is vigor, health, a

clear brain, a strong arm, and manhood

arrives at physical perfection in such a

A tornado sweeping over the land,

lightning flashing along the sky, and

rain falling in torrents, purifies the at-

mosphere, sweeps away malaria and

leaves health in its track however un-

No conflicting thought, no antagonism

to formulated creeds, no aspiration to

know the truth, and no effort to ac-

quire it, each person content to remain

slient, and let his neighbor do the same,

avoiding all expressions for fear of ex-

citing "blckerings," such a community,

if it did not relapse into barbarism,

would closely resemble socially and in-

tellectually the miasmatic swamps from

whence are exhaled the germs produc-

It is the clash of mind with mind, the

collision between right and wrong, that

leads to the right. Error covets repose and inactivity. "If you'uns will let we'uns alone, we'uns wont hurt

you'uns," is the logic of those who beg

The casulst sees in every interna-

tional war, where brave men meet in

deadly strife, a prophecy of a higher

civilization. Deplore these great con-

tests as we may and should, yet obser-

vation demonstrates that civil liberty

has made its grandest conquests on the

battle field, and liberal governments

have sprung up on the graves of fallen

The priest in his coward's castle, the

pulpit, will submit to no criticism. He

will not permit any controversy. His

word, supported by a "Thus saith the

Lord," is the beginning and end of wis-

dom. Could he have his way there

would be no conflict of opinion among

his parishioners. And in the commun-

ity no disturbing questions would ever

arise, but the stagnation of death

would settle over all. The teachings of

to-day would be repeated to-morrow,

and become permanently established.

However false each successive genera

tion would be imbued with the sam

The Progressive Thinker numbers

among its readers inquiries in search of

truth covering every shade of opinion. It boasts with truth of having many of

the ablest minds of the world as pa-

trons. Perhaps no two of them will

agree in everything expressed by any

one of our contributors. Even the editor has opinions of his own, and he

makes free to declare them. His whole

paper is a sort of free court where

truth and error meet in earnest strife,

and on no condition would the publish-

er have it otherwise. He even opposes

an orthodox heaven, because a monot-

come somewhat irksome after one or

No, no, let the intellectual clash go

on, and let each reader select the food

best suited to his needs, from our well-

supplied bill of fare, ever keeping in

mind. "What is one's meat is another's

"Let Truth and Error grapple. Who

ever knew Truth put to the worse in a

LIFE FROM WITHOUT.

Scientists give us the assurance that

worlds are but collections of matter

formed in chaos; then by accretions

through an eternity of duration, by al-

most imperceptible additions from age

to age, they have reached their present

size and density, and still the process

of growth goes on, and will go on until

the last atom of floating matter in

space is taken up by sun or planet, and

becomes a part of it. They show that

traces of this deposit from without,

easily detected by careful observation,

equals twenty miles in depth. If twen-

ty miles, why not the whole mass of

sun or planet after the nucleus or ker-

This matter comes from without in

the form of cosmic dust and aerolites

frequently consumed by flame, induced

But we set out to state that both Sir

that dead matter is only dead to those

who have not facilities to observe with

Under the title of "The Revelations

of Nature," upwards of a month ago, a

couple of quotations were made from

distinguished microscopists, showing

that life, in minute forms, is every-

where found on our planet, and deep

down below the surface; and that the

hardest rocks when dissolved by heat,

give evidence that animalcule life is

If Thompson's and Ritcher's observa-

tions are correct, then is it not prob-

able we must go outside of our own'llt-tle earth to find the sources of life?

What fortuitous surroundings accompa-

nied its beginnings, if it is possible to conceive of a period so remote, mortals

can never know. This, we trust will engage the attention of philosophers in

the higher spheres when relieved from

their physical incumbrance; and, really,

we apprehend the pleasure derived

from such investigations will excel that

of our orthodox friends while chanting

'Glory, Glory," and "loafing around the

nel is formed?

scientific skill.

herein imprisoned.

earth.

free and open encounter?"

Wrote the inspired Milton:

two million years.

sentiment, and thus on forever.

ing our most deadly diseases.

for peace.

healthy it was before the storm.

means death.

can I do for the cause of Spiritualism? river flowing onward to the sea. by its The genuine Spiritualist, not the own motion purifies itself, and bears merely half-fledged one, having left behealth on its bosom. At rest it would hind him the dogmas that bind the be a stagnant pool charged with maminds of church people, and having aslaria, and exhaling poisonous vapors cended from the miasmic valleys and productive of disease and death to all dark, unwholesome shades of orthodox persons dwelling in the region. Nothbeliefs, to the bright highlands of reaing is more destructive to life than a son and reasonable teachings, in harmoveless atmosphere. Carbonic acld mony with the moral and spiritual nagas sinks into the valleys, being heavier than atmospheric air, it lowers on the ture of man, should feel intense desire that others should share with Spiritualplains, and woe to those who inhale it. ists in their larger, purer, brighter vis-That country seldom visited by winds ion of the things that concern man and and rains, whose skies are never dishis destiny. turbed by conflicting elements is an un-

There is in Spiritualism and its philosophy something inexpressibly sweet, and so in accord with the finer and higher elements of man's nature, that it appeals with wonderful strength to man's reason, and lines along with his highest hopes and aspirations as a spiritual being.

Those who partake of the philosophy of Spiritualism, letting the spirit of it enter into their life, it can be said of them as was said of a certain people of old, and with far deeper truth, "man did eat angel's food." For the philosophy of Spiritualism, as received from the hand of ministering angels, in these days, is sweeter and more lasting than the evanescent manna that is reported to have fallen for the physical sustenance of the wandering Israelites. As Jesus said: "Your fathers did eat manna in the wilderness, and are dead; but he that shall eat of the bread that I shall give him, shall never die."

Spiritual truth-the truth embodied in the spiritual philosophy, is food for the spiritual nature, is not subject to decay, and the spiritual being replenished by it is immortal. But, here is the question: What can I

do to help spread this glorious truth, this light of the world as it has come to us in these modern days?

There is the family circle, which you can form for yourself, and which you can quietly urge others to form, Spirit ualists and non-Spiritualists, for church people and materialists of inquiring minds can prove the fact of spirit continuity, return and communion, for themselves. Establish family circles, and these will be centres of light to gladden many hearts. Spiritual literature should be circu-

lated generously; the spiritual press should be abundantly sustained. The Progressive Lyceum, whether

sustained by few families or many should become a fixture in every community where even two or three families may engage in the work. Much good will result and the light will radiate. Gather in the children, all that will come. And to help along in this good work, remember the children's paper, published expressly for their interest

In these ways the ball may be kept rolling, the light may be made mani-fest, and the truths of our philosophy will win their way to many hearts now enveloped in the gloom of old, unnatural, inhumane teachings handed down from darker periods in the history of the human race.

Spiritualists, by working along these lines, not forgetting the other meetings and lectures, you can make Spiritualism "boom" as it never has before dur ing its history. The trend of the times is in our favor, we need but to work to gether with the spirit of the age, the tide of the times.

### FAITHFUL TO HIS CRAFT.

Dwight L. Moody, the great evangelist, who is now at the Avenue church, in Chicago, saving souls from hell, recently made a dash at the higher crit ics, who discover inharmony, lack of historical accuracy, and evidences of barbaric origin in "God's Holy Word." After showing the glorious results of revivals in which he had figured, how he was saved in one of them, he launched forth:

"You can't get converts by picking the onous "glory, glory, glory," always echoing through its corridors, would be you for bread a you for bread and butter you mustn't give them the sawdust of astronomy or geology. A man won't get fat on cob ble stones. A word to you women When you hear a preacher begin pick ing the Bible to pieces get up and get out as quick as Lot's wife, and don't look behind as she did. Get right up and get out. I tell you that the time has come for the people to speak out and with no uncertain sound on this learing of the Bible to rags and tat

Raising his voice to a shout he reached the climax, holding the sacred book aloft:

"Stick to the Bible! Stick to the from without; that a nucleus was first

Bible." The holy man's bread and butter contingent on faith in the book bence ils vehemence in urging all to "Stick to the Bible," as a sacred fetich. The pul-piteer's wail would be greatly im-proved by substituting: "Search dillgently for the Truth: when found cling to it with hooks of steel;" but that is not the orthodox way.

THE VATICAN ILLUMINATED. News comes from Rome that the Vat ican and its grounds are being lighted by electricity, the entire machinery producing it having been shipped there from the United States. The motor force driving the dynamos is a waterfall within the Vatican grounds. Heretofore only candles were used for ilby friction, while passing through the luminating the immense structure, said atmosphere, and falling in ashes on the to contain sixteen thousand apartments, the whole covering an area equal to the city of Turin, such as it was a few Wm. Thompson and M. Richter, in years ago, when it had a population of 130,000. The venerable pile, claimed to their laborious researches, claim to have been the home of the Popes since have discovered germs of life in unthe days of Constantine, from which consumed aerolites which have come under their microscopic observation; has only radiated darkness, will now take on new interest to the tourist. Instead of a dungeon in which ignorance and superstition brood, may we not hope that the light of science will illumine all its darkened chambers? Sixteen tousand sixteen candle power lamps will be set up inside the structure, and three hundred in the gardens. The greatest service the Vatican and

its inmates can render civilization will be to throw open its doors to scholars, and allow them to overhaul its library, and give to the world the great truths therein concealed. It has been the habit of the Popes to suppress every publication within its reach which militated against the system on which it is claimed Popery was founded. Prob ably the most valuable of such publications have been concealed in the se-cret recesses of that old mausoleum of forgotten lore, and now the world needs them as never in the past, and the electric light, heaven's own illuminator, will aid in bringing them to the front.

Waste of time is the most extravagant and costly of all expenses.—Theophras-

## REV. MINOT J. SAVAGE. MRS. C.L.Y. RICHMOND.

Next week, April 29, they will appear in one of the most remarkable papers ever issued from the Spiritualistic press, again illustrating for the hundredth time; the fact that The Progressive Thinker stands at the head of the procession as the one great Spiritualist paper of the world. Send in your orders without delay. This paper will be sent out at One Cent per copy, to as many different addresses as you may send in. One hundred copies to one address, Seventy-Five Cents. One and two-cent stamps will be received in payment.

#### THE SUNDAY REST.

The cry for Sabbath observance which has of late filled the mouths of the Protestant clergy, whether they know it or not is instigated by the Vatican. The enforcement of Sunday is the triumph of superstition and as such a triumph of the Catholic power. The enforcement is a step toward church supremacy over the state, and there can be only one supreme church. The activity of the Catholics in Rome, the center of their power, ought to be an obtect lesson to those misguided Protest ants who would go back to the "good old days," when the state compelled strict observance of Sunday, and attendance at church; when to speak disrespectfully of the minister was the road to the pillory or whipping post.

The Catholic priests of Rome have decreed that Sunday shall be a day of rest, and to enforce this decree have or dered all Catholics to close-their shops and do no business. If they refuse all good Catholics are forbidden to deal with them, and must patronize such shops as assent to the dictates of the priests. The government decided that this

was an infringement of the civil code which makes it a crime punishable with fine and imprisonment to thus interfere

with the liberty of the individual. The priests reiterated their right to do as they pleased, and they were determined to rule or ruin.

If this is good Catholicism at Rome it is good Catholicism in America. That church emphatically declares that the change from the Sabbath to Sunday was by her command. Homage to that day is homage to Catholicism. If it were policy she would enforce the observance in the United States as she at tempts to do at Rome. In the opinion of the Catholic power, a government has no right to exist, except at its will, and if that government is in opposition she may remain silent or inactive, but it is to await the moment of her opportunity. 3:0

#### MAPPING THE HEAVENS.

The heavens are now being carefully mapped, using the photograph process for making sections, which will be joined forming a complete whole Eighteen great observatories are engaged in the work. When finished twenty million stars, otherwise suns, centers of solar systems; will be accurately mapped, so that any changes in the position of a star, one to another, can be noted. If the map is properly preserved, and the heavens are watched, in from twenty to thirty thou sand years scientists will be able to de termine with certainty whether there is a grand center around which the whole troop of suns revolve, as do the planets around our central orb.

But what a magnificent universe, lighted up by 20,000,000 suns! And how utterly insignificant is man compared with the boundless whole! And yet, insignificant as he is, the church wants man to believe the Creator of all suns and all systems, and all their inhabitants, had such great love for him that he sent his only son, born of a mortal virgin, to teach him the way to gain immortal favors, and that that son died on a cross at the hands of those worthless wretches for whom the All-Father had such inordinate love. May be they are right. Who knows? To deny it may seem to some a species of "infidelity."

THE NEW FAITH BETTER THAN

THE OLD. The Rev. Chas. Green, vicar of an English church, is reported to have said in a late published paper, in substance: 'Men have ceased to believe in hell: the clergy no longer preach the doctrine of future retribution;" then he told of a remark he heard concerning a dead drunkard who had nearly ruined his family: "Ah, poor fellow, he's better off now," from which the dominie argues, "they believed he was at rest, not enjoving the pleasures of heaven, but had passed through life's fitful fever to extinction in the grave."

To overcome such difficulties the church must adopt the philosophy of the Spiritualists, that death is only a transition of the mortal to the immortal; that there all the incentives to a vicious life are laid aside with the corruptible body, and he enters a life of Endless Progression, never retrograding, slow at first, but always advancing The drunkard and the criminal can look back on their misspent lives, while guilt with its scorpion sting, will fill them with regrets for the past; but loving dear ones will lead them on and up ward to regions of sternal hope." Earth life is but an incident in the career of the spirit, a sad one in retrospection, it criminal, or if its 3opportunities were not improved 7

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## COL. N. G.: INGERSOLL WILL MAKE TEST CASE ECONOMIC MISSION

Moulton Trial. CORA L. V. RICHMOND READY TO CARRY THE CASE TO THE SU- life and spirituality. When I took my PREME COURT IF NECESSARY-DEFENDANT DECLARES THAT MEDIUM READING IS NOT FOR-

TUNE TELLING-TROUBLE IN SECURING A JURY. The arrest of Mrs. Moulton in Milwaukee was an outrage which will bring a protest from every Spiritualist in the United States. An estimable lady and an excellent medium, she possesses every qualification to do an excellent work in behalf of truth. Sentinel of that city contains the following in reference to the case: The trial of Mrs. Mary Tyler Moulton

charged with telling fortunes, which was begun in the police court yesterday morning, is lent a special interest by the fact that the case is to be made a test one, the Unity Spiritual Society of the city having decided to assist the de-fendant, if necessary, in pushing the case until the question involved is settled once and for all. Cora L. V. Richmond, a Spiritualist of national reputa tion, has come to Chicago to attend the trial, and to testify, if given an oppor tunity, as to what the belief is, and to demonstrate the difference which is claimed between the agency of Spirit ualistic converse and the work of the so-called fortune teller.

The case opened yesterday morning, but the entire forenoon was needed to select a jury, Attorney A. C. Runkle for the defendant having no little difficulty in finding jurors who would admit that they could believe in mediumistic powers under any conditions. The case of the state was short, consisting merely of testimony of witnesses who had paid Meg Moulton for holding seences and then the defendant herself was placed on the stand. Mrs. Moulton is one of the leaders in

the Spiritualistic movement in Milwaukee and has been twice president of the Unity Society. She described the method in which her seances are conducted, and maintained that she was possessed of a power by which she was able to divine unknown facts through the agency of spirits. At this point in the testi mony, objections were entered by As sistant City Attorney Ballhorn, who ar gued that the means by which the future was told, whether supernatural or not, had nothing to do with the case. The question, he maintained, was mere ly whether the defendant had practiced fortune telling; whether or not she was able to do so was neither relevant or material. Attorney Runkle maintained that there was a vast deal of distinction between telling fortunes in the ordinary sense and conveying the messages of departed spirits, and the court over ruled the objection. At 4:30 o'clock an adjournment was taken until next

NATIONAL ORDER TO ASSIST.

Mrs. Cora L. V. Richmond, who, ac companied by her husband, was an interested spectator at the trial, stated at the close of the court that the case would be taken up by the Unity Spirit ual Society, and by the National Asso ciation, if necessary, in case Mrs. Moulton is found guilty.

"The subject is one of the greatest importance to Spiritualists," said Mrs. Richmond, "for it involves the very foundation of our belief. I do not believe that there is any desire to interfere with our religion, and in case it is found that under the present ordinance mediumistic work is illegal, I am sure we shall have no difficulty in having the law changed. At any rate, the case will be carried up even to the Supreme court, if necessary, if not settled here. I do not believe in fortune telling or any such nonsense as it is ordinarily understood, but the work of the medium is quite a different thing. I have a medial interest in this case, as Mrs Mou'ton was ordained by me four years ago and is a warm personal friend

Mrs. Richmond was for six years vice president of the National Association. She is at present pastor of the Church of the Soul, in Chicago. The case will come up again next Tuesday.

After less than fifteen minutes' deliberation, the jury in the case of Mrs. Mary Tyler Moulton, whose trial on a charge of fortune telling has arouse such general interest in Spiritualistic circles, agreed upon a verdict of guilty. Justice Neelen imposed a fine of \$5 and costs, the latter amounting to about \$100, or an alternative fifteen days' imprisonment-in the House of Correction. An appeal will be taken by the defendant, who, with the assistance of the Unity Spiritual Society, will make a test of the question in order to decide once for all whether the law as it now reads interferes with the free exercise. as its members maintain, of the tenets

of their religious belief. The Police court was again filled yesterday afternoon with men and women of the Unity Spiritualist Society, to whom the result was of vital interest. There was also present Geo. H. Brooks, who conducts services for the society and Mrs. Cora L. V. Richmond of Chicago, who came to this city in the expectation of being called on to testify as to the precepts of the Spiritualist

Under a ruling made by Justice Neelen, all testimony tending to show su-pernatural powers on the part of the defendant was ruled out, thereby preventing the admission of the evidence upon which the defense was largely relying for its case. The point at issue was thus reduced to the simple question as to whether or not the defendant had told fortunes for gain, her ability to do so, under the court's ruling, being im-

material. Mrs. Moulton was placed on the stand in her own behalf, and gave further testimony as to the manner in which she had given seances. Her attorney attempted to show by her testimony that fortune telling, in the ordinary sense, and spirit communication were entirely distinct, the latter being purely in the nature of advice as to future actions and in no sense a foretelling of the future. This was the point empha-sized in his arguments, while Assistant City Attorney Ballhorn spent considerable time in an attempt to show that the distinction was of no importance. Arguments were closed at 4:30 o'clock

Justice Neelen was not in the courtroom when word was received from the fury that a verdict had been agreed upon, and for half an hour the spectators gathered in small groups and in whispers discussed the probable outcome. When the judge and jury finally appeared, Mrs. Moulton took her place and calmly listened to the verdict of guilty. No sooner was it given and the penalty imposed, than the women in the room crowded about the defendant and offered their sympathy and protestations of support in carrying the case

to a final issue.
"It is simply educating the people," said Mrs. Moulton, as she left the room with her attorney, "and I do not regret the result in the slightest."

## Spiritualists Aroused by Mrs. Devolving Upon Spiritualism

To the Editor:-Your issue of March

18 is overflowing with good things;

there are a number of articles full of

pen in hand I was impressed to par-

lack of methods, amongst our people. I

told Prof. Loveland so as soon as I for

tunately made his acquaintance. We

immediately agreed that to promote the

cause of Spiritualism, we should define what Spiritualism is. What it stands

for, what it represents, and what it de

mands from man. This we agreed

would be a "Declaration of Principles,'

It is just as Brother Loveland says.

It is a contemptible piece of patchwork to center our whole efforts upon the

ephemeral thought of eradicating

evils by ignoring the root from whence

these evils spring. A thinker, a Spirit-

ualist, to be a Spiritualist, to live a Spiritualist, and to act out to its full-

ness, roundness and ripeness a spiritual

life, requires that man should dig down

deep to the bed rock of fundamental

Oh. what a sham, to pretend to be an

ethical teacher, to prate about morals,

and the necessity of a reformation of

the race, yet at the same time practice

the same iniquities which breed pauper

Are we afraid to set our faces against

usury, parasitism, something-for-noth-

ing? Oh, but I hear some dear brother

say, We don't want any politics in our

Spiritualism. You don't? Allow me to

answer that politics is the science of

government. As Brother Loveland

says, salves, plasters and ointments

the body politic. There must be a radi-

cal and imperative demand for reform

in educational methods, and not only in

Brother Loveland well says: "A fault

less array of ethical precepts will never make a people moral." No indeed, but

primary education, economic, ethical

and spiritual, must be enforced upon

the plastic mind while in the infant or

receptive state. I do not mean the en-

forcement of a creed, but eternal fun-

damental principles, teaching that man

will reap just what he sows, and that there is no escape whatever from this

well-established law. We know full

future consequences resulting there-

life—or, to make it plain without any

ambiguity of language, we will say, the

its just compensation, in complete re-

ward or punishment as we have our-

selves builded here. Just think what a

spiritualize a people who are mentally.

socially and economically in slavery.

Talk to a tramp or a pauper about the glories, the sublime, ennobling and up-

lifting concepts of Spiritualism, and he

for the bread which will satiate the de-

and all spheres; operating with intelli-

gent exactness in each and every man-

for it. Allah, Brahm, El Shaddal, Je-

man that he becomes conscious of any-

thing. To know is to reason. The in-

sane man has lost the power to reason

hence he is an imbecile, and cannot con-

centrate or fix the reasoning powers.

The uncultured and the unspiritual

man has much of the characteristics of

the imbecile: he has not unfolded his

powers to the analysis of reason, his

correspondence with the surrounding

and light of spiritual unfoldment.

ology, working hand in hand with gov-

mission of Spiritualism of the future

will be to fight. Fight for liberty. Freedom from every form of mental

is short and next to "good."

sire of the lower or animal life.

methods but also in principle.

will not heal the ulcerous sores upon

and not a creed.

ism and crime.

ticularly emphasize the great truths pure spirituality. He is a mere brutalized repetition of the ringing protest as which should receive the united attention of every enlightened, progressive Spiritualist, as set forth by Prof. J. S. voiced by Edwin Markham's famous poem, whose inspiration was taken Loveland in his masterful presentation from the celebrated picture of Millett, of the needs of the hour. "Economic viz: "The Man With the Hoe." Spirit-Mission of Spiritualism" is a masterful "Declaration of Principles." There is ualism demands a "Declaration of Principles," a strong and ringing statement of facts. not a whit of creedal bigotry in it. Therefore we come to the consideration Who is there amongst our leaders of the distinguishing characteristics bethat can give us this crying need? If the honest, fearless judgment of such tween the scarecrow of a creed and a sublime "Declaration of Principles." persons as I shall mention below will Let us all just stop one moment to contake this matter up, they will find thousands upon thousands of followers who sider this one question: Where is the man, and who is the man, that has no will joyfully enroll their names as principles? I-opine there are very few indeed that would care to make such signatories to this first onward progressive step to absolute freedom. I think we can safely trust to their enadmission. Then if Spiritualists have within their physical and spiritual orlightened intelligence to proclaim this ganism any germ of principle, why not declare it? It seems utter folly to emancipation proclamation of freedom, physically, morally, socially and spiritdrift, drift along in our haphazard, ually. Brothers J. S. Loveland, Moses come-easy, go-easy style, expecting to Hull, D. W. Hull, Lyman C. Howe, Dr. J. M. Peebles, W. J. Colville, William revolutionize or reform the world without having a "chart," a "compass," a Emmet Coleman, Harrison D. Barrett, Declaration of Principles to go by. Some few well-established facts, which James Rodes Buchanan, J. J. Morse, Dr. Babbitt, Dr. George A. Fuller, Silas appeal to reason of the material as well Boardman, and many others; Sisters Mrs. R. S. Lillie, Abby A. Judson, Cora as the spiritual senses, around which the great body of Spiritualists could L. V. Richmond, Lucy A. Mallory, Lillian Whiting, Mary T. Longley, Mrs. cohere in one solid united phalanx. I, the writer, have had the glorious light Georgia Cooley, and many others. of the spiritual philosophy, which has disenthralled myself from the bondage Truly and sincerely, ALONZO COONS. of creedalism for only a short time, San Pedro, Cal. when taken into comparison with the long period of time in which many of our prominent workers have been identified in the cause. Yet I could early see that there was something lacking in the methods, or I should say

dead man cannot earn or pay usura. When the temple in which the immortal spirit dwells for a time in this material sphere, is made to enact the roll of "Uncle Tom" to some slave

driver of the Wall street bond shark

style of a thing, calling himself a man

demanding from the poor worker from

slx per cent upwards, there can be little

hope of ever redeeming him from the

animal, and enthroning within his or-

ganism the lofty concepts of true and

## RICH SPIRITUALISTS.

Why Do They Not Qive Money to the Cause?

In the Religio-Philosophical Journal of March 23 appeared the following editorial:

"The Seventh-Day Adventists have just had a great financial boom. One of their number, lately deceased, left them a fortune amounting to \$400,000, to be used in propaganda work. It some of our rich Spirithalists who pass to the beyond, would take the cue from this and leave some of their riches to be used in building up the cause, it would be far more to their credit than to leave money for other public im-John Allyn, of San Diego, has just left \$3,000 to be used in board. provements, as many of them do, \$3,000 to be used in beautifying a park, but never thought enough of the cause to build a hall or spiritual temple

This paragraph reflects the sentiment of thousands of Spiritualists. Comment of this character is often expressed in spiritualist publications and by seven, ers of societies. Very often it takes the is the fundamental cause of this condition of things? Is the rich man who believes in the doctrine of spirit communion to be always accused of cowardice, of indifference, of neglect, because he does not give his money freely to Spiritualist societies? Perhaps if we look deeply enough we may find some thing to justify his seeming neglect of

In the first place, Spiritualism is a new movement, and still in a comparatively crude and undeveloped con-dition. The character of its meetings is the ethical precepts must be ingrafted into our spiritual life, and to do this requires and imperatively demands that in ill-ventilated rented halls, too often in unpleasant locations. Cranks and frauds often gain access to the platform. People of wealth and standing do not wish to be held responsible in the public mind for these things. Hence they do not identify themselves with the movement.

Another thing, Spiritualism is for the

most part unorganized and chaotic.

though commendable progress has well that there are those who will try to excuse themselves from con-sequences which are embodied in this money to give to public causes wishes law, by ignoring it or by trying to to bestow it where it will be a permaignore it, for the sake of their present nent source of good. He does not wish terrestrial enjoyment, oblivious of any to give it to a society which, having no real, substantial, permanent existence from. But if Spiritualism will emphasize the fact that man must reap is likely at any time to be disintegrated by internal dissensions. When Spiritjust what he sows, and that there is no ualists as a body desire permanent organization, and permanent homes in escape therefrom, that in the future substantial temples, and when they, make greater efforts to establish themselves in a building of their own, there life after the physical death, will bring will be more of an inducement for rich Spiritualists to give and leave them money. "God helps those that help themselves," says the proverb. When miserable farce it will be to try and Spiritualists really make the effort to provide themselves with a material home, money will come to help them. Until then, rich Spiritualists will probably continue to leave their money to will doubtless answer, "What er yer given me?" His first thought will be other causes, such as liberal churches. In the case of Dr. Allyn, above referred to, the editor was probably not aware that he left \$3,000 to the Uni-The God question: As Spiritualists tarian Church of San Diego, of which the writer was until recently the pastor. we can accept the concept of an all-pervading, infinite, unfathomable This church, under the writer's leadership, became the spiritual home of all power, operating throughout all planets phases of advanced thought. The cause of rational psychical research was made prominent, and scores of Spiritifestation of nature. It matters not to ualists, as well as Mental Scientists and us what name we may postulate for Theosophists, united with the Unithis unfathomable power. All nations, tribes and races have had some name tarians in the Sunday services. This, together with the fact that Mrs. Allyn had been for years a devoted Unihovah, God, Ahm, Nature. It makes no difference. It is useless speculation to tarian, perhaps led Dr. Allyn to make fight about a name. We might just as well accept God as any other name; it his generous bequest to that society. But Dr. Allyn had done very much in the past for the cause of Spiritualism. He had been an avowed Spiritualist As far as man will ever know in this material sphere, relating to God, is since 1860. In the early days he had generously helped Todd and Manning's what has been postulated by the Greek philosopher or seer: "Pneuma ho Theos," "Spirit is God." And spirit is paper, the "Friend of Progress," as well as J. J. Owen's paper, "The Golden Gate." He gave four lots in Summerthe only manifesting power demonland to the society at that place. He strating to man his immortality. No at one time contemplated helping the other power operating within the forces of Nature has as yet demonstrated this cause in San Diego, and made certain overtures to that end. From no fault fact to man. Man only knows by and of his own, this plan was dropped. through the faculties of reason. Hence These facts should be known in fustice it is through the reasoning faculty in

#### 'Foreign Lands"—An Explanation

to Dr. Allyn.

San Diego, Cal.

My translations for The Progressive Thinker, headed "Spiritualism in Foreign Lands," in the issue for April 8, through an oversight on the part of nherent powers are dead and out of someone, were published without the forces in life and in nature. He indeed s a poor unfortunate creature. The duty of Spiritualism is to teach introductory explanation, which showed the first and principal article to be extracts from a discourse delivered in Paris, on the occasion of the Fiftieth man, to lift him up from the low concents of animalism into the sublime life Anniversary of Modern Spiritualism, by M. Leon Denis, the noted Spiritualist orator of France, who is spoken of Every pulsating thought should go forth as a prayerful missionary working for the disenthrallment of the human race. Creedalism of old theas the "Spiritual evangelist." The discourse was published in full in several of the French papers, and translated ernmental despetisms, must be over-thrown, from foundation to turret. The into Spanish for La Union Espiritista.

M. Denis is kept constantly engaged in the lecture field in France, and his burning eloquence stirs up interest and enthusiasm wherever he goes, while the secular press gives fair reports of and physical slavery. Freedom from the secular press gives fair reports o the iniquitous mental slavery dominis lectures in many places.

ERNEST S. GREEN.

privy counselor to himself.-Ford.



### Ten Thousand Papers Examined Weekly for The Progressive Thinker, by the Chicago Press

Clipping Bureau.

Articles on Spiritualism, Occultism, Psychle Force, Prophetic Dreams and Remarkable Visions, Spontaneous Spiritual Phenomena, Apparitions, Etc., taken Therefrom to Enrich Our Columns,

## PHENOMENAL.

#### Three Separate Identities In One Brain.

THEY ARE DEVELOPED BY ACCI-ALLIED TO SPIRIT CONTROL IN SOME RESPECTS.

A most strange account of a man who ossesses three separate personalities comes from New York, where the case is being given great attention by certain members of the medical profession. The person in question is Rev. Thomas C. Hanna of Plantville, Conn. He has recently been in the New York state nospital under the care of Dr. Boris Sidis, an associate in psychology in that institution. The patient is reported cured and the doctor has given out many of the facts.

This is the statement of the case; The second consciousness existed side by side in the same man, while he, as a sort of third party, looked and worried about them, trying to decide which one of them was his real self. He thought he ought to be one or the other alto-gether and he tried to choose between hem and the trinity became a unity Dr. Sidis claims to have found out how to get at a man's subconsciousness and have produced an absolute cure, as in the case under notice.

The condition in which Rev. Mr. Hanna was was brought on by an accident. He was 25 years old when he met with the accident. All the physicians that had to do with the case and those of his acquaintance who called at the institute testified to his intellectual nigh aspirations. He had strong will power and held himself in perfect command. He was a university graduate. His family history was excellent, his parents and grandparents on both sides being vigorous and healthy.

On April 15 last year he fell from a carriage and was unconscious for two less to him. Indeed, the flood of membabe just born. The accumulation of said it seemed to him as though someexperience gathered from the time of one else had control of his tongue. his birth to the time of the accident had disappeared. He had lost the power of so gratifying that the doctor called in voluntary activity; he did not know Dr. Goodhart to assist in re-establishanything of his own personality, nor could he recognize persons or objects. He had not the slightest conception of objects, of distance or of time. Move- bedside watching for dreams. The first ments attracted his involuntary attention and he followed them with his eyes just as a babe does. He liked to have hart took notes and Dr. Sidis instru-them repeated, but of anything else he did not take notice. He had lost all into the patient's mind and led him on just as a babe does. He liked to have comprehension of language, all sense of to reveal the inner working of his suborderliness. Apparently his brain was as free of thoughts, impressions, ideas memories as that of an infant.

HAD TO BEGIN ONCE AGAIN. So he had to learn all over again. He soon regained the use of the voluntary from involuntary movements and instruction. He learned to use his arms and legs in walking and in working. He learned to know objects and their distance. He gave up trying to reach an electric light bulb twenty feet self-conscious waking personality only. reflected in a mirror. Rapidly he learned to distinguish what was right in the way of eating. He discovered that the core of an arrive respectively. in the way of eating. He discovered stimulus, he fell into a state of double that the core of an apple was a good consciousness or double personality. thing to throw away and that he should eschew the stem likewise. He discriming the upper consciousness instead of inated between oranges and soap as food. His mental power was intact and his strong intelligence made learning

In a few weeks he had a fairly clear idea of his environment, and soon he could talk a little. At first he imitated the words and phrases he heard, thinking this would help him make his wants known to others; then he dropped this method, and by a systematic imitation of words in connection with the objects they indicated the patient learned again to speak. More slowly he learned to read and to write. He asked the meaning of words continually, and his a b c's were those of a child that as yet had slight knowledge of form. One noteworthy thing about his writing was that he could make the characters as well with one hand as with the other. He had become ambidextrous. Before the accident he was not.

Once he had a new idea. He held to it with remarkable tenacity. He remembered everything that anyone told him down to the minutest details. He had a keen appreciation of beauty, but he shuddered at the sight of ugliness or of deformity. Harmony delighted him. His temper never ruffled, but was al-ways sweetly even and patient. He was absolutely pure in mind. His one deficiency was the scantiness of his acquired material-of his experience. The commonest acts of every-day life were a wonder and a mystery to him. But he had a great desire to learn and was most inquisitive. He had a sense of most inquisitive. He had a sense of number and of form, with admirable passed from one state into the other powers of inference, of distinguishing fine points and of carrying on long and complicated trains of reasoning. Be-fore he had learned fractions or anything of geometry he managed to solve fractions or complicated problems by

#### his mental ingenuity. HE RELEARNED EASILY.

Though his scholarly attainments and his higher scientific and linguistic acquirements were gone from him to all intents as absolutely as though they were the property of another person, the machinery of his mental processes was in splendid working order. In a tried to get rid of one and to become the few weeks he had learned to speak flufew weeks he had learned to speak flu-ently and correctly. He passed through

Sidls that Mr. Hanna's former personality still lived—that the accident had not crushed it to death, but rather had physically and mentally, and to-day he dissociated it from the rest of his con-scious life; hidden it away, so to speak, in a subconscious depth, where it exerted a great influence on the new personality of the patient.

The doctor began to tap this subconsclousness. He began with dreams thent of his who had three personalities. Every morning he asked his patient to She puzzled him for a long time the recall the visions of the preceding while he was covering reams of paper

Mr. Hanna. "Some are clear and others are not. I can recall those that are not, but I cannot see them well, while I can see the clear dreams perfectly well

The distinct dreams were the common-place dreams of every-day life, of no importance for the doctor's purpose, but the indistinct dreams were significant. They were glimpses into the pa-DENT IN A CLERGYMAN-OTHER tlent's subconscious existence, where NOTABLE CASES — SEEMINGLY lay the meories of his former life. Subsequent inquiries proved them to be so. The natient did not recognize them as past experiences. To him they were extraordinarily vivid dreams, or visions that came into his present life without any hint as to their source. He recalled the pictures in his dreams, the incidents and the names of persons. These arose from his split-off subconscious self, wherein lay the memories of twenty-five years of life. He tried to build them up into an intelligent idea, but within the narrowed circle of his new life, comprising a much smaller field of experiences, there was nothing for these dream pictures to rest upon The proper names, for instance, that he thus recalled were without significance to him. His parents or his friends recognized them after, for they had the advantage over the patient in knowing something of his past life. EXPERIMENTING WITH THE PA-

> Besides investigating the patient's freams Dr. Sidis tried what he characterized as "hypnoidization." This was the process: He asked Mr. Hanna to close his eyes and then to keep as quiet as possible, without, however, making special effort to remain still. While the patient sat thus, or perhaps lay, the

doctor had someone read or sing, and

TIENT.

asked Mr. Hanna to attend to the recitkeenness, his unusual abilities and his ask the patient what thoughts had come to his mind as he listened. Dr. Sidis says that at such times his patient would recall names of places and of persons, and phrases, sentences, whole paragraphs even, from books totally lapsed from memory and in languages that were strange and meaning-

> ing the link between the former life and self-consciousness of his patient.

> ory frightened him occasionally. He

The two doctors sat by the patient's night they were not successful, but the second night they did better. Dr. Goodconscious mental conditions. The patient acted and lived through experiences he had forgoten long before. He did not know at all what Dr. Sidis was doing, but, as if answering his own thoughts, he told of that life which in his waking state he knew nothing about. In this way the doctors learned whatever they desired about Mr. Han

that his amnesia had to do with his of the upper consciousness instead of in the form of dreams or semi-trance states. The primary state included the patient's whole life up to the time of he accident; the secondary state dated from the time of the accident and in-cluded all the knowledge and experience obtained in that state. HIS "STATES" WERE SEPARATE

Whatever he did in one state he did not remember in the other state—did not even suspect its existence. He had to go back into that state and then his memory was normal. Complete amnesia separated the two states,

When Mr. Hanna awoke one morning and remembered who he was, he did not remember anything of what had happened since his accident, and could not understand where he was. He recognized his brother, who told him he had been ill, and that he was now with friends in the best hospital for his case in the whole world. He took his brother's word for it, and did whatever the physicians asked him to do, with implicit confidence and without a word of

protest. When Dr. Sidis found that sleep was the bridge his patient crossed to reach his other consciousness he thought out a scheme to bring about a cure. He had Mr. Hanna do things that would induce sleep; incited him to fatigue

himself in various ways.
In whichever state he was when he went to sleep, he always awoke in the other. By increasing the frequency of these naps he was able to shorten their without going to sleep at all.

Then a strange thing happened. Mr. Hanna discovered a third personality one that was conscious of the other two and yet distinct from them. He could recognize each as belonging to him, and he fancied he would have to be one or the other. He saw that the two were different in many ways, and he tried to

decide which he would rather be. Then he found that he could not choose. His third personality, which naturally was very weak at first, suffered intensely under the strain. the stages of development of an infant. Is beyond the power of any words of He traveled the same route, but his pace was swift. Years were as weeks with him.

His fine intelligence convinced Dr. Heanna's former person. The suffering abated, until finally all that Mr. Hanna's former person. Mr. Hanna says the agony he endured three consciousnesses merged into one and Rev. Mr. Hanna was a well man, is doing his work as regularly and as ef-

ficiently as ever. CASE OF A YOUNG WOMAN. Dr. J. Leonard Corning of New York, describes in the Medical Record a pawith notes, for though he was familiar "I have two kinds of dreams," said enough with cases of dual conscious-

acts, he accumulated is this instance data that demanded a more compre-hensive arrangement than any theory of "two" admitted. So he went one better and said let us call her "three." Then she became in some measure understandable.

Her personality had disintegratedsplit up actually into three distinct fields of consciousness. Each field was a memory group by itself, while lapse of memory marked the cleavage beween them as walls separate adjacent

The patient was a married woman Until she was 4 years old she was per-fectly healthy. Then she had menin-She was unconscious during most of her illness. When she recovered her parents noticed a marked change in her disposition. Her bright, happy, gener ous nature she had changed to one that was fretful, self-centered and willful. She showed cunning, but not judgment of anger and fought furiously. She was fickle. Overgenerous to a playmate one day, she would snub her the next. At school she frightened the other children who soon learned to keep away from

her altogether. She was not stupid but she made small progress her lessons because she would not put her attention to the work of learning. Study made her head heavy, she said, Then if she were urged to persist, she became peevish, taciturn and morose. She grew up and in her 34th year married, but her disposition did not change. One day, however, she rolled over backward out of a phaeton. The fall did not break any bones, but it bumped her head pretty hard, so that she had pain for some weeks. For months after the accident she showed the hysterical symptoms that frequently come after a physical shock or wound. She would "I am abandoned by everyone. I shall never recover. They want me to die," paying little heed to those who spoke to her to soothe her or to find out what the matter was. She talked of suicide and said "only the dead are happy." Her eyes would be wide open and her features pinched and drawn. She would lie awake at night in a state of intense dejection. Dr. Corning put

But she was not quite cured at last accounts.
Dr. Charles L. Dana of New York, had an interesting case which he wrote about in the Psychological Review. The patient was a young man of excelhabits and general good health, who had come near dving of illuminating gas. He had gone to bed in a room in which there was a leaky pipe. In the morning his father found him lying in bed with his eyes wide open, his lips blue and his face livid.

her to sleep with a hypnotic and after

seven hours' unconscious rest she said

she feit "much brighter." She went to

the doctor's office looking actually joy-

ous. He congratulated her, said he was

glad the medicine he had given her the

night before had had such good effect.

His father worked on him and brought him around. To a clergyman who called in the afternoon he talked rationally, though not very clearly Later he was delirious and for several days his mind wandered. Before his illness he had planned a trip to Washington and in his wanderings he worried about his time table. Four days after his injury he tried to read a newspaper upside down, but without sucess. On the eighth day his father took him to Granger's sanitarium. Though he had shown signs of mania he went

without making any trouble.

The next day he awoke much refreshed, the symptoms of mania all one, but he did not know who he was. In fact he knew very little indeed. A few of the simplest words and some thing of a few of the most familiarly shaped articles about him. 'He knew to dress himself and how to eat, but he did not know his father, mother, sister or flancee. He felt that they were different to other folks, but he could not understand why. He enjoyed being with his sweetheart, but the reason was a mystery to him. He learned words quickly, but having a German attendant he spoke with a German accent. He took kindly to figures and learned to do sums quickly. He had took to mechanics, to drawing and to carving too, things he had been particu larly deficient in formerly, and attained much skill with his tools and pencil.

About six weeks after his illness he picked out a tune on the banjo. He had played before, but he did not know what it was now, nor how he came to pick it out. He sang several gongs too and accompanied himself on the banjo but he did not remember anything

Once Dr. Dana hypnotized him, tell ing him to think of several things at a certain time at 4 o'clock the next day The last of these things was to recall his past. As the time approached he did all but the most important thing. He knew he had not filled the entire

order and said:
"Dr. Dana told me to do one thing more, but I do not think what it was. Profressor Josiah Royce of Harvard, suggested that the young man should read old love letters and repeat the prayers of his childhood, but neither of these acts appeared to be of service in bringing anything to his patient's past

life to his mind. By this time he was able to go abou alone a great deal. He went to his office, but he did not recognize anybody or anything there. Finally, just three months after the asphyxiation, he called on his flancee. He acted queerly and she thought he was worse, and when he left for home she cried. On the way he complained that one-half of his head pricked and felt queerly. Then his whole head pricked and he became dull and sleepy. He went to bed as soon as he reached home and at 11 o'clock awoke his former self, but the last three months were blank. The next day he resumed his place in his office and every thing seemed to him as it had been.-Chicago Chronicle.

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

"The Molecular Hypothesis of Nature." By Prof. Wm. M. Lockwood. Prof. Lockwood is recognized as one of the ablest lecturers on the spiritual rostrum. In this little volume he presents in succinct form the substance of his lectures on the Molecular Hypothesis of Nature; and presents his views as demonstrating a scientific basis of Spiritualism. The book is commended to all who love to study and think. For sale at this office.

"Edith Bramley's Vision." Vivid description of a Jesuit spirit conclave, together with interesting corroborative testimony. Price 15 cents. For sale at

"Progression, or How a Spirit Advances in Spirit-life." "The Involution of Man." Two papers, given in the interest of spiritual science, by Michael Polymers, 15 condens Polymers Faraday. Price 15 cents. For sale at

## A GREAT SEER.

## Marvelous Fee Mind-Reading.

THEY ARE PERFORMED BY THE TURKISH VIOE-CONSUL - HE READS THE THOUGHTS OF WILLIAM K. VANDERBILT, AND IS OFFERED A LARGE REWARD.

A week or more ago Khuldah, the Egyptian, was demonstrating his gifts of telegraphy at Missi De Fosest's home in West Tenth street, and it chanced that William K. Vanderbilt was one of

"If you can tell me," said the millionaire, "what I am thinking of at any given time I will pay you one hundred dollars.''

"I do not wish your money, Mr. Vanderbilt," said the Eastener, who is wealthy and does not pursue the cult as a means of livelihood, "but if you will give me your hand and concentrate your thoughts upon some event that has transpired in your life, not neces-sarily connected with it, I shall certainly tell you what that occurrence was.'

The milionaire and the mind-reader clasped hands. Khaldah, for perhaps twenty seconds. enotted his brows together and gazed intently at his subject.
Then he said with a smile of triumph:

"Mr. Vanderbilt, you were thinking of the assassination of Abraham Lincoln. Am I right?" .....

MARVELLOUS NAME READING. Mr. Vanderbilt seemed almost dazed for an instant and then said: "Absolutely right. How on earth, do you do it?"
"I cannot explain," said Khaldah.

think very hard, concentrate myself in your thoughts, make myself receptive to your mind—then it comes like a face seen in a mirror. I see your mind, I feel your thoughts."

Tall, slender and graceful, with broad shoulders, a long, typically Egyptian face, every feature straight and cleanchiselled, a head large, broad and deep, covered with hair of midnight blackness, parted in the middle and falling in picturesque disorder over his white forehead, great black restless eyes which shone out from underneath straight black eyebrows, long armed, with narrow slender white hands adorned each with an Oriental ring of value, attired in faultless evening dress of the smart world of to-day, with the charming ease of a man perfectly at home among people of the world, Khaldah explained to his auxious guests that he should attempt to give them a few tests of his ability to read the mind of another.

"There is nothing mysterious in what shall attempt to do, li said he; "no trickery. I cannot possibly know what you may chance to think about. I never saw any of you, except onn host and his brother, before in my life to my knowledge. I do not know your names

even.
"But I shall try," he added, smiling and showing a double row of fine white teeth, "to tell each of your Christian names, your friends" names, some of your thoughts, and to do many things to amuse and interest you?

Approaching several of the ladies, Chaldah said, with a smile: "Now, if Khaldah said, with a smile: "Now, if you will be kind enough to tell me vhen you were born I will tell you your name-your first name: Oh, no. no. I don't mean the year you were born, just the month and the day! when to

He began with the hostess, who said that her birthday was in June. Step-ping back, he wrote the month and day on a sheet of notepaper, together with some queer Arabic figures; then, looking up quickly, said:
"Florence. Is that right?"

READ VANDERBILT'S MIND.

A little sally of applause greeted this clever answer. Then the turned to nother lady and said apologetically: "Perhaps I may not do as well this time, but won't you tell me your birth-"September 6."

And what is the first-letter of "All right. Let me hold your hand

moment. Now spell it to yourself, just as if you were writing M-a-r-y, so. His black eyes sparkled and the veins in his forehead were plainly visible as he held the tips of the lady's fingers. He turned his head aside so that there was no suspicion of lip reading on his

"E-t-no, no," he said, "that is not right. Etta-that is a peculiar name.' 'Yes," murmured some one; "it is not full given name, but a diminutive." Quick as a flash Khaldah called out Etta; that is your name."

He was right. Turning to another lady, without touching her hand, Khaldah said: "Won't you please think of some one living or dead, and tell me his or her birthday? Don't-tell the letter: give me no letter at all-just the day of the month."
"July 10."

"Henry," responded Khaldah, with marvellous quickness, "and I think he was your brother, but he has long been

Again Khaldah was precisely correct The lady's brother had been dead al-

most a score of years. ..... "Now let me try something else," con-tinued Khaldah, going, over to an escritoire and taking up a package of notepaper. "Will some one write down three figures, like 9917". One of the gentlemen did so. "Now reverse the figures," said Khaldah, "like 991—199. Oan you subtract them now?" 💹 After the numbers were written

ture to Mrs. Anyon, he said: "Will you tell me whom you thought of?" And the lady replied, "Of Chauncey Dedown, reversed, and the subtraction made Khaldah said: "Holdi the paper close to your chest, and I will tell you other after-dinner entertainer were disthe last number you put down."
"Four ninety-four. As that correct?"

played on the paper, the little group of lookers on applauded vigorously.

"Mr. Khaldah, I think you find the ladies too easy subjects," observed Dr. Eleazarian. "Won't you draw the face of some one I am thinking of this min-It was, as every one who followed the formula as Khaldah gave i it agreed. This feat was repeated several times. Khaldah almost invariably giving the orrect answer.

KHALDAH HAS HARD WORK.

The excessive mental strain the man had undergone was duite inparent in his features, the perspiration glistened in his hair, and he sank down upon a divan while he mopped his forehead and rested for a few moments. A little bit later, when he was called upon again to entertain Mrs. Anyon's guests, he did some wonderful feats in hidden message reading. For example, one gentleman, at Khaldan's request, took up a sheet of note paper, tore off a strip and wrote this message:
"Will you have a Manhattan cock-

in the evening," continued Khaldah, turning to Mr. Mortimer, the welltail?" known artist, who happened to be one The strip of paper was rolled up like of Mr. Anyon's guests, "but you have a very good eye. I think I could draw a tape measure and then Khaldah, who had been all the time at the other side of the room, said:

of the room, said:

"Please stand up and come over where I am standing. Put the writing close to your forehead, cover it with the tips of your fingers, and let me hold your left hand. Now spell out the words of the sentence to yourself just as if you were writing them slowly on

a blackboard at school, but don't move N. J., to the Democratic Club, New your lips."

Khaldah grasped the forefingers of the gentleman's left hand in his left

hese words were penned:

t right out."

"Will you lend me a five spot?" -

Although this was slang and an up-

to-date Americanism. Khaldah repeat-

ed the performance as before, but with-

deferentially, in a scarcely audible whisper, "Oh, I can tell what you wrote; but do you want me to say it

right out before all of the ladles and

gentlemen?" The writer of the sentence blushed, but said: "Oh, yes, speak

LEND ME A "FIVE SPOT."

smile, "The gentleman has asked

five-spot—what you call a V. Eh?"
After a little general conversation

one of the gentlemen said he had wit-

nessed the celebrated Washington Ir-

ving Bishop do some of his wonderful

mind reading feats in Liverpool. Khal-

dah caught the name very quickly and

said: "Yes, yes, Mr. Bishop was very

clever. A wonderrul man; but I wil

try to see if I can do in a modest way

some of the things he did. Will you confer among yourselves and think of

One of the gentlemen whispered to

another, "You go and garrote the doc-

tor." This was a very hard feat, and

somewhat similar to those Bishop used

to practice, but the doctor alluded to

perhaps vunconsciously antagonized

Khaldah. For when Khaldah took one

of the gentlemen by the hand and led

him over to the physician he did not clutch the supposed victim's throat.

A VERY DIFFICULT FEAT.

Khaldah hesitated. Then he removed

the doctor's eyeglass string from

around his neck, and next his cravat,

using the subject all the time. It was

ject whose hand he held was thinking about doing something to the doctor's

throat, but as the doctor afterward

stated, after his eyeglasses and cravat

were removed, he willed himself as

strongly as possible against any other indignities and kept repeating, "You will fail! You are confused! You can-

Great beads of perspiration stood out

on Khaldah's forehead, his muscles twitched, and he still persisted in hold-

ing the subject's hands and fingers in

proximity to the physician's throat. At last he took the subject's other hand

and put the whole ten fingers around

This feat provoked unstinted praise

from every one. Khaldah then said, "It

is very hard to do this with some peo-ple. I could feel that the doctor was

not helping me; in fact, that he was op-posing me, but the subject kept his

mind so intensely on the movement to

be performed that at last we did it,

didn't we?" turning to the gentleman,

"Let me see if you are not more sym-

pathetic," said Khaldah, addressing

the hostess's sister. "Think of some-

thing you want me to do, some feat like

putting out a lamp and relighting it."

took her hand, and gracefully led her

around a table in the library over to a bookcase, slid back the door, leaned

over, picked up a pocket kodak, crossed

the room, and placed it on the mantel

KHALDAH DRAWS PICTURES.

and pres and the work was me find?" Mrs. Ayer went to a table, opened a volume, and carelessly turning the pages, stopping a moment to glance at a word, fixed her mind upon an adjective of four letters.

The magician arose, picked up the

volume, and going over to a lamp, with

the book in his hand, rapidly turned the

pages, and then walked back to where Mrs. Ayer was seated. Taking the in-

dex finger of her right hand, he held it

an inch or two above the page, gradually lowering it to about the middle

when he put her finger exactly over the

word she had chosen, and which she had persistently kept in mind. "That

is really wonderful, Mr. Khaldah," she commented. "Won't you repeat it?" After supper Khaldah did the most

marvellous feat in his extensive reper

"I am not an artist, but I will draw a

little something for your amusement

Will you think very hard of some dis-

tinguished person? Try to picture be-fore your eyes his or her profile, and do

Taking Mrs. Anyon's right hand in his left, he held the tips of her fingers

tightly between the first and second fingers of his left hand, With his right hand he drew upon a block of note-

paper, held by the thumb and forefinger

of his left hand, a very good profile pic

ture of Senator-elect Chauncey M. De

pew. Then, without showing the pic

As the well-known features of this

"Certainly, certainly," responded Mr. Khaldah, "I will try, but you must try

to help me this time and not oppose my

A PICTURE OF GLADSTONE.

Then Khaldah, with wonderful facil

ity, drew the prominent nose and inev-itable big turn-down collar that were

the distinguishing characteristics of the

late Mr. Gladstone. And the doctor confessed he had had the Grand Old

"I do not feel as fresh as I did earlier

mind.'

Man in mind.

toire. He said to the hostess:

not stir from where you stand."

the physician's throat.

'didn't we?"

not do this!"

something you want me to do?"

Then said Khaldah, with an amused

says would I lend him

out the mental spelling, only adding,

Khaldah was clearly puzzled by this change of thought, and hesitated a long while before putting pencil to paper. Meanwhile he held Mortimer's left hand in a vise-like grip and looked steadily into the latter's eyes, and then down at the course. hand, while the two right hands were pressed to their two respective foreheads. Then he said with a laugh:
"Ath! You ask me a question. I do not drink, but I will tell you what you said. the carpet. Slowly and with infinite pains Khaldah began to draw the pro-You say: 'Will I take a Manhattan cocktail?' tile of Richard Croker. The square-set Again a ripple of laughter and conjaw, the massive neck, the firm lips and gratulations followed the successful performance of the feat. Turning to general appearance of determination

and deflance were all brought out with another gentleman on the opposite side of the room, Khaldah said: "You write accuracy. Then in response to requests from something. I do not care whether it is a question or a statement, only please make the writing very plain so that any one who saw it could read it."
In slow, schoolboy fashion, without any one but the writer's knowledge,

several of the ladies Khaldah drew other profile portraits, including a rare photograph of Sarah Bernhardt which he actress had given to Mrs. Ayer in Paris years ago. The actress is leaning forward in this picture, with lips open, as if uttering a loud appeal.

Mrs. Ayer said that she had set her

mind firmly on this open-mouth feature of the picture which she possessed. Khaldah puzzled over this picture for some little time, drawing nose, lips and chin several times before he could convince himself that the mouth should be left half-open, if he were to reproduce the picture Mrs. Ayer had in mind. But at last he did so, to the delight of every one. Then Mrs. Ayer asked him if he would tell her what she was thinking of, as he said he had done at an entertainment recently when Mr. Vanderbil and a number of others were partici-pants in one of these exhibitions. "Well," he said, obligingly, "you

think of some event in your life that made a very vivid impression and I wil try to tell you what it is."

Once more he held the subject's left hand finger-tips in his and told her to concentrate her mind as strongly as possible on the particular event she wanted him to name, "You are thinking of a birth,"

"Oh, no, I am not," responded Mrs.

"You must be," he reiterated. "But I am not. It is something entirely different."

"Well, then, it was something very dangerous—an accident, perhaps." After a few moments' pause he said:
"You are thinking of the Chicago fire.
But you were not thinking of the right date all the time. Your first date was that of a birth."

"You are right, Mr. Khaldah. Now that you speak of it, I always think of a tragic incident connected with a birth that occurred the day before the great fire in connection with that disaster. That thought was in my mind when I gave you the wrong date."—New York World.

### OF DECEPTION. In Which a Spiritualistic

Fakir Figures. A STORY ILLUSTRATING THE

DEEP CORRUPTION OF HUMAN NATURE, AND SHOWING WHAT SPIRITUALISM HAS TO CON-TEND WITH. This morning Mrs. Carrie Preble unfolded a tale of deception practiced upon her by a couple, by which she

parted company with her diamond ring. After hearing the story of the crime, warrant was issued for the arrest of a man named Onion, and Mrs. Tabor. upon a charge of petty larceny. Mrs. Preble is a spiritual medium, who has her rooms in the old post office building, on Fourth street, where she is wont to develop unseen spirits

and tell of the fortunes and misfortunes of others, yet she did not have the power to foretell a smart little bunco game upon herself. One day, a couple of After a moment's thought the lady said:
"Very well, I am ready." Khaidah weeks ago, Mrs. Tabor called on Mrs. Preble, and assured her that she, too, was in the spirital business, claimed that all her work was done by trick and sleight-of-hand. She tried to impress Mrs. Preble that there was no such thing as true Spiritualism, and that the only way to make any money was to practice humbugs upon the people. Mrs. Tabor emphasized the fact that it was only by tricks that any-This was not all. Khaldah performed a still more marvellous act. Going to thing-could be accomplished by way of Mrs. Ayer, whom he had never met in remuneration in the profession. his life, he said, "I think you are a literary woman. Won't you take a book and pick out a word you want me to

Of course, it did not dawn upon Mrs. Preble that this was the first step in the subsequent little trick that was to be played upon her. Thus ended the first interview between the spirit mediums.

The next day a man who gave his name as Mr. Onion called at Mrs. Preble's rooms, and announced himself as a medium, but also said that his work was done by tricks and sleight-ofhand. He insisted that Mrs. Preble must also know some good tricks whereby the public could be gulled. Mrs. Preble denied any knowledge of trickery, and asserted that her seances were genuine spiritual manifestations. At this Mr. Onion expressed himself as very desirous of obtaining the secret trick of slate-writing, and said he would give \$100 for this knowledge.

Mrs. Preble did not know the secret. Mr. Onion said that there was a woman in this city who could impart the secret, and finally induced Mrs. Preble to go to her and secure the desired information, for which he was to pay \$100.

Acting upon the impulse and desire to turn an honest dollar, Mrs. Preble sought Mrs. Tabor, who wanted \$25 cash for the desired information. Not having any money, Mrs. Tabor agreed to take Mrs. Preble's diamond ring as security for the fee. Mrs. Tabor then told Mrs. Preble how to perform the slate-writing trick, which was simply to conceal the slate in her skirts, and hen write by moving the limbs.

While Mrs. Preble did not think this to be a very lucid explanation of the great slate-writing trick, she took the knowledge, and when Mr. Onion called the next day she told him that if the \$100 was ready she would give him the explanation of the trick as received from Mrs. Tabor. \*{Mr. Onion did not have the \$100 with him, having deposited the same in the bank, but would bring the money next day. With that, Mr. Onion left, and that was the last of the matter until last night. Mrs. Preble became suspicious, and after putting all the facts together, concluded that Mr. Onion and Mrs. Tabor were conspira tors, and acted together in the scheme

to rob her of her diamond ring. Officers Ash and Maley succeeded in arresting Mrs. Tabor in a lodging-house on K street, in a room bearing the rath er significant number of 13. It is as serted that Onion is only an alias for Tabor, and that the man assuming that odd name is no other than her husband. It appears that he has been working as painter, but that he packed his grin and left town before the officers could -Sacramento (Cal.) Bee.

a picture for you."

"I certainly wish you would," responded Mr. Mortimer. The artist said afterward that at first he had in mind "The Priest, the Woman, and the Confessional." This book, by the well known Father Chiniquy, reveals the degrading, impure influences and results Grover Cleveland, but he thought Richard Croker would be a harder profile for Khaldah to draw, so he changed the current of his thoughts from Princeton,



spelis, ralling Sickness, St. Vitus's Dance, etc., have children, relatives, friends or neighbors that do so, or know people that are afflicted my New Discovery, Epilepticide, will PER-MANENTLY CURE them, and all you are asked to do is to send for a FREE Bottle and try it. It has CURED thousands where everything else failed. My 90-page Illustrated Book, "Epilepsy Permanently Cured," FREE, When writing, please give name, AGE and full address. All correspondence professionally confidential All correspondence professionally confidential

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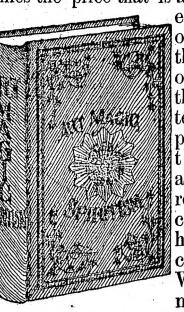
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## .. GENERAL SURVEY ..

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

#### WRITE PLAINLY.

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

CONTRIBUTORS:-Each contributor is alone responsible for any assertions or statements he may make. The editor allows this freedom of expression, be-Meving 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 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 re-

Every item sent to us for publication, should contain the fu dress of the writer. We destre to know the source of every article or item that appears. This rule will be strictly ad-

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

E. W. Sprague writes from Port Washington, Ohlo: "We have had a revival of religion. We held two meetings here. Last evening Mrs. Sprague held a seance which was grand. There nearly all readings, giving many tests to each, and every test was recognized. The town is stirred from center to circumference, and Spiritualism is topic everywhere. 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 religion to all. Your paper has prepared a number of persons in this place for the man-ifestations and teachings that we

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 soon as I am able, if I get to that condition. Shall send a duplicate of this please say, is simply National Soldiers' Home, Va., Co. E."

H. W. Henderson writes from Law rence. 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, C. Deuel, Mr. Hammond and Mrs Lull, of Lawrence. Good audiences were present at all the meetings. Mrs. Hammond's 'readings were remakable in their correctness. The Progressive Thinker is our household light."

G. W. Kates and wife will lecture in Lina, Oldo, April 20 and 21; at Spring- M. B. Little writes from Glens Falls, charming tableaux representing 8 field, Ill., April 23 and 30; at Grand N. Y.: "We are having regular meetings Mother and Orphan Boy, Death Rapids, Mich., during May and June, here in Psychical Hall every Sunday. Immortality, and Mental Liberty.

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

F. W. De Tray writes from Quincy, minds of our correspondents that The III .: "Allow me through your columns to thank the many speakers and organ-Linotype machine that must make | izers who have offered their services to assist in organizing a permanent soclety 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 comences 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 iberal minded person who can read."

> C. D. Lyall 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, assists Mrs. Twing in giving readings. Following Mrs. Twing we for May. We bespeak a royal welcome for 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. Mc-Kiddy, on Mt. Pleasant Park, to celebrate the fifty-first anniversary of Mod-ern 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 were thirty persons present. All but the progress of Spiritualism as a move-five or six were new beginners, never ment, yet it signified but little to us as five or six were new beginners, never ment, yet it signified but little to us as having sat in a circle before. She gave 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, "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 ostracised by the good church people, and society, so-called, all this time, but it matters not to me. There are a few 'square toed' Spiritualists in the town who will stand up and battle for the truth at all hazglorious cause and assure them I will ard, and we hope to make an impersonally respond to them all just as pression on the masses in time. We think you are doing a noble work with The Progressive Thinker in showing up to the Banner of Light and the Light of the inconsistencies of the Christian Truth, who, with you, published the appeal of Bro. Bacon. My address now, inculcates. As long as I have a dollar 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 to our town 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.

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

J.- Osborne Lunt writes from Nev York: "On a late Sunday (Easter) I had the great privilege (and I consider it crowded; many stood through the en-tire service to listen to the eloquent outside or words of the discourse. It was a picthe elegant surrounded by Easter Illies and palms and giving his grand ideas on our great truth, Spiritualism. When we have offered as a truth, Spiritualism. When we have such men as Dr. Savage to stand by the flag I tell you truly I think we ought to feel proud. I sometimes wonder what our orthodox brethren in the Fifth avenue churches of this city think when they see the tide is turning so 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 Incover. It is diana Association of Spiritualists met at the camp ground near Chesterfield, heavy book April 6, to make arrangements for the coming camp meeting. There is indication of much activity. Several new additional new properties of the complex contains a con cottages will be built, besides the im-Worth\$2.00 provements 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. Uuderwood, Eva Pfunter, Wm. M. Lockwood, Anna L. Robinson, Mary Ellen Lease, Moses and Mattle Hull. Programs will be out

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 350 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 163 persons testified to having through attendance on her meetings, and by sitting twice a week at home, Tuesdays and Fridays, one hour, at stated hour 9 to 10, as she has directed from Sunday to Sunday umship of various phases. Mr. Editor. where in all our land can a better show ing be made for the cause? For her evening lecture Miss Thomas took text from Acts 11th chapter, and drew comparisons between Peter's mediumshin and the present. Her lecture was, as might be expected, largely given to a retrospect of her life as a medium, and 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."

Ernest S. Green writes: "The Fiftyfirst anniversary of Modern Spiritualism was celebrated at Scottish hall, San Francisco, by a conference meeting from 12 m. to 2 p. m., consisting of ten-minute speeches by local Spiritualists. At 2 p. m. a test meeting was held in which several local mediums participated. In the evening, Mrs. Sarah Seal and Mrs. R. S. Lillie gave the anniversary addresses, being preceded with exercises by the two local children's lyceums. Other features of the day were vocal solos by J. T. Lillie and Miss Lee; instrumental music by Professors Young and Bothwell and a poem by Mrs. F. A. Logan. Mrs. Sadie E. Coake was planist of the occasion."

Carrie F. Weatherford writes: "I am grateful that my little daughter is much better, although far from strong. have had several letters inquiring particulars for reaching me for funerals, addresses, etc. We have the Citizens' Telephone and I can respond to any call very quickly. Should the telegraph be only means of communicating, please send the telegram to Caledonia; will then be transferred to me here. My postoffice address is Alaska. Mich. I wish Sunday and week night engagements throughout Michigan for this spring and summer; and have a few open dates for camp sessions.'

J. M. Hodson writes: "I highly appreciate Salem's letter on page 1, No. 486 in The Progressive Thinker. He speaks to the point. I advise all deeply interested in Spiritualism, to be merciful, tender and loving towards one another. If ever Spiritualism is built up to cope with other tried denominations, Spiritualists will have to show better reforms and examples to attract and lead the masses into a higher calling, to practice what we preach, and less sar-

Mrs. Hamilton Gill, trance test medium, can be engaged for camp-meetings during July and Angust. Associations desiring the services of a good test medium for these months, can address her at 11 Bishop Court, Chicago, III.

Mrs. Tillie Williams writes from New ark, N. J.: "I send a few lines to The Progressive Thinker in reference to Mr. Geo. Clark's meeting, celebrating the Fifty-first anniversary of Spiritualism. His two large parlors were beautifully decorated with flags, pictures, potted plants and cut flowers. A short address was made by Mrs. E. Cut er. She also gave fine readings from flowers, and also some good tests. Mr. Geo. Clark gave some fine tests, all being recognized.'

Annie Wilson writes: "You seem to be fully determined to keep your readers from getting into ruts, supplying them as you do from week to week with such a healthful variety of mental food. How do you manage to keep the paper up to such a high standard of excel-The anniversary at Springfield, Mo.

passed off most delightfully and successfully. Attendance was very large and the utmost harmony and good feel ing prevailed. Sessions afternoon and evening; and a bounteous repast at 6 clock, participated in by about 200 persons. The principal addresses were given by Prof. J. M. Allen and Mrs. M. T. Allen; remarks also by A. R. Dixon J. A. Fox and W. J. Black, The musical selections, both vocal and instrumental, were of a high order, including some exquisite violin solos by J. M Allen: numerous recitations and select readings; and last but not least, some charming tableaux representing Spirit Mother and Orphan Boy, Death and

Dubuque, Towa. Joseph Sthith, distatice of the Peace, sends a club of subscribers from Smithton, Pa. Livis dwing he is not only dispensing justice, but alding in the enlightenment of others.

lightenment of others.

J. W. Gill wriffs: "The meetings of the First Spiritual Alliance have been well attended, and last Sunday we enjoyed a feast of good things from the spirit side of life. In the afternoon mediums' meeting, Mr. Will C. Hodge gave a shoft talk and was followed by Mrs. Hansen Cairdi, Mrs. Vaughan and Mrs. Andrews, who gave a number of spirit messages, In the evening Mr. Frank T. Ripley sing "Only a Thin Vell Between Us," hecompauled by Miss Jennie, Francis. The song was beautifully given, and Mr. Ripley's lecture ifully given, and Mr. Ripley's lecture on "After Deatl!" What?" was one of his best efforts! Mrs. Hamilton Gill, under control of 'Nannie, gave some year good tosts. Mr. Ripley followed very good tests. Mr. Ripley followed with names and descriptions of spirit friends, and as some of our audience remarked, it was good to be there. The meetings of the First Spiritual Alliance are conducted in an orderly and harmonious way and therefore meet the approbation of Spiritualist, investigator and skeptic alike."

Mrs. Annie Blinn writes: "The Christian Spiritual Church at Kenwood Hall, 4308 Cottage Grove avenue, ls progress ing finely. Great interest is manifested by the audience, all seats being filled. The cause is being well set forth by Dr. S. P. Cady, tests being given by Mr. H. F. Coates, names being given in full. Sunday evening, April 9, the audience had been requested to bring their own slates for independent slate writing through his mediumship, which they did, writing coming on several slates without the medium approaching them. The audience was also addressed by other able speakers, and all felt they had enjoyed a real treat."

G. L. B. writes: "My aunt, Mrs. W. H. Calvert, requests me to tell you that she received your book. Art Magic, all right, and thinks she will be as much pleased attractive appearance."

with the contents as she is with its Lily M. Thieband writes: "Rev. M. J. Savage says: 'I have never been able to call myself a Spiritualist, because there are so many things connected with Spiritualism in which I do not believe and which I look on with disgust, that I have never been willing to wear the name.' Now, we gannot help smiling at this lame excuses: 'People who live in glass houses should not throw stones." Why, the church is full of frauds and things that disgust us! We see with sorrow and shame the frauds and 'selfseekers' that creep into our ranks. We hope that many of them will some day have learned to the true and unselfish. In the meantime we are glad to see Mr. Savage teaching Spiritualism to people that otherwise might not hear it. It is all right that herdoes not join us in name to-day; the truth is what the people need, no matter what it is named. It is an encouraging sign to see noted preachers forced to tell to people about Spiritualism." A. V. B. writes from Detroit, Mich.:

"For some time Spiritualism has been decidedly unfashionable in Detroit, owing to the several exposes of unscrupulous people who laid claim to mediumship, and even now there is a murder trial in progress which, on account of the defendants connection with Spiritualistic matters, serves to create unfavorable comment on our cause; but Moses Hull, the abostle of Spiritualism, was here two nights and succeeded in drawing out an enormous audience composed of the very best people in the city-that is, best in the sense of their social and intellectual standing. He gave them something to think about, too, and I am positive that the seed sown will eventually bring forth much good fruit. I listened last Sunday to Mr. Joseph M. McDonald, a brilliant young man of our own city, who some three years ago left the orthodox church and the material and social advantages it enabled him to enjoy, to become an earnest advocate of Spiritualism. I am sure that Mr. Hull will be glad to learn sown by him while here will not be uprooted, rather will it be watered and otherwise cared for until it brings forth the desired fruit. Spiritualism has received a much needed impetus in Detroit, and as I said before, I am so glad that I wanted to tell you about it."

The Chattanooga (Tenn.) News says: "The Spiritualists' hall presented a handsome appearance last night when Mrs. Prior came to the platform to open her six weeks' engagement in this city The decorations presented the appearance of an illuminated flower garden, the living green being beautifully set off by the national colors in the shape of bunting and flags, arranged in pic-turesque blend. As Mrs. Prior entered the auditorium she was greeted by the audience with the strains of "Auld Lang Syne," which reception visibly affected the speaker. After the invocation, Mrs. Prior entered upon her dis-course proper, "The Soul's Yearning," which was one of the most logical and beautifully worded lessons ever deliv ered before the society. After the discourse Mrs. Prior gave several messages, purporting to come from the denizens of the other life, the correctness of which were in the main acknowl

edged by the recipients." Sachem writes from Quincy, Ill.: "Quincy has many true Spiritualists beginning to awake after the blow received in the Orchardson affair. There will soon be a gathering of the clans here and an effort made to build up the cause. There are many noble spirits here, many of long standing; chief among all these I want to call the attention of all to one endowed with a wonderful power that has converted many an unbeliever to the true faith This person is Doctor Bucher, a grad-uate of several medical schools. Ere long you will be farther advised of the movement here, and that accompanied by an increased list of subscribers for the best of all our Spiritualist papers. John W. Martinewrites from Toledo

O.: "The Progressive Thought Society, of Toledo, Ohio, will hold a series of meetings on Saunday and Sunday, April 29 and 30, in the Pythian Castle President Harrison D. Barrett, of the National Association, will be present and deliver an address at each meeting to be followed by tests, by Mrs. Dr. Caird, of Chicago, Mrs. Carrie Firth Curran and others. A cordial invitation is extended total far and near to attend and participate."

Mrs. R. Sheffer writes from South Haven, Mich.: The Progressive Spiritunl Association of South' Haven held their anniversary meeting April 2. Many of the old pioneers of nearly fifty years were in attendance. Mrs. Wood, the old veteran worker gave the invocation. A very fine original poem was read by Mrs. Perkins. Mrs. Woodruff gave the morning address which we all enjoyed. She has been our speaker for many years and her spirit seems as young as of old. Short speeches were made by a number of the society, and all were interspersed with music and song by the young people.

(Continued on page 8.)

## wants to make praggements for lectures in hills of groves this spring. Address at chice 49 Arlington street, Dubuque, lows 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

That looked mournfully up to mine;

For someone had said, she whispered to me, With 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, f every one of the folks that I know Would only agree with me.

But since they will not, the very b 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 mercies are over all his works, who is kind even to the unthankful and the evil; who is everywhere present, and therefore is 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 tithes of wealth, nor sevenths of daysbut 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 in-exorable, so that heaven and earth must indeed pass away if one jot of every wrong and every error a neasured, 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 .-

### BORDERLAND, LONDON, ENG.

TWO HAUNTED GIRLS IN INDIA

Making certain that some mischievous hands were at work, we collected a few more constables, and scattering urselves in bushes and ditches outside the house, watched in vain till 11 p. m., for during our stay outside the house stones fell in abundance. On Wedneslay, the 28th of April, a number of constables, under two heads, Mr. H. G. L. and myself, went to the house at about 7 p.m. On this occasion we sometimes saw stones thrown at glasses and sometimes actually saw tones. This aroused our suspicion a good bit. After a short chat with us on the matter, Miss Floralina Burbalina said that she would retire, as she was feeling tired. While walking along to her bedroom a medium-sized piece of granite broke a glass close to her with great force.

THE SWOON OF THE POSSESSED. She, nevertheless, retired to her bedroom, and soon after her brother informed us that his sister had swooned on her cot. We went in and found her on her cot. We went in and state. After breathless, speechless, and state. After thing, inasmuch as all live and evelya good deal of trouble we restored her.

A few minutes after she again fell into

"So long as a single being suffers, no good deal of trouble we restored her. a faint, and was much worse. However, she recovered senses after a long in the world, for each perception, by its time. On Thursday, the 29th ultimo, reverberation, produces a sensation in Mr. H. G. L. and myself heard that glasses had commenced to break at 12 noon. In course of the evening we went over to Miss Floralina Burbalina's house, and there found a large muster of constables and head constables ready to obey orders. We asked the young lady how she felt, and her reply "As the shades of the evening are falling, I feel a chill sensation in my body and my hair bristling up. I feel

#### of stones fell, breaking to atoms every vindow pane. ABNORMAL STRENGTH.

curious." From 5 to 7:30 p. m. shower

She sat in a chair in a corner of the room, and while talking to us with her usual spirits, calmly and quietly wooned and became so restless and strong that five men were not able to keep her down. One thing was particularly noticeable, and that was that not a glass was broken when she was in a swoon. A few minutes after she go up from her chair with such force that some of us holding her were thrown aside. She stood and almost shook every one holding her. With our might and main we made her sit down. She sat, her whole body still being stiff as a piece of wood. A few seconds elapsed and she again stood up and gave a deal of trouble and wanted to go outside. One of us asked her why she desired to go out. She gave no reply, and commenced to extricate herself from our lutches. She was then conveyed to her hedroom and made to lie on her cot She kicked about and used her hands with such force that some were afraid to standenear her. A few minutes after she was removed to her cot a broad pane of glass of the room door fell to the ground, and was smashed to atoms. This glass was not facing the street or the compound, but was the centre glass of this room, which is the centre room of the house. In the meanwhile the constables, sent for a Malayali devil-

#### LIGHT OF THE EAST, CAL-CUITA, INDIA.

Life is the Supreme One. All living forms, from the ant to the elephant from the idiot to a 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 ternal existence, learning to spirit

endless varieties of evolutions. The monotony and sameness of Life is in teorology for 1899. This is the thirty-ignorance and lust; therefore, satiety fourth annual publication of this excelomes in the latter state, and weariness lent Astronomical Almanac. Valuable of existence. Progress means the for those on land and sea. By Richard hollest and noblest of Infinite Divine Mansill. Price 25 cents.

Love and Wisdom coming uppermost in the hearts and minds of men and vomen. Superstition and ignorance never evolved anything but monotony

and sameness. To know the Infinite, then, is to progress in the knowledge of boundless Life. To know more and more of the entitled "Consolation."

When Molly came home from the party to-night—

The party was out at nine—

There yere traces of team in her sweet in her sweet is less than and more than and m The party was out at nine—
There were traces of tears in her sweet spiritual childishness. It is by obedence to the laws of life that all things harmonious exist; hence, harmony of heing is the highest attainment. The worship of the sun is now re-

garded as a relic of heathenism: vet it was the external expression of a grand truth. When mankind was in the childish stage of progress, they intuitively perceived truths which are now lost to the believers in creedal religions. Sunday-the day sacred to the worship of the sun; the symbol of the seventh cycle or Golden (Sun) Age of the world—is a "heathen's" day which "Christians" have adopted. They have also adopted the pagan Sun worship, but they have changed it to the "Sun of God."

Now the sun worshipers had truer conceptions of the origin of Divine Power than have the popular religious systems of our day. They realized that all things in nature have correspondences in the spiritual. They saw that the sun was the most potent power in Natue to impart health, to stimulate the growth of the beautiful, and to revolve that which gives joy, nourishes, clothes and shelters man. worshiped the sun as a symbol of the Celestial Sun (the Divine soul within each living being), from whence comes spiritual health, nourishment, beauty, growth and permanent happiness They intuitively perceived the thought that the highest spiritual power was itself an essence and formless, and was above all forms, for it evolved them.

### HARBINGER OF LIGHT. MEL-BOURNE, 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 them failed-laws which attach to 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 con-tains will be found identical with the teachings of the more elevated controls in all parts of the world, clearly show ing "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 ourselves for others, as they should for get 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 glasses falling to the ground without 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 sustain one another, assisting in their mutual progression, according to their intellectuality, 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 every-

one will be able to find real happiness 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 nutually interdependent. 'Now Egoism is a poison, a virus. It kills, it dissolves.

"Love vivifies, coagulates.

"Consequently, moral evolution rests ipon Love."

#### Kansas City, Mo. April 2, the Spiritualists of Kansas

City held a meeting commemorative of the Fifty-first Anniversary of Modern Spiritualism. The attendance was large and the services of an interesting character. Addresses were delivered by Dr Bowker, Johnson Clark and others Very able articles were read by Mrs. Baker, Mrs. Clark, Mrs. Dake and Mrs. Hammond. The services were varied by the introduction of music rendered

a most excellent quartette. The meetings were held from 2 p. m. until 10 o'clock, with an interim of two ours, during which the ladies provided bountiful lunch which was much en

At the close of the afternoon meeting the following resolution was introduced ını passed unanimously:

"Resolved. That for the orderly conduct of Spiritualism in this vicinity we do now organize ourselves into a volun-tary body without articles of associaion or statement of doctrine, and agree that the following named persons shall have charge of all matters relating to public meetings for one year from this date, at which time others shall be elected as their successors: R. W. Hilliter, S. Baker, Johnson Clark, H. D. helps, H. M. Douglass, Horatio Gates, S. D. Bowker, Dr. Gerould, Mr. Oviall and Saml. Barrett. That they meet at once and select their officers and proceed in an orderly way to transact all business usually relating to such

bodies." During the interim the committee met and the following named gentlemen were elected officers for the coming year: S. D. Bowker, president; H. M. Douglass, treasurer, and H. D. Phelps, S. D. BOWKER, secretary. President

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tures. most elegantly bound pamphlet of 122 pages, glving Dr. Peebles' lectures delivered in Hydesville, March 31, 1898, in Rochester, and later in London at he International Congress of Spiritualists. These lectures, illustrated, are racy, meaty and scholarly. Price 35

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A Critical and Crushing Review. By Dr. Peebles of the Rev. Dr. Kipp's ive lectures against Spiritualism. This crisp and critical reply of the Doctor, while repudiating spiritism, and all frauds connected with the subject, sustains Spiritualism, considering it the complement of primitive Christianity.

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This pamphlet is a re-print of the essays in "The Areta" on Spiritualism in which Rev. H. A. Hart endeavored to prove Spiritualism dangerous and al-lied to witchcraft. The reply printed in "The Arena" written by Dr. Peebles excited extensive comment, and is ab-solutely crushing. Price reduced to 5

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Osiris, Dardenelles, Ark.: Q. What s your opinion of the following pas-Scripture: St. John 21:25; Acts 2: 5; II. Thessalonians 2: 11?

A. If it is accepted that the Bible is authentic and infallibly inspired, the last verse in the book of St. John is so unlike all that precedes it, that it caneen written by the same hand. It was added on by some late transcriber. Afer the meager outline of the few things Jesus did, it concludes: "And there are many things which Jesus did, the which, if they should be written every one. I suppose that even the world itself could not contain the books that should be written." This unknown scribe may have taken his cue from Amos 7:10, when the priest of Beth-el said of that prophet, "The land is not able to bear all his words," because they were treasonable. It is the idea of the early writers, but this late scribe nisunderstood, and thought Amos had said so much he had overrup the world. and if such an obscure prophet had said so much, Jesus ought to have saidmany times more. . . At the present time, a writer who

ould aggregate in such a reckless manner would be laughed into merited obscurity.
Acts 2:5: "And there were dwelling at

Jerusalem, Jews, devout men, out of every nation under the sun."

The Jews were from the beginning a scattered people, and often returned to Jerusalem, but it cannot be claimed that at that time they had set up cheap clothing houses among the Esquimaux, the South Sea Islanders, the Hottestots, the Australians, or the North American Indians. In fact, that portion of the globe the Jews had not seen would have formed ninety-nine hundredths of whole. Here the writer presumed on his readers' ignorance. These "devout men," it appears in the following texts were not Jews at all, but Parthians, Medes, etc. The whole passage was written to make it appear that the rambling prophecies of Joel, Zachariah, and others were fulfilled.

II. Thes. 2:11: "And for this cause God shall send them strong delusion that they should believe a lie." This God who tempts his children, that he may have an excuse to damn them is unworthy of being the God of the most degraded savage. As we do not believe in the existence of such a God, we do not, of course believe he ever sent a delusion, or attempted the destruction of mankind. To write thus is a libel on his character.

Paul S. Gillette: Q. (1) A member of the M. E. Church Foreign Missionary Society stated to me that whereas under Buddhism and Brahminism the in habitants of India abused their women very unjustly, that when Christianity was introduced a reform for the better nt once began. This claim is also made of the effect of Christianity in Japan 2. Were not the principles taught by

Zoroaster, Confucius, Brahma, Buddha and Jesus practically the same? (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 Persephone 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 accurs ed doctrine that she was the tempter of man, all constituted to make her very name a word of censure. 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 her rights. The Christianity which now goes with the missionaries is im-proved by the infusion of new ideas it s been compelled to accept. It is not Christianity, but civilization which has caused whatever advance that has been observed. In all Japan, Chind and India, there are few converts to-day to Christianity, from the noble or influential classes. '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 Euro pean clothing, which in Africa is appropriate as being in that torrid clime a kind of crucifixion highly commend able. The missionaries are a necessity of the trader. The Congo dude is sat-issed with palm oil and elephant fat for dress, and so are the belies of the Jungle, until taught by the men of God the first idea of original sin, whereby calleo, a standing collar, and a silk hat are atonements.

(2) The moral teachings, the wise sayings, "the Sermon on the Mount," the golden rule, the decalogue, are common to all religions.

(3) The introduction of Christianity wherever it has gone has been productive of anything but beneficent results. It was introduced into the Sandwich Islands when the population was 400,-000 a people of remarkable beauty of form and intelligence. They now number 30,000 a race soon to be extinct. 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 missionaries, and said the rebellion which cost his people so much was directly their work, and so strong did he make his

India is subjugated, and whatever reforms that are there made are by and

through the government, and have bo root in Christianity. There is not an instance on record

where a great race of people has re-ceived the religion of another. Religions grow up, are evolved with the races, and the beliefs of one race are uperstition to 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 feticles 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 Yakuts, because they had no word in their language, expressing high moral concep-

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 strocco.

Wm. H. Seward in his "Travels' Around the World," page 456, agrees with the universal testimony of unprejudiced observers. His opinion has vastly more value 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 this

remains to be done. It is to be hoped that the great work has begun in 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 mission-aries, but knowledge taught in the schools, which civilizes.

"Poetry": Q. Who is the author of this verse: "Truth forever on the scaf-fold, 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 of cers and if not healthy and well formed they were destroyed. How?

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 Lycurgian laws, was much older.

### 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 means or instrument for all the higher, if not all the phases of mediumship. In the workings of this subtile 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 of hypnotism, and especially the possibilities of suggestion. All this knowledge is necessary in order to present the scientific phase of Spiritualism to the inquiring world. But it is clear to every one that much reading and study is demanded to acquire this knowledge. That is true. And that is the very point I am striving to make. We must have education to be able to make any progress in disseminating Spiritualism, even in its phenomenal aspects; for there is where the great demand is no reference to the length of time that made for scientific culture. Without a nevil shall exist as such. We certain fair comprehension of the laws and forces of nature, we cannot even begin to make an explanation of the simplest phases of mediumship. And to this we must add a knowledge of the laws of til all crudities, imperfections, and evils mental action, or we shall utterly fall of his nature, which antagonize and in any attempt at definition and exposition of the science of mediumistic manifestations.

But when we have mastered the science of Spiritualism, our work is only begun. We are by this introduced into the wide field of philosophic thought and reasoning. We are brought in contact with all the principles of human life. All our relations to time and the things of time-to eternity and the employments of eternity, must have a new solution. The old has passed away. The doctrines of religion, the principles of ethical action, the extent and limitations of human liberty, the functions of government and the rights and duties of individuals, must all be restated, and a new personal and social life inaugurated to fulfill the demands of Spiritualism. Can this be done without the most thorough education? Is any one fit for the position of a platform teacher or as editor of a Spiritualist paper without education? Of course not, and it is our deficiency in this respect which creates the peril of our movement at the present time. But what shall we do? is the question asked. I answer, Do something. If we can't do all we would like to see done, do what we can. Camp-meetings are an established institution among us. They can easily be made efficient agencies for the pre-liminary educational work. At the Pleasant Park Camp, some Mount years since, private courses of lectures on educational lines were given, and some of a more public nature. Classes were formed and taught. Recently a more systematic effort is being made at Maple Dell, Ohio, by Bros. Wenyer and Hull. This ought to be well sustained, and similar ones started at all our camps. We don't want to go into the old style of getting up "endowed" col-leges and universities. We have too many of them already. The State Universities belong to us as much as to any portion of the people. If we have common sense enough to demand our share of control in them, we shall need no more universities. University extension will cover all the ground

necessary for general education. Let measures be taken at every Spir itual camp, the coming season, to start a "training school" on the plan of Maple Dell, unless a better one can be devised. For be assured the day has gone by when anything can succeed which is piloted by ignorance. The sun of science has arisen. It will never set. The clouds of ignorance may seek to obscure it, but it will burn them PROF. J. S. LOVELAND. away.

"Commentaries on Hebrew and Ohristian Mythology." By Judge Parish B. Ladd, LLB, of the San Francisco Bar. This book is of more than ordinary value, giving the results of much patient thought and research by a mind well qualified to sift evidence and arrange case that even Christians applauded facts. In compact form it gives just what is needed on the subject. Paper.

ABSOLUTE EVIL.

Is There Any Such Thing?

We frequently hear the expressions that "Evil is undeveloped good." "Evil is lesser good." "There is no evil." Let us examine them in the light of reason with a fair, unbiased mind. A lie which has no element of truth in it. might be justly termed an absolute lie, since it is entirely void of truth. What truth, absolute truth, might have accomplished for humanity had it not been hindered by falsehood and error, it is not our purpose to consider here. But as falsehood is only one kind of evil, we will illustrate another: A burglar, a wicked man with no desire to do even that which is right or just, much less do anything good that might in any way benefit humanity, in one of his miduight depredations murders in cold blood a very good man, whose life has been spent in deeds of kindness and charity, whose sole aim and object in life has been to redeem and help fallen humanity. The murderer escapes and continues his wicked career for many years after, and the good man is cut off from his philanthropic labors. We consider this absolutely evil in the sense that it is utterly devoid of good. If the good man had lived, humanity would have been the gainer, and he would have made a still better condition for himself in the next life. The burglar escaping and continuing his evil career, not only injures humanity to a greater extent, but makes a worse condition for himself in the spirit world. Any evil that has no element of truth or good in it is an absolute as in every case it must militate against the progress of humanity and the individual himself. All evil is violation of law, either moral or physical, the natural result of which places the violator in an inharmonious relation to God, and produces suffering as a consequence. All natural law both in the seen or the unseen universe is the ex-pression of God's will. These laws are immutable, because immutable law is required to perfect the divine plan of nature, which includes the evolution of

Deity. God is infinite in every respect, and that which is infinite is incomprehensible, and most assuredly we cannot define that which we cannot comprehend. But, as evolution is a fact in nature which no scientific thinker will deny, in this day, can we admit evolution without admitting a plan and purpose in nature? Can we admit a plan and purpose in nature, without admitting an intelligence back of that plan and purpose? The very fact that there is a natural law in the spirit world corresponding to the law of gravitation of the physical and that this law works harmoniously in conjunction with a higher law of morality or spirituality, subserving the same to the extent that a man morally evil in this world, who passes into the next becomes an earth-bound spirit until that evil is eliminated, proves conclusively, to the mind of every intelligent Spiritualist at least, that there is such a thing as evil. That evil is the outgrowth and very largely the result of error, ignorance, and inexperience, we will grant, but it is evil never-

man the material and spiritual uni-

verse. And here, lest we should be misunderstood in our use of the word

God, we utterly disclaim any anthropo-

morphic idea. Nor are we in accord with that style of phraseology which

makes use of the terms father and

mother in connection with the Supreme

theless. The word "absolute" has been used very ambiguously by many. The accepted meaning as it is generally used to-day by most writers and speakers is that more specifically in the sense of being unlimited, unconditional, without restriction, wholly and completely. Therefore, an evil though it be error and all evil is error in one sense-if it be wholly and completely without any redeeming feature or quality, it may be justly termed absolute evil. This has ly know, if we are Spiritualists, that the law of evolution continues after this life, and that man continues to evolve after the change called death unprevent spiritual unfoldment are re moved. That it will only be a question of time, when every human intelligence will be entirely treed from all the evi influence of error, we feel certain. Bu that both evil and error are factors retarding the progress of humanity, do not think any one can successfully refute. That the world is advancing and not retrograding, is generally ad mitted; that this progression will eventually reach that period in the history of man when evil shall no longer continue to exist is quite probable; but for the present and some time to come, we will battle with evil and error in its many varied phases. Man himself is unde-veloped good, but man's thoughts, words, and actions are quite distinct, and should not be considered in the

same connection. As this subject involves the question as to why evil has been permitted, we will endeavor to give at least a partial solution of the problem. Evolution is creation and creation is still in progress. As evolution has been chosen as the manner and method of man's creation. so then, man instead of coming into world by divine flat in a state of perfection, has come to be what he is to-day gradually, through a very slow process, and is far from what he will be in ages to come. Therefore, one reason why evil has been permitted is, because the plan of evolution necessitates it; in fact, it could not be otherwise with-

out a change of plan. Evolution requires that man shall be an intelligent creature, with a will in-dependent of the will and power which brought him into existence; that he shall unfold and progress gradually by learning all the secrets of the universe and all the knowledge contained therein. This he must do unsided by the In finite Mind which is the source of all knowledge, except, as every law in nature both physical and spiritual has been purposely created with a view to further man's progress, and to prevent him from annihilating himself. These laws are the guides which man must follow, as they alone reveal the divine purpose concerning the destiny of man. He can disobey, but every disobedience entails misery and suffering, for which man alone is responsible. So then, all evil is the result of man's ignorance and inexperience, and the only way it could have been avoided would have been for man to have been created absolutely perfect, infinite in wisdom, knowledge and power, under which plan there would have been nothing left for man to learn, nor could he have made any mistakes. The wisdom and superiority of the plan of evolution is very evident, as it makes man a co-worker with the Inminite in his own creation, and prevents him from being a mere automaton; to say nothing or the delight of

to draw for all ages to come. .

W. G. HAPPOLDT. Philadelphia, Pa.

DO THEY REMEMBER? (Continued from page 1.)

experience and observation jabow that this is not so, idn to d The two bodies and the soul are not The two bodies and the soul are not related to one another dike the layers of an onion. On the contrapy, the soul permeates both bodies, and the spiritual body permeates the fleshing one. And the main point to be here considered is that the soul, the ego, the indestructible one, uses the finer or psychical body, here and now, just as really as it uses the fleshly body. He wild has become to some degree spiritually developed well knows the reality, of the inner form, and is conscious of using it. That many have left the cartle form for a time, have looked down upon it, and have gone elsewhere on a yisit in their spirit body, is well known, not only to spirit body, is well known, not only to Spiritualists, but to occult students of many schools. We can learn to use it with more freedom and independence, while we still dwell in the clay.

These being facts that can be proved, it follows that all that occurs to us is not only recorded on the physical prain, but also and simultaneously on the corresponding part of the spirit body. So when the earth form disintegrates, and the brain with its record melts into the elements, the soul passes on, clothed in the same spirit form that it wore when fettered in the clay, and bearing with it the record of an that occurred in its earth life.

The question to be considered next is whether the record on the spiritual sensorium is exactly like that made on the physical brain. To this we say "yes and no." It is exactly like it, just as the glorified, ethereal form which the clairvoyant sees at the transition of one who has lived a good and loving life is like the abandoned form of clay. It is so like it that the spirit is at once recognized by those who were familiar with him when they walked the earth together. And yet this form, so ethereal, so responsive to the rapid vibrations and currents of spirit existence, and invisible and impalpable to the organs of sense in the body of earth, is different from the one of flesh,

And just as the spirit body resembles. and yet differs from the form of clay, so do the memories arising from the records made on the spirit body resemble and yet differ somewhat from those recorded in the physical brain. Just as we shall have there the spiritualized essence of the roses and morning-glo ries we love so dearly here, and just as we shall clasp our leved ones in their spirit form, who will be alive and warm to our own spirit embrace, so shall we have really and truly the remembrance of what took place here. And just as scenes, faces, thoughts, emotions, anylife here, are recorded on the brain, so is the essence, the real thing of which these earth appearances are only the expression, recorded as they pass on the tablets of the spiritual sensorium, to be reviewed with engerness and interest by the soul as the records of the old

days on mother earth. 31 When my father dwelt in the earth life, he was known as Adoniram Judson, Junior, because he bore his father's name. This was recorded on the brain of earth. The corresponding record on the spiritual obrain brought into prominence the fact that he was named for his dear father, because he was his dear and first-horn, son. The letters making up his name in the English language are unimportant in spirit-life. But the filial and the parental love

thus expressed, are imperishable, Nothing is more arbitrary than a name. There are perhaps millions of John Smiths in the spirit world. Each one is different from every other one. There each John Smith has a name that expresses his character, his individuality. But when he comes back to earth, he must explain which one he was, or else he is "not recognized."

Ralph Waldo Emerson, retained his intellect long after his verbal memory began to fail. Once he started for a walk but soon returned. He wanted something, but could not think of its name. At last he said, "I want that thing that everybody borrows and nobody brings back." His daughter laughed, and ran and got him an umband.

No, no; the memory of what happens here is not lost because the fleshly brain evanesces. The essence is faithfully recorded on the finer brain that we take with us. We shall know each other there, because to spiritual vision we shall look as we used to look. We shall review the experiences and the joys of the past, and memory, beloved identifier of the soul, whether embodied in both bodies as here, or in the more ethereal one as there, will hold her own; and one of the sweetest pleasures of the disembodied state will be in contrasting present joy with past pain, and in knowing that the dear eyes which shed so many tears on earth, weep no more, but beam with the inner rejoicing that is full of glory.

Arlington, N. J.

Dr. Burrows Ordained. A Detroit (Mich.) paper contains the

"Star and Crescent hall was taxed to its utmost capacity last night by the members of the Central Spiritual Union and their friends. The occasion was the ordination of Dr. C. W. Burrows, president of the American College of Psychics, Occult and Spiritual Philosophy and Psycho-Therapentics, as pastor of the union. Those who entered the hall were met at the doorway by two rows of medium's wearing large white scarfs. They acted as a reception committee, and everybody was made to feel at home in an assemblage to which many of them were strangers.

"The planist played a slow march and the solemn procession of mediums marched, double file, to the platform, with Rev. Moses Hulle spiritual advocate, at their head The hudience opened the services by singing!! Nearer, My God, to Thee." Bey, Moses Hull then read a scripturali passage and offered prayer, calling for the divine blessing to rest upon the man who had been chosen by the flock to act as their leader. A. Scholes then read att original poem entitled "The Master's Word," the same being dedicated to the new pastor. Mrs. Turner, a member of the Ladies Spirituelle, sang a song, entitled "Sweet Spirit, Hear My:Prayer." Rev. Moses Hull then delivered the address of the evening. After that idame the ordination services, which were unique. Dr. Burrows was presented by eight of the mediums and the ordination vow was read by Rev. Mr. Hull. The installation was participated in by all the mediams. An informal preception was given by the Ladies' Spirituelle at Occult Hall, 132 Michigan avenue."

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MEDIUMSHIP. (Continued from page 1.)

varies, but we need have no fear, only unto whom much is given much shall be required, and although this is a development that requires much patience and fortitude unlike that which consists in merely "letting go all holds," the reward is infinitely greater in soul satisfaction, and unlike the other such development is permanent. Of such it

is written "they shall go no more out."
Our friends also wish us to bear in being gifted with a never failing desire and a hope unconquerable in the face of all obstacles for a continuous exist ence and a better life than we yet know is the permanent guarantee of such awaiting us somewhere and sometime. The Infinite does not lie, and you must learn to regard this as the only sure anchor until you enter that life and need no assurance of it, because of the full enjoyment.

Developing mediumship, you need to remember this particularly, because of the many perplexing things which will meet you, and being the old doubts and fears in a new garb will sometimes ap-pear more formidable than ever. To rely solely upon such manifestations as we have to-day is to invite weakness and defeat. They are but helps, and within your own soul is the never-failing assurance if you only learn to rely on it. Whether there be tongues they may fail, whether there be knowledge it may vanish away, but like the love of which this faith is a handmaid it never fails. And do not fall into the silly habit of sneering at those who have not seen the evidences of continuous life that you have, for their faith and struggle in the darkness has brought this light to you. They sowed and you reap. Their strength was from the internal place where dwells the Almighty. This which I tell you was the bulwark of their hope. This is the rock of ages and of those who build on it we may say:-"There is no power in the gloom of hell

To quench those spirits' fire; There is no power in the bliss of heaven

That bids them not aspire, But somewhere in the eternal plan That life, that strength, survive And like the files on Lookout's crest

Above Death's clouds they strive." Don't you know that your guides and pilots over the dark waters must be such as these? Don't you know that you are not only "a part of all that you have seen," but of all that your ances tors to the remotest generation have seen, felt and endured? Do not get into the habit of imagining that the philosophy of Modern Spiritualism consists in ridicule and denunciation of the heroes of other battle-fields for truth. While it is allowable in the war against error to use every means that God and Nature have put into your hand, it is often expedient to be chary of satire and scorn. Those are weapons that often wound the hand that holds them. As a man of ordinary talent can to-day construct a better locomotive than Stephenson ever imagined, so can such man conceive a truer philosophy of life than is found in the writings of any ancient, but it is no part of wisdom to scorn the "Rocket" (the first locomotive) nor to belittle the genius of the inventor. But it is wisdom to recognize the same underlying principle applied in that Rocket and to honor the memory of its builder and coming into touch with the spirit world it is wise for you to call upon the heroes of ancient faiths to help you weed out what was erroneous in their former doctrines, for such are the spirits capable of this work.

In reading over what I have written I fear that an injudicious reader may infer that I hold ordinary mediumship vicious because of too pliant submission to control. I do not except that forced mediumship referred to. Ordinary mediumship, although confessedly nine-tenths chaff and only one-tenth wheat, yet suffices in giving that modicum of truth to assure us of greater things ahead. But it is very defective and leaves nearly every question in dispute except the one and great question of love being stronger than death. And I am persuaded that by being too persistently negative you really force your dear ones to render you subjective because otherwise you become the victim of a darkened spirit of your own disordered imagination. Be natural and on the watch so that you learn when to be negative and when positive.

J. T. MACDONALD.

Vancouver, B. C.

Tutelary Gods and Ancient Spirits.

The contents of this book were given to me, early in 1898, by Spirit Josephine, who herself received them from band of intelligences claiming to know of the subject of which the work treats. I do not claim any responsibility n the production, as I was merely an amanuensis for the spirit authors at the time the book was produced, and its subject matter was as strange to me as it ever can be to any one who for the arst time is led to consider such themes. I do know that I was under a very pure and exalted influence during the few weeks that were utilized in securing these chapters for the world and that my guides suspended the greater part of their own work through my organism until this book had bee completed, claiming that they did not wish to divide the forces, or to in any way interfere with this, to them, important work, and I have given my band credit for the possession of good sense and judgment on spiritual and material matters. I feel obliged to admit there must be truths of value contained in the book, which many spirits believe will lead some of its renders to think upon the antiquity of the earth, the spiritual as well as physi-For Sale at this Office. Price, \$1.50 cal origin of matter, and of man, and of

the labors and progress of advancing souls through the ages of eternity. It is sometimes said that the opinions and views of a medium color the mes sages and discourses given by spirits hrough his organism. I have seldom found this the case in my own experience, for very frequently I have found the spirits controlling me as their mouthplece, or amanuensis, giving thoughts and sentiments that were exactly opposite to my own views on the subject in question. I have discovered this so- on the platform, and in my sanctum, also when conducting the message department of the Banner of Light, as I did for a period of fourteen years, and I found it especially while writing this book, concerning Gods, Spirits, Earth, and continents, but as the higher lights tell me that my opinion is of small value if opposed to the truth, I can only bow my head in acknowledgment, content to let superior wisdom on earth or in heaven decide the falsity or verity of these claims.

I am willing that my agency in the production of the work should be made known, and submit it to the examination of thinking minds, and to the revelations of the future.

MARY T. LONGLEY. Washington, D. C.

Whatever is true can stand investiga-tion and ridicule. - Elizabeth Oady Stan-

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Psychology and Psychology.

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#### **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 about 5,000 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 con-vincing. Anna L. Robinson preceded Mr. White. Her audiences were large and very enthusiastic. The meetings on the West Side, conducted by Mr. and Mrs. Linsley, are awaking many to think. Brother Winans did a noble work here this past 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

Rev. L. A. Mabee, of Lansing, lectured for the First Spiritual Society of Durand, Sunday, April 9, 1899.

"The Infidelity of Ecclesiasticism. A Menace to American Civilization." By Prof. W. M. Lockwood, lecturer upon physical, physiological and psy-chic science. Demonstrator of the mo-

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## SUMMERLAND, CAL.

Anniversary Exercises by J. S. Loveland and Others.

The Fifty-first Anniversary of Mod ern 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. Inspi-rational 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. Love land, and lecture and answers to ques-tions by G. D. Parsons. Dinner was served in the hall, and to a large number of people. The services at both sessions were interesting and harmonious, and by all who attended pronounced the most heartly enjoyed of any pre vious year.

Something more than a passing no tice should be given to Prof. Love-land'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 traced 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 rendy acceptance of its truths among the intellectual leaders of the 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 to know something more of the life be-yond the grave—to penetrate the mys-teries 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 existed in the hearts of nations and individuals, when peace and progress should reign supreme, when the human race, in short, should recognize among 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, his well-preserved body, clear, 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.

Summerland, Cal.

#### 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 fortunetelling, in the mongrel language of aboriginees and murdered English, as to disgust the better class of inquirers after this most of all important sub-

It seems to me that an embassador 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 deprayed and vicious of our race, SANITARIUM 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 gatory in which they are corralled and by some process of moral chemistry, they become pure and so good that by masses and money these priests can las so 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 orthodoxy he
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 ascendetl un 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 souls. Now, it seems to me that an intelligent and truthful visitant from the spirit-world could settle such a problem 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 young man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Rocciamelone, 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 Rocciamelone, on the night of the accident aroused 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 an-

"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 phenom ena, is considered all the more remarkable as Count Cibrarlo is a very quiet, matter-of-fact person and has never suffered from disorders of the nervous system or dabbled in spiritism.—London Mail. 🗥

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The Englewood Spiritual Society holds services every Sunday in Hop-kins' Hall, 528 W. 63d 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., in Van Buren

Hail, 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 409 Handel

7:30 p. m. The Gross Park Spiritualist Society holds meetings every Sunday afternoon B. F. Poole; Clinton, Iowa: at 2 o'clock at Gross Park Hall, Wood

Hall, 40 Randolph street. Services at

and Melrose streets, opposite Gross Park Depot. The Lake \.ew Spiritualist Union and regardingthem as truly a marvel. meets every Sunday evening at 7:45 in They are miperfect fit, clear and dis-Wells' Hall, 1629 Clark street, corner tinct, easy and restful to the eye.
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A. L. COTTON. by other mediums and speakers. All yours, friends and members are invited. The Church of the Soul will hold meetings under the ministration of Mrs. than a description! I will send a sam-Cora L. V. Richmond, pastor, in Kim-ple, of the best stomach and liver remball Hall, 248 Wabash avenue, every

Sunday morning at 11 o'clock. Sundayschool in the same place at 9:45 a.m. Band of Harmony, auxiliary to the Church of the Soul, meets at Room 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 Ouina 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 7:45: questions invited from the audience, and answered by the guides; name poems given by Quina, and other inter-

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

Spiritual Endeavor Society, meets a No. 1 South Hoyne avenue, near Lake, at 8 p. m. Sarah E. Bromwell, pastor. The First Society of Rosicrucians, J.

C. F. Grumbine, lecturer, meets in Steinway Hall (7th floor) Van Buren street, near Michigan avenue, at 10:45 institutions, beliefs and parties not in a. m. only. The White Rose Auxiliary conformity with the ruling powers of (Sunday-school) meets at 12 noon Sunday. Seats free to all services.

The First Spiritual Church of the South Side holds services every Sunday lightly of the "Holy Inquisition" is (Sunday-school) meets at 12 noon Sunday. Seats free to all services!

South Side holds services every Sunday at 2:30 and 7:30 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 of more than common intrinsic value. 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

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

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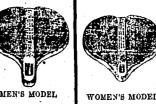
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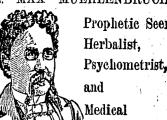
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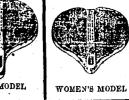
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