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The Progressive Thinker.

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Merry Christmas and a Happy New Year to Spiritualists and to All Others. May Peace and Prosperity Reign Throughout the World, and May All Mankind Become as One Great Family. This Is the Broad and Heartfelt Greeting of The Progressive Thinker at the Entrance of the Year 1905.

A WONDERFUL PANACEA.
Love Beautifies the Soul.—By Maurice Maeterlinck.

Nothing in the world (as set forth in the Chicago Examiner) can beautify a soul more spontaneously, more naturally than the knowledge that somewhere there exists a pure and noble being whom it can unreservedly love.

When the soul has veritably drawn near to such a being, beauty is no longer a lovely, lifeless thing that the one exhibits to the stranger, for it under the influence of its own spontaneous existence and its activity becomes so natural as to be henceforth irresistible.

Platonic, after speaking of the beauty that is "intelligible"—i. e., divine—concludes thus: "As regards ourselves we are beautiful when we belong to ourselves and ugly when we lower ourselves to our inferior nature. Also are we beautiful when we know ourselves and ugly when we have no such knowledge."

Bear it in mind, however, that here we are on the mountains, where not to know one's self means far more than mere ignorance of what takes place within at moments of jealousy or love, fear or envy, happiness or unhappiness. Here, not to know one's self means to be unconscious of all the divine that throbs in man.

As we wander from the gods within so does ugliness envelop us as we discover them, so do we become more beautiful. But it is only by revealing the divine that is in us that we may discover the divine in others. Needs must one god bestow on another, and no signal is so imperceptible that they will every one of them respond.

It cannot be said too often that, be the creature never so small, it will yet suffice for all the waters of heaven to pour into your soul. Every eye is stretched out to the unknown, spring, and we are in a region where none think of night but beauty.

If we could ask of an angel what it is that our souls do in the shadow I believe that the angel would answer, after having looked for many years, perhaps, and seen far more than the things of this world, that it is the eyes of men. They transmute into beauty all the little things that are given to them.

We must admit that the human soul is possessed of singular courage. Resignedly does it labor its whole life long in the darkness whither most of us relegate it, where it is spoken to by none. It is a thing of the soul, does it do all that it is capable of, striving to tear out of the pebbles we throw to it the nucleus of eternal light that peradventure they contain.

And in the midst of its work it is ever lying in wait for the moment when it may show to a sister who is more tenderly cared for or who chances to be nearer the treasures it has so toilingly amassed.

But thousands of existences there are that no sister visits, thousands of existences wherein life has infused such timidity into the soul that it departs without saying a word, without even once having been able to deck itself with the humblest jewels of its humble crown.

And yet in spite of it all does it watch over everything from its invisible heaven. It warns and loves, it admires, attracts, repels. At every fresh event does it rise to the surface, where it lingers till it be thrust down again, being looked upon as wearisome and insane.

It wanders to and fro like Cassandra at the gates of the Atrides. It is ever giving utterance to words of shadow, truth, but there are none to listen. When we raise our eyes it yearns for a ray of sun or star, that it may weave into a thought or haply an impulse, which shall be conscious and very pure.

And if our eyes bring it nothing, still will it know how to turn pitiful disillusion into something ineffable, that it will conceal even till its death.

When we love how eagerly does it drink in the light from behind the closed door—keen with expectation, it yet wastes not a minute, and the light that steals through the aperture becomes beauty and truth to the soul.

But if the door is closed, it will go back to its prison and its regret, perhaps to a loftier verity that shall never be seen, for we are now in the regions of transformations whereof none may speak, and though nothing born this side of the door can be lost yet does it never mingle with our life.

I said just now that the soul changed into beauty all the little things we gave to it. It would seem the more we think of it that the soul has no other reason for existence, and that its activity is consumed in amassing, at the depths of us, a treasure of indescribable beauty. Might not everything naturally turn into beauty, were we not unceasingly interrupting the arduous labors of our soul?

Does not evil itself become precious so soon as it has gathered therefrom the deeply buried diamond of repentance?

The acts of injustice whereof you have been guilty, the tears you have caused to flow, will not these end, too, by becoming so much radiance and love in your soul?

Have you ever cast your eyes into this kingdom of beautifying flame that is within you? Perhaps a great wrong may have been done you to-day, the act itself being mean and disheartening, the mode of action of the basest, and wellnigh wrapped you round, as your tears.

But let some years elapse, then give one look into your soul and tell me whether, beneath the recollection of that act, you see not something that is already purer than thought; an indescribable, unnamable force that has naught in common with this world, a mysterious, inexhaustible spring of the other life, whereto you may drink from the rest of your days.

And yet will you have rendered no assistance to the unliving creature, other thoughts will have filled your mind and it will be without your knowledge that the act will have been purified in the silence of your being, and will have flown into the precious waters that lie

Various Phases of Life and of the Social Order.

Able and Philosophically Discussed by Henry M. Tefft of Norwich, N. Y.

No man is taken for what he really is, but for what he represents;—not for his inherent value, but for his outside dressing, the power; the position with which he is clothed. It matters not by what means he may have acquired this power—this position. It may have come to him by heirship, without the slightest merit of his own; it may have been bought; it may have been obtained by the basest ways and the most treacherous means; these matters are soon forgotten and a man is rated and accepted in community according to a standard as fixed by some outward insignia of wealth, rank or official position regardless of how he may have come to the enjoyment of the same.

The majority of people never stop to analyze a subject; they accept things as they appear on the surface. They are moved but they don't know by what force; they are controlled but they neither realize it or know by what power it is done. Brass burnished and polished shines like gold. Ignorance and superstition often pass for deep piety. It is curious to see how the great mass of the people are affected; how quick the current of their opinions and feelings change. The weather is no more changeable and fickle than the public mind. We vary our judgments about men and things without cause or reason. This fact is illustrated in a thousand ways.

You take the poorest lawyer in your vicinity, one whose opinion you would not accept on the most simple question of law, and yet let him by some freak of politics get elected judge of your county and it would not be a week before you would hear people quoting what Judge So-and-So said as if it was as binding as the statutes of your state. Of course the brief time the man had held his office had not changed his legal knowledge, but the unthinking, the unreasonable crowd clothe the man with the knowledge and ability the office requires.

Again you take the most popular minister of your community—one upon whom the rich and the poor alike bestow their favors—let him resign his position and engage in some secular business, and still remain in your midst, and see how quick the blind priestly homage which he has received is bestowed upon his successor, and how quickly he drops down to the level of a common citizen shorn of all that priestly power which in the public mind he was supposed to possess. While he marries your sons and daughters, buries your dead and visits and prays with the sick, you wittingly or unwittingly ascribe to him attributes and powers that it is impossible for you to do when he puts off his official robes and takes up the employment of ordinary citizenship.

Some by nature are born to lead, others to follow. It is said that in whatever company a Spartan was placed he instinctively by his manner and habit claimed pre-eminence. All the laws of the universe, all the philosophers, philanthropists and preachers there are in the world cannot equalize society. Society always has been, always will be divided into classes and no sentimental teachings, or legislative action will ever change this condition. A natural law cannot be overridden by human enactments. Some writer has said, "Speakers may speak, writers may write, we may hear all about equality and liberty and progress, and all those things which sound so uncommonly well and mean so uncommonly little, but there is a gulf, as immovable as the firmament and as intangible and mysterious as a mirage seen in the dim light of a desert sunrise." The nearer a people are to barbarism and primitive life, the closer their equality and manner of living.

Civilization widens and intensifies the demarcation of society. The great body of mankind perform the work and the few enjoy its blessings. The prosperity of a country always rests upon the shoulders of the common people—those that work in the shop, and in the mill, and till the soil.

A long time ago I read the following which truthfully illustrates this thought: "Many years ago over the door of an inn in London, hung a sign representing the four ruling elements of the government. It was the picture of four men standing upon the shoulders of each other. At the top stood the king; on his breast was the legend, 'I govern all'; under him the soldier, and on his breast was the motto, 'I fight for all'; under him stood the clergyman, and on his breast the motto, 'I pray for all'; at the bottom stood the laborer with brawny sinews, every nerve strained to support the burden resting upon him, and on his breast was the motto, 'I pay for all.'"

A large majority of mankind live their lives in obscurity and in a struggle for existence. The wonderful inventions, discoveries and progress of the age seem to mock their aspirations and widen the chasm already existing between them and the more favored class. The men who make the world cannot enjoy it. The man who builds the castle is not allowed to live in it. This has been the history of all peoples, civilizations and races. The pyramids, which have been called "The eternal pyramids—the mystery of the past—the enigma of the present," were not built to honor or for the use of the workman who performed the gigantic labor, but for the kings who governed them. The Hanging Gardens of Babylon, also classed as one of the seven wonders of the world, were not constructed for the gratification of those who did the work, but we read that they were made by King Nebuchadnezzar for the pleasure and enjoyment of his wife, the queen.

"Labor," says one, "erects the splendid palace and yet is forbidden to enter it;—it is labor that spreads the magnificent feast and banquet and yet is forbidden to taste it;—and it is labor that converts the forest into building material for the home, and yet is forbidden to occupy it." Standing as we do, at the commencement of the twentieth century, the old order of things can everywhere be seen changing—giving place to the new. Many think we are upon the eve of great and important

events. A fierce battle seems to be in progress all along the line of thought and action. Religion and science are engaged in deadly combat—each claiming the victory. Labor and capital are both armed and equipped upon the field of battle. No more interesting period in the world's history ever transpired than the present; no time when people needed wiser counsel or abler leadership. Social, political and economic questions are forcing themselves upon us, to which no authoritative answers are given. Discontent is everywhere visible in the minds of the common people—the solid yeomanry of the country—the ones upon whose shoulders the prosperity of a people are borne. This condition is not confined to the United States alone, but exists in Europe as well. But with us, where education is universal, and every human being born free, and every man has a ballot,—notwithstanding all these favorable circumstances,—unless capital relaxes its hold and the rich and powerful their grasp, a greater mass of people stand in danger of enslavement than ever before.

The wealth and business interests of this country are rapidly passing into the hands of the few. The man of small means is pushed aside to make way for large corporate interests. Corporations combine into trusts, syndicates and systems of business, with money enough to regulate rates and dominate prices, so that those of limited means are swallowed up, and instead of being their own masters, with a reasonable amount of independence, they soon become the servants of others. This condition that confronts us is far-reaching in its consequences. Wealth is greedily in its demands, cruel and arbitrary in its methods. It controls our statesmen, subsidizes the press, rules our courts, and has dictated to the treasury of the United States upon what terms money will be furnished to meet the obligations of the government. When it was necessary, in the interests of the great centers of wealth, to demonize silver, the money of our fathers—the money of the people, thereby making gold the sole standard by which the products of the country are to be measured,—it was done.

When it was necessary in the interest of the ruling class, to set aside an act of Congress, authorizing the levying of a tax upon incomes, over and above a certain amount, and to that extent lifting the burden from those of more limited means, such a cry as went up from those who had amassed large fortunes, and such a pressure was brought to bear to turn the tide of popular favor against the law, as is seldom witnessed. Caricature, invective, and every argument that the mind could conceive, was called into service, and as a result, the court by a majority of one decided the law unconstitutional and void.

It is charged that the trend of legislation for years has been in the interest of the rich and against the poor. That the tendency of business has been to stifle that free and unlimited competition in trade, manufacture and production with which our country in its earlier history was blessed. Rivalry is one of the laws of life. Out of it has come all that is noble and Godlike in man; all that is grand and beautiful in nature; every beauty of form, grace of action and delicate tint of color, is the result of rivalry. So in business, competition and rivalry beget progress, arouse the best energies of men and stimulates them to action,—but it must be competition where there is a fair field and fair play. If one man owned all the railroads in the country, there could be no competition in that business. If one man owned all the land in the country there would be no competition in farming.

Few realize the power of concentrated wealth or to what extent colossal fortunes are being built up in our midst. One writer speaking of the dangers that beset our government says: "Another danger is the marked and increasing tendency toward a congestion of wealth. The enormous concentration of power in the hands of one man is unrepentant and dangerous to popular institutions. . . . An executive chosen by the people and responsible to them, may exercise but little authority, and after a little he must return it to them. But a money king may double, quadruple, centuple his wealth if he can. He may exercise vastly more power than the governor of his state. . . . He is not chosen by the people with reference to his fitness to administer so great a trust, he may lack utterly all moral qualifications for it. . . . our money king must not after two or four years return his power of the people; he has a life tenure of office providing only his grip upon his golden scepter be strong."

Reforms never start at the top of the social ladder, but they work from the bottom up. The regeneration of society or the reformation of a people or an institution never comes from the ruling classes. This fact is being illustrated in our own day. The corporations, trusts and moneyed class are all satisfied with things as they are; but they are outnumbered by those who are forcing their side of the question to an issue. It is always the masses who are discontented and in our country, with the ballot in every man's hand, it is the masses who in the end will control the future. Air, water, air, and earth in time purify themselves, so will the social condition of the people.

I can close this article with no more fitting words than those spoken by the patriot and statesman, John P. Altgeld, in the last speech he made just before he was stricken with death. "I am not discouraged," he said, "things will right themselves. A pendulum swings one way and then another, but the steady pull of gravitation is toward the center of the earth. Any structure must be plumb if it is to endure. So it is with nations. Wrong may seem to triumph; right may seem to be defeated; but the gravitation of eternal justice is upward toward the throne of God. Any political institution if it is to endure, must be plumb with that line of justice."

Norwich, N. Y. HENRY MORRISON TEFFT.

A PLAIN DUTY. AN IMPORTANT LETTER FROM PRESIDENT BARRETT.

Wise Suggestions for the Welfare of the Nation's President.

American citizenship carries with it certain duties and responsibilities that no loyal man, or woman, can honestly shirk. Duty to the state, to the municipality, to the home and to the social order, the responsibility of sharing the dangers to the peace of the state, through the "unabsorbed increment" in the human family, the enjoyment of the blessings of liberty and fraternity, and the giving unto others all the rights and privileges man claims for himself, are equal in part. Since the recent presidential election, certain conditions have arisen that make plain the fact, that another duty of the gravest importance rests upon the Spiritualists of the United States. President Roosevelt's overwhelming victory has given rise to all sorts of speculations and predictions with respect to the probable result of the war may flow from it during the next four years. The secular press has teemed with matter of this kind, and predictions have been made, of the most specific character, regarding the downfall of existing political parties, and the establishment of a new form of government.

President Roosevelt's probable policy has also been freely commented upon, and his future career made the subject of all kinds of prophecy and speculation. Spiritualists have indulged in criticism and speculation with great freedom. Many of them have recalled several predictions made by reliable mediums in 1900, to the effect that McKinley and Roosevelt would be elected—that Roosevelt would fill an unexpected term, and be elected his own successor by the greatest majority ever given any candidate for the high office, and that, after a year's service, he, too, would be removed by assassination. It is not strange, in the light of recent events, that these prophecies should be recalled. They have been, however, with the single exception of the one relating to President Roosevelt's death by violence.

Strange as it may appear, these prophecies have found their way into the secular papers, and have been made the subjects of brief editorials in a number of instances. Many mediums are devoting themselves to the work of forecasting the future, and some of them have been rather free in predicting the violent transition of the President. Within the past 30 days, no less than four such predictions have been made by honest, reputable mediums, in the presence of the writer and dozens of other people. Four years ago, the writer listened to a remarkable prophecy, with the request on the part of the spirit controlling the medium, that the strictest secrecy be observed. Its fulfillment up to date warrants the writer in calling the attention of the Spiritualists of America to the plain duty that is now theirs.

The utterance in public and in private of these prophecies, the coming transition of the President, is a suggestion to some Guitau or Colozos, to repeat their terrible crimes. Suggestion in therapeutics is known to be more powerful than medicine, either for healing the sick, or for destroying them. These prophecies are fraught with grave danger to the undersigned, sensitive, who is brooding over real or fancied wrongs, and catches the psychic suggestion that Roosevelt is going to be killed. There are scores of men in whose mind this thought, once being lodged, are capable of putting it into execution. Let these prophecies be recorded and witnessed, if need be, but in the name of what is good, let us keep from suggesting harm to the official head of our Nation, or to any one else.

This is a matter that rises far above personality and partisanship. The president is the embodiment of the spirit of the Nation, and is expected to work its will. Between the office and the man who fills it, there is a great difference—a hiatus too broad to be bridged even by the popularity and statesmanship of a Washington or a Lincoln. The office should typify the highest ideal of freedom, progression, patriotism, and enlightenment, to every true American. Unless it does this, the Nation is no safer, no freer than are the monarchial governments of the Old World. We should, therefore, as loyal citizens, do our very best to protect that high office and the one who fills it. It is our plain duty to do it, if we wish to be worthy of the heritage that is ours.

Spiritualists, as a step toward the goal, let us suggest, untiedly and heartily, that President Roosevelt be not only going to live out his full term, but that he is going to give our Nation one of the best administrations it has ever had. Let us say daily, in the silence of our souls, and forcibly aloud, when we hear direful predictions of his violent death, that he will live—live on in perfect health, and with a clear brain, to do the will of the people whose servant he is. Let us meet the suggestion of death by violence with the counter-suggestion of continued life and health for the head of our Nation. This is our duty, fellow-Spiritualists, and we must meet it as patriots, if we desire to contribute our enjoyment of our present moiety of freedom.

This is not written in any political sense whatsoever. The writer's political views are well known, and he is by no means a hero worshipper, hence he is not actuated by any spirit of partisanship. Patriotism is beyond partisanship, and the defeat of one great political party does not make its adherents traitors, nor does it make them pessimistic followers of Schopenhauer and Voltaire. It is not Roosevelt's personality as a man, but Roosevelt's personality as the embodiment of the spirit of America, that the writer desires to protect.

Every citizen owes it to his conscience

THE JAPANESE. Their Status in the Present and the Future.

Your ably conducted and progressive paper ought to be appreciated by all advanced thinkers, and especially by Spiritualists, for two reasons at least. It is the cheapest paper devoted to the spread of spiritual truth, published in the United States, and another reason, its columns are replete every week with reading matter that is strictly up to date in progressive thought in every respect; and advanced thinkers certainly could be much profited by a thorough investigation of its pages.

Here in Los Angeles, "City of the Angels," as the name implies in Spanish, has been an overhauling of the "fake mediums" as well as in other sections of the country; and spiritual progression can go forward now purified of a vast amount of stench that flowed in toward the pure and the good. Fraud, counterfeits, and attempts to imitate will always be found, and without these many people would not be satisfied, and would not value the truth when they did find it.

This intense desire to become students of the occult or the psychical relations, is making great inroads into the old system and is undermining orthodoxy, and men and women everywhere are fast awakening to the sublime truth that immortality, or the privilege of continuing to live on beyond this earth existence, is a fixed principle of nature; that the soul or thinking power is the magnetic or finer expression of nature, and without the soul expression, the great Universe of cause and effect, and everything we see around us would be incomplete; some great essential point touched; some great index or gauge to measure and to fasten to, to explain, to reason, to analyze and to dissect all elements that go to make up this vast universe.

The human being is a plant or tree; the earth life the roots that anchor it amidst scenes of immortality, and is planted upon the physical or external, and is represented in its period of stay; and behind all these physical or seen forces, there is the soul, the finest expression of nature, that must sooner or later take its departure into realms invisible.

The soul is the fruit, and it must ripen and mature in conditions far removed from the physical substance, and surrounding that earth can give. There are unchangeable laws governing this finer life, and the soul principle in its upward flight through the eternities, must and can to a certain extent at least, measure, span or weigh them all. The atoms, or lines of force of the electric and magnetic, and chemicals held in their solid form, all time obey this great soul principle and pay for the soul is the expression and fruit of all laws.

How ennobling and sublime when one fully realizes this upward trend of this life principle, as it rises toward the zenith of all things. Contrast this with that most common and unnatural Roman idea, that man is a being of flesh and blood, resting upon an unstable foundation as faith or belief in Jesus. And how slim the chance for man's future life, a mere thread, as it were, for the reporter chronicled the incident that the "angel of the Lord" appeared to Joseph in a dream; and notified him who the "Holy Ghost" was, for Joseph it seems, had decided to divorce himself from his espoused Mary.

We see considerably of the Japanese here, there are more than 2,000 of them in Los Angeles; they prove a very energetic, reliable and ambitious people; are quick to learn business principles, and capable to compete with the western races in all lines of business they undertake. In 1847 the Japanese decided they did not care to have the Christian religion introduced, and taught to any greater extent in their empire. The people seemed perfectly able to judge for themselves what cult of religious thought would be beneficial, as to spiritual unfoldment, or whether Christianity would advance their business chances. The government acted with promptness and decision, and in the interest of the people, to exterminate the malicious doctrine of faith before it became so deep-seated as to become a part of the religion of the empire. It may not be generally known, there are 6,000 Japanese in the public schools in San Francisco, which is a good index of the ambition they have in the people of that Island Empire onward to greater achievement. As the habits and customs of the Japanese people become better understood, one can draw lines for the future, and can safely predict something of the rise of the future great commercial power that is arising in the far east. When the people of Asia's Ancient Empire unite with those of that Island, as they will in time, and the spirit of progress takes possession of that vast hive of humanity, when they reach out for the conquest of the commercial world, that commercial power will eclipse any power that has ever yet been, to help hold mankind together. It is no wonder Europe, as well as America, calls those races the "yellow peril," for they are anchored in the past, and the race has come down, through long periods of time, on very strong lines. W. J. W. Los Angeles, Cal.

and to his God, to render cheerful support to everything that is just and right in the works of the Roosevelt administration that is to come. Therefore, let us send forth the strongest possible suggestions for life, health, strength, and a wise and patriotic administration for Theodore Roosevelt to March 4, 1905. Let us put away all contrary suggestions, and show the world that good is always the master of evil, no matter what form the latter may assume, in the thoughts, words and deeds of every Spiritualist.

Yours for patriotism and true Spiritualism, HARRISON D. BARRETT, President N. S. A. Pittsburg, Pa.

COMPENSATION.

A Thrilling Narrative of Experiences in the Spheres of Spirit Life.

Through the Mediumship of Dr. Millard F. Hammond.

PART TWO—CHAPTER I.

Offensive Officiousness.

When I awoke from my ecstatic sleep, I was standing beside my teacher, in a small room, where there were several men and women sitting around a plain deal table, their hands placed on it, the palms flat, and fingers extended, and I noticed that the little finger of each rested on the thumb of the one sitting at the right; they were seated alternately, ladies and gentlemen. There was a peculiar lamp on another table, the appearance of which was made of glass, and it was filled with what looked like water, and it had in it what resembled a piece of cloth that reached from the water up through a machine, composed of what seemed like gold, and a blaze of light was inside of a bulb of glass, which looked like a light bulb, and the bottom of the bulb was broken off; the light was equal to that made by several candles. I saw all there was in the room at a glance; the room seemed as light as if it was full day, and I could not see any need of artificial light, although I also noticed that dark-colored heavy paper hung before all the windows.

What I was wondering was the scene before me represented, one of the men said: "Let's sing something," and with one accord they commenced to sing an old familiar hymn, that I used to hear in the meetings I attended with my mother. I commenced with the words, "Nearer, my God, to thee, nearer to thee." They sang one verse, then they were quiet for about five minutes. At that time one of the women who sat facing me said: "Oh, I see a star." Then one of the men said, "That is good. Where was it?" The woman then said: "Right over there;" at the same time, she pointed directly at me.

Oh! Don't break the circle, by raising your hand, you will ruin it. I told you it spoils the conditions and breaks the circle all up. It is no wonder we can't get good results." I sensed a chill, and shuddered, as a man said this, in a very commanding manner, and looked at my teacher; and she faintly smiled, and motioned me to a seat just back of a small table. This woman was very nervous, and could not sit still; her hands and feet were constantly in motion, and frequently she would shiver, like one very cold. The company continued quiet for five minutes more; then the man who appeared to be spokesman, and had spoken so abruptly to the woman, said: "Julia, do you see anything?"

"The woman who could not sit quiet, answered, talking like a little child, and with a lip: "I see something at looks like a l'wage an' squaws."

"That's good. Can you describe 'em?" said the man.

"No," she said, in a squeaky voice, and a long drawing manner, "I think there is too much light." "I thought so, I'll turn it down," said the man.

As he said this, he abruptly left the table, and touched something about the peculiar shaped lamp, and instantly the blaze became less, so there was no more light from it than one candle would make. I looked at my teacher and thought I would like to examine that wonderful lamp, and she said, as if understanding my thoughts:

"Not yet; you will have plenty of time to satisfy your curiosity. Please watch these people; they will soon make it interesting for you."

As she said this, a rather loud tone of voice for her, at which I was somewhat surprised, for her previous conversations had been in a low sweet tone, one of the people seemed to notice her, and she continued in the same loud tone:

"Do not fear to speak; these people will not hear us."

"Why not?" I involuntarily said. "Your question will be fully answered in time; not now. I wish you to see every move these people make."

As the man returned to the table, he first stumbled against a chair that stood in his way, then staggered and fell on a chair where a woman sat; as he did so, she screamed, and he seemed frightened, and recovering himself, he reached the chair he had left and abruptly sat down with a loud noise.

As he did so, he said impatiently, using words I was familiar with among the sailors, when I was on the ship: "Wall, I make as much noise as a train o' cars."

My brother, for it is night on this portion of Aer, and most people have retired for rest; besides, the house you once lived in has long since been removed, and where it was a far different structure now stands. Be patient here a little time, and I assure you you shall see all you desire."

What my teacher had been talking to me, the woman the man addressed as Julia, said in her lisping childish manner:

"B'wavs and squaws, I think I b'wavs Porter would keep still long 'nough, some of the medics told see something d'ood."

As the woman said this, all the people laughed, and she clapped her hands and giggled in a childish way, and the man called "B'wavs Porter," said in a loud tone:

"I think, Bright Eyes, that it's about time you or some of the spirits ought to begin to do something; we have sat here over an hour now and have got nothing."

"You are too—too—im—What do you fall for?" said the woman.

"Impatient," several people said; all speaking at the same time.

"Impatient. Dat's it," said the woman, while she clapped her hands in glee. "You ought to know by dis time, B'wavs Porter, at it takes heaps of time to sit 'd'itions right; many spirits are here, but dey can't 'mountate until 'd'itions are right."

"Well, what more can we do than have?" the man asked in a vexed tone. The woman was silent now for a long time, and the monotony of the scene was broken only by an occasional sigh from some one of the company, and the quick ticking of a small clock that stood on a mantel in back of where I sat. I supposed it was a clock by the dial and hands on it; but it was unlike the ones I used to see; they were large, and square, and usually very tall, and stood, or were suspended from the wall in the corner of the room. I noticed by this one that it was half-past ten, and I began to be tired of the proceeding.

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"What! so soon?" several of the company said.

"Yes, my dear friend, an' she won't let long to admit I stay too long. Let the Philistines be 'rolled, now, she can div you tests, an' I can't. Dood night, all you b'wavs and stwas."

"Good night, Bright Eyes. Come again."

This last speech was made by several of the company. Then Julia wriggled and trembled, and while we do not know her face with her hands for several moments, and said in a quick manner in pleasing tones, as she adjusted her clothing, and yawned.

"Gracious! What have I said and done? I didn't mean to be controlled here tonight."

"Don't be alarmed, Miss Trowbridge. Bright Eyes has been here. If you would not fight her so, she would come easier, and do much better; as you are more fully developed it will not be so hard for you."

This was said by a large fleshy woman who looked to be about fifty years old, and who, I thought, was quite a different person from the one who had just spoken. She was dressed in a simple, dignified way, and she had a pleasant expression on her face.

"I think, Bright Eyes, that it's about time you or some of the spirits ought to begin to do something; we have sat here over an hour now and have got nothing."

"You are too—too—im—What do you fall for?" said the woman.

"Impatient," several people said; all speaking at the same time.

"Impatient. Dat's it," said the woman, while she clapped her hands in glee. "You ought to know by dis time, B'wavs Porter, at it takes heaps of time to sit 'd'itions right; many spirits are here, but dey can't 'mountate until 'd'itions are right."

"Well, what more can we do than have?" the man asked in a vexed tone. The woman was silent now for a long time, and the monotony of the scene was broken only by an occasional sigh from some one of the company, and the quick ticking of a small clock that stood on a mantel in back of where I sat. I supposed it was a clock by the dial and hands on it; but it was unlike the ones I used to see; they were large, and square, and usually very tall, and stood, or were suspended from the wall in the corner of the room. I noticed by this one that it was half-past ten, and I began to be tired of the proceeding.

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when he was a young man, and his parents never heard from him; that the reason why they never heard from him was, that he went to sea, and his ship was wrecked, and he was frozen, and passed out among the icebergs of the South Sea."

"That is so, every word of it as far as I know," said my nephew, with much enthusiasm. "I have heard my father tell that story many times. It was supposed that my uncle John went to New York City and got into some scrape and was killed, or was put in prison under a false name. My father said uncle John was always proud spirited, and would not stay at home after he was one and twenty. I am glad he has come, and hope he will come again."

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A LESSON.

Mental Exchange the Motor Power for General Weal.

A close examination of ancient and modern demonstrations proves conclusively that they are the same in method and purpose, and that now, as in olden times, such experiences are not to be regarded as freaks, but as facts that they are marked in their ratios of spiritual advancement by their appearance.

To illustrate: Elijah's experience as recorded in the 19th chapter of I Kings serves. Being commanded by the word of the Lord to stand upon the mount before the Lord, a great strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still, small voice, and it was so, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entering in the cave. And behold there came a voice unto him, and said, What dost thou here, Elijah? This is a clear illustration of the uses of phenomenal spirit manifestations, viz., to prepare for the receiving of spiritual truths.

After these stages of phenomenal demonstrations are passed, the soul forces are sufficiently stirred in action to crave inspirational truths which will strengthen them so as to enlarge the circuits of mental activities and general usefulness of the individual to the plans and progress of the world.

The word which enlightens, strengthens and inspires confidence, is that which truly comforts and is realized as divine truth. It is the voice of God or spirit and all that is so received by any one is meant for a blessing for all people and becomes a power of salvation for the oppressed as it is voiced and taught. Not that all people can be reached by the voice or pen of those who thus receive and teach the word; it is by the vibratory method that all great changes are wrought.

After a number of mortals have been receptive to higher truths, then such truths are lodged in the mortal mind realm. The world's brain is then charged with it on its graded vibratory lines and all who soar in mind and spirit to those heights and truths and the work thus becomes properly incorporated into the general thought and uses of the people, in much as among the truly spiritual of earth there are those who are not spiritually-minded enough to receive such inspiration, but have the fact and strong will to put the word forth in its best form to gain recognition and acceptance. This is reciprocal activity of the right kind, all are laborers together for the common weal.

Already communication between the mortals and denizens of the immortal worlds has had its scientific demonstrations, so to say, and the proofs of its claims are becoming conclusive. Before long this higher system of telegraphy will become an established fact. This system is in man and in nature and has been for ages waiting to be brought into intelligent use. It cometh to pass in the near future that messages will be flashed from immortal to mortal as now they are flashed from city to city by the wireless system in use. These things become incorporated in common usage, world's woes will be swept out, so to say, and prosperity will increase and bless all people more equally than it has been a realized fact on earth thus far. World's interactivities will become harmonious and beneficial to all.

This is the time mark the present age calls for. There is, at present, a great conditional crisis to pass by this earth and the inhabitants thereof, during which, all existing conditions will be changed to brighter and more desirable ones. Man on earth even in harmonious and collective effort could not change existing conditions and practices for a long time to come, but by this grand mental co-operation from and by the citizens from the immortal worlds with mortals, this great change can be and will be speedily brought about. Certainly all great changes always have depended and do depend on the intelligence and purpose of man by this thought exchange, mankind is uplifted out of its rut, to where these thought inductions can be received and made proper use of. It is what is called the reconstructive power. Be it borne in mind by the student, that the wider the range of mental exchange, the greater is the motor power for creative and constructive results for specific and general weal.

Van Wert, Ohio.

An Unintended Tribute.

It is going the rounds of the newspapers that one Mrs. Rosa Snyder of Denver has been arrested for buying votes. This will doubtless cause great rejoicing among the anti-suffragists, and be quoted as proof of the corruption that the possession of the ballot will work in the nature of women.

Before subscribing to such a rash conclusion, let us recall a few facts. It has been estimated that there are 600,000 foreigners in this country who possess fraudulent naturalization papers. The officers of the Immigration Bureau estimate that 100,000 were issued last year. An attorney for the federal government estimates that there are 30,000 in New York City alone. While this vast swindle means an immense number of corrupt men who are responsible for it, it is only one part of the enormous amount of fraud attending our elections. The whole field of vote-buying remains untouched.

The newspapers would not think it worthy of special mention that one man was arrested for buying votes, because everybody knows that thousands of men bought votes; and it cannot be considered as anything short of a tribute to her sex, that while women in four states had an equal chance with men, only women failed to buy the way.

Surely the ballot in the hands of women has proved a blessing far beyond expectation, and the newspapers in calling attention to the shortcoming of Mrs. Rosa Snyder are paying women a great compliment in bringing to public notice, how high must be the standard of the delinquent receives so much publicity.

ANNA CADOGAN ETZ.

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THE PAGAN.

My wife and I are peaceful folks and attend our own affairs. We attend to our own business and let others attend to theirs. We are not endowed with riches, neither are we very poor. We try to keep our conscience clear, hence, get a living sure.

We treat our neighbors decently, and of course, we like our friends. If we do them any injury we try to make amends. We pay our doctor promptly and our grocery bills, and such.

But because we do not go to church we are not counted much. All our children are respectful, when in school or when at play. And it's a little disappointing to have other people say:

"That is such a moral family, for they get along so well. A shame they do not go to church, but are on their way to hell."

These simple-minded church folks are invariably in doubt. As to what we need as Christians and what we can do without. But an honest, upright pagan never feels a good result. For he lives the life he preaches, without fear of any cult.

He is guided by no master but the God that is within. Being mostly in the right, he has no fear of mortal sin. His life is one long day-spell in his heaven that's provided. A shame they do not go to church, but views are not one-sided.

We would say to our good church friends, to the pagan pay attention. He may teach you a wise lesson, one of which we might here mention. Of Moses and his father-in-law, a pagan long ago.

In helping make Moses' laws old Jethro was not slow. You will learn from the old bible, in seeking as commanded. Down from the pagan, all the laws, at some time had been handed. But the Jews appropriated everything they ever saw. From the beginning of creation down to the moral law.

In the early days, when Jesus walked upon the earth himself. They had no fine church buildings, nor were members out for pelf. They put everything into a fund and put it in a bag. While attending to their duties they'd no bother with the swag.

In those days the Jews, the good men and the members of the church, and the members of this society till they left it in the church. They crucified its leader, and church people of to-day. Would follow their example if, they thought that it would pay.

So don't worry about the pagans, don't lose any needed sleep. If there's a heaven beyond this earth, we think they'll get a peep. While some poor deluded mortals that have guarded well the door. Will, in the great hereafter, get what they were not looking for.

A. G. NOSTIC.

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HUDSON TUTTLE.

Editor-at-Large for the National Spiritualist Association.

Mr. Tuttle has been engaged to answer all attacks in the secular or religious press on Spiritualism. Send him clippings when an attack is made, giving date and name of paper. Address him at Berlin Heights, Ohio.

The Results of Religious Training.

There has just been held in our city of Chicago a mass-meeting of Episcopalians, to rally their forces to a "war on sin and worldliness." Bishop Anderson stirred the big audience deeply with his impassioned remarks. As reported, he said:

"Beneath the crust of civilization, beneath the veneer of cultivation, there smolders the flames of passion and discontent against the government, against morals and religion."

"Strikes, class hatred, riot, anarchy, are threatened. It would take only a spark to touch them off. And Chicago is the storm center of the conflict between good and evil."

"In the city of Chicago last year six time more murders were committed than in London, a city several times its size. In the three years of the Boer war, more men were killed by murder in America than fell in battle among the kopjes of South Africa. And where is it all to end?"

"Last year there were 70,000 arrests in this city. There were 17,000 boys prisoners placed under arrest."

"Is a wave of moral retrogression and decadence entirely corrupting human nature? The American people are, increasing in alarming proportions. If the seed of moral laxity is sown among them it will produce terrible results. This moral laxity and selfish irresponsibility can only be counteracted by the church extension movement. We must evangelize Chicago. The Chicago diocese, if it had not been neglected, would have produced returns whose influence would have been felt throughout the world."

"The future of Chicago does not lie in a large population. The city will live only in the lives of its best citizens. There is no use of winking at the facts. Crime is alarmingly on the increase. The men and women of Chicago have not the hold on religion that their grandfathers had. It is time we woke up. Crime is at our doors. The whirl of pleasure, the spirit of materialism and iconoclasm sap the vitality of our people. We have sown a wind of religious indifference and shall reap a whirlwind of devastation."

"We should have more religious training in the schools. By that means only can we give Judge Tuttle less to do and keep the docket of the juvenile court empty. If we should suppress the churches, throttle the choirs, and stunt missionary activity, we should experience the greatest calamity the world has ever known. Our owners are just beginning to be felt. They are not on the wane, as has been said. If we are to save the day we must fall back on religion. Religion is an essential factor in the education of every prospective American citizen."

"Let us make Chicago more religious, and let us take to the Episcopal church the credit. Twenty-five thousand dollars is needed immediately for the work."

Turning our schools into nurseries for "religious training" is the great panacea for the evils complained of by the Episcopal church men. "Religious training in the schools" is to be the means of overcoming and eliminating the "wave of moral retrogression" that is overwhelming and corrupting human nature. Make our common schools institutions to teach children—all children—the children of agnostics, Jews, materialists, Spiritualists, unbelievers of all shades—teach them the superstitions, the outlandish and inhuman dogmas, the hellish doctrines, of orthodox—and thus they will become good American citizens."

These enthusiastic preachers of religion are woefully ignorant of the fact that the great mass of criminals and moral derelicts that infest society and figure in the courts and fill the various prisons, jails, bridewells, are persons who have received "religious training."

It is a fact demonstrated by careful and painstaking effort to arrive at the real truth of the matter, that the state prisons of our country contain large numbers of bible believers; of "infidels," unbelievers, Spiritualists, etc., there are scarcely enough to be mentioned.

There is a reason for this state of affairs, arising from the orthodox doctrine of vicarious atonement, which leads encourage to the criminally inclined that they may "run riot in crime and yet find 'salvation' just before they die, because 'Jesus paid it all'—all the debt I owe," and even though guilty of murder, they can go straight from the gallows to glory and be in heaven with the angels forever.

No, if priests, statisticians are of any value, the more materialists, agnostics, infidels and Spiritualists there are, and the less there is of "religious training."

along the lines of orthodox beliefs; the less there will be of crime and moral retrogression.

A New Religion.

Dr. Lyman Abbott is surely earning the appellation of "heretic." Heresy is where one person, having freed himself from the old ruts of thought, teaches what is not as others think.

As reported in the daily press:

Leaving far out over the pulpit in Appleton chapel, his long white beard and flowing hair making his look like a patriarch, Dr. Lyman Abbott, in a sermon to Harvard students to-night, broke away from the theology which forms the basis of the faith of millions of orthodox Christians and sounded the keynote of a new religion founded, not on the bible, but on science and the outcroppings of the human heart.

"I wonder," he said, "if you students in Harvard will understand me when I say that I no longer believe in a great first cause. To-morrow the newspapers will get hold of this and brand me as a heretic. My God is a great ever-present force, which is manifest in all the activities of man and all the workings of nature."

"I believe in a God who is in and through and of everything—not an absentee God whom we have to reach through a bible or a priest or some other outside aid, but a God who is closer to us than hands or feet. Science, literature and history tell us that there is one eternal energy, that the bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the ten commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth and that man is a creature, not a creation."

"No thinking man will say there are many energies. The days of polytheism are past. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it. It was working before Christ's time, even as it is now. For three years the clouds broke and the light flashed through. Then they closed again."

Yet God has a personality. We recognize as we recognize the personality of a friend or an angel, or God is always working, always creating, where as their work is done."

There is nothing new in Dr. Abbott's remarks, except their utterance by the Doctor; but they show that he is advancing.

Spirit Pictures.

Doubt is the stepping-stone to knowledge. Without it there would be no real progress. There is not a Spiritualist who, at some period in his life, has not questioned whether there is a continued life. If there is a Christian who has not doubted the cardinal teachings of his creed, then it is because he inherited his faith and imbibed it with his mother's milk, else has not brains sufficient to reason.

A friend in whom we place great confidence, has been investigating spirit photography for lo, these twenty years. He is positive such pictures are made, and details facts which seem to confirm his confidence in their genuineness.

That there have been gross frauds practiced with the camera in regard to spirit pictures all must admit. We have seen those fraudulent pictures, and have sufficient knowledge of the processes of the photographic art to know how they were formulated.

But this does not demonstrate that all pictures exhibited as likenesses of the departed are fraudulent. The camera, we know, takes cognizance of objects not visible to mortal eyes. In the great cereulean vault only 3,186 fixed stars were counted, seen by the unaided eye. Six millions are seen when assisted by the great telescopes. The camera has revealed, variously stated, from twenty to fifty millions. Turned in any direction and the sensitized plate is literally covered with reflection of these stellar orbs. It gives evidence of millions on millions of stars which the great observatories with their powerful lenses fail to reveal.

Conceded that the spirit is refined matter, too ethereal for mortal vision in its normal state, then, with the revelations of the camera in regard to the fixed stars, is it not possible for some live eye takes cognizance of our spirit friends? Doubt as we may we have the statements of those who have investigated; who have no motive in deceiving; who are known to be truthful on all other subjects, and whose testimony would be conclusive in any court of judicature! Shall we decline their evidence because our own eyes have not witnessed what they have seen?

CULT RIVAL TO DOWIE.

"The Rev." Mabel Aber Jackman is Self-Styled "Shepherdess of Paradise."

"Paradise" now appears as a rival to "Zion."

"The Rev." Mabel A. Jackman, indicted for obtaining money fraudulently through alleged "fakery" Spiritualism and discharged several weeks ago by Judge Chetlain, has organized the "Church of Scientific Christianity," a new religious cult, imitating in many features Dowie's "Zion." The publication, Scientific Christianity, which came to the attention of Chief Postoffice Inspector Stuart to-day, is got up in much the same form as the Leaves of Healing, with "God's Witness" and "Divine Healing" as a subtitle. The headquarters (the ruins of the old Trinity Methodist church) is called "Paradise" and the "Rev. Mabel," not to be left behind by Zion's "general overseer," styles herself the "general shepherdess of Paradise."

Photograph of Old Ruins.

On the back of the first issue of the paper appears a photograph of the ruins of the Trinity Methodist church, 2343 to 2349 Indiana avenue, taken a few days after the fire, when the front walls, standing intact, were caked in ice.

To casual observation it looks like an imposing edifice and the title below, "Central Church of Scientific Christianity," indicates that it is the central meeting place of the sect. This picture, together with the fact that a number of the written "testimonials" appearing in the pages of Scientific Christianity are written by persons who cannot be found at the address given or who are associated with the Jackman woman, caused Inspector Stuart to start an investigation to see whether or not the woman was attempting to secure money by alleged fraud.

The paper is announced as a weekly, with a subscription price of \$2 a year.

Headquarters Not Easily Found.

Passing the church in Indiana avenue nothing appears except the massive ruins. Far to the rear, however, obscured by heaps of brick and stone, are the remains of the pastor's study.

PROGRESS

SERMON PLACES DR. LYMAN ABBOTT BEYOND THE PALE OF CHRISTIANITY.

Pastor of Christ Church Says "Rejection of Personal God, Commandments and Bible is Renunciation of Christian Faith."

A storm of criticism [says the Chicago "Examiner"] broke to-day among Chicago clergymen over the startling sermon of Dr. Lyman Abbott before Harvard students in Appleton Chapel, Cambridge, Mass. Dr. Abbott's critics declare that his rejection of the bible and the ten commandments, as inspired by God, and of the idea of a "personal God," placed him outside the pale of Christianity.

"I do not believe in the great first cause," Dr. Abbott said, leaning far out from his pulpit before the congregation. "To-morrow, I suppose, I will be branded as a heretic."

"My God is the great ever-present force which manifests all the activities of man in all the workings of nature. I believe in an ever-present—not an absentee God."

"Science, literature and history tell us that there is one eternal energy, that the bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, that the ten commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth, and that man is a creature of evolution, not a creation."

Bishop Cheney Surprised.

The Right Rev. Charles E. Cheney, bishop of the Reformed Episcopal Church and rector of the fashionable Christ Church, manifested his strong disapproval of Dr. Abbott's statements. In an interview he said:

"I am greatly surprised at Dr. Abbott's statements. His utter throwing away of the 'Personal God,' his rejection of the ten commandments, and his renunciation of the Bible can be nothing but a renunciation of Christianity."

"All I can say is that his sermon places him utterly beyond the pale of Christianity. I have never heard of a Christian minister making the statements attributed to Dr. Abbott."

"I have heard them coming from men in the class with Robert Ingersoll and others who do not pretend to believe in God, but from Christians—never."

"Of course we have always held that the bible was the word of God. The ten commandments were inspired by God and handed down to Moses. Some of them, for instance the commandment 'Thou shalt not steal,' was probably among the laws of the land before God handed them down to Moses, but others, such as the first and second, were undoubtedly the words of God."

"Our idea of a Personal God is a God that has emotions, a God that I can converse with as understandingly as with my own mother, not, of course, a concrete being which we can see. I am, indeed, shocked and surprised at Dr. Abbott's utterances."

Here are the cardinal principles of Dr. Lyman Abbott's new religion—a religion founded not on the bible but on science out-reaching to the human heart:

1. "I believe in a God who is in and through and of everything—not an absentee God whom we have to reach through the bible or priest or some other outside aid."
2. "I believe in a God who is closer to us than our hands or our feet."
3. "My God is the ever present force, which manifests all the activities of man in all the workings of nature."
4. "Science, literature and history tell us that there is one eternal energy, that the bible no longer can be accepted as ultimate, that many of its laws were copied from other religions, but were, like all laws, a gradual growth, and that man is a creature of evolution not a creation."
5. "There is only one energy. That energy has always been working. It was working before Christ's time, even as it is now."
6. "God makes for good, man's progress is a progress upward, each day is better than the first."

This the "Rev. Mabel" has fitted up as a chapel, and a small wooden building serves as her "publishing plant."

Shepherdess Carries a Crook.

All these letters are got up in the style of the testimonials in the Leaves of Healing, even the same type being used, and a full-page illustration shows the "Rev. Mabel A. Jackman, Shepherdess of Paradise," in flowing robes like those which "Overseer" Jane Dowie wore before sickness prevented her appearance with her husband, before the Dowieite audiences. The "shepherdess" carries a crook.

Experience in Law Court.

The charge of conspiracy to obtain money by false pretense with purpose to defraud brought by Dr. E. Cole against the Jackman woman, Charles Race and George Stillson, resulted in an indictment in May, 1902. The case was reinstated last July and continued until Oct. 22, when Judge Chetlain threw it out of court on the ground that the criminal court was being used as an instrument for the collection of money.

The above from the Daily News illustrates the character and work of this notorious woman. Several years ago she commenced a libel suit against The Progressive Thinker, claiming \$25,000 damage. When the time for the trial approached and she saw the big pile of damaging evidence secured against her, much to our sorrow, she did not appear against us, and the case was dismissed. Now she is working in a new field, and let us all hope and pray that she may remain there, and sever her connection with Spiritualism entirely. At a South Side seance several years ago her materialized spirit was caught (a confederate), as duly set forth in The Progressive Thinker. She is solemnly malignant when she speaks of us, or the Illinois State Spiritualist Association, headed by Dr. G. B. Warne.

Important Questions.

Is it not possible our divines are somewhat mistaken in their claims that the whole bible, every part of it between the two lids, was specially inspired by Almighty God? Our attention turned to the subject, to the end that we should not misrepresent them, we opened Kitt's Cyclopaedia of Biblical Literature, article inspiration, and there read the claim of the extremists, from which the following brief extract:

"No part of the holy book was written without miraculous influence. All parts were equally inspired. In regard to the whole volume the great end was infallibly attained, namely: the commitment to writing of precisely such matters as God designed for the religious instruction of mankind. The sacred penman wrote what he had for his object not merely the immediate benefit of individual persons or churches, but what would be useful to Christians in all future times; and that in regard to the most minute and inconsiderable things which the Scripture contains we are compelled to say, 'This also cometh from the Lord.'"

It is then added: "Every word, and syllable, and letter of what they wrote, independently of their intelligent agency and without regard to their peculiar mental faculties or habits, seem to have been immediately communicated by God."

Much more from the same writer, in still stronger words, if possible, is given, which it would be only superfluous to quote.

While Protestants generally claimed

the bible was infallible; that as the direct emanation of God it could not err; Catholics, on the contrary, endowed the pope, the great head, with infallibility, and everything coming from him was the voice of God.

Such was the opinion of writers a generation ago; but recent discoveries and deeper research in the records of the past, have shown that these extreme opinions must be modified; that very much, if not all of the Pentateuch was but compilations from Egyptian, Chaldean and Babylonian sources; that errors and contradictions are common throughout, the so-called inspired word; that on the very face of the record there is positive proof that it is not the production of one mind, but of many minds, with different degrees of knowledge.

Science and Imagination.

It is not uncommon for those who know very little or nothing of science to put science and imagination in opposition to each other, as though one were inconsistent with the other. It is said of such a one, he is a man of science; of another, he is a man of imagination.

The fact is, science and imagination are not only compatible, but there can be no really great scientific man who is deficient in imagination. Science does not consist merely in collecting facts. It does not consist in enumerating things that have been observed. It consists rather in the observation and collection of facts, in their classification and the discovery of the principles which underlie them.

The popular idea that a man who brings together a basket of bones or a box of shells is a scientist is a very great error. The man of science is the one who can put those of the same genera, species and variety together and reconstruct the frame of the creature to which they belong. He is the one who can take those shells, separate them and describe the creatures which live in them and their relations with one another. In the higher sense, the man of science is one who from the observation of facts has the ability to arrange them in order and to explain their meaning, as Newton explained the cause of the fall of the apple, when he by the power of imagination conceived that the same force which brought the apple to the ground was that which held the planets in their orbits.

No great discovery is made without the use of imagination. It enables the man of science to think beyond what has been actually discovered; then by the use of the scientific method, he can verify what he has conceived as possible. Imagination is to the scientist what the lamp is on the cap of the miner, it enables him to see a little beyond his present position.

Men like Humboldt, Huxley, Tyndall, are those in whom imagination is strong and vivid. Darwin and Wallace never could have discovered the principle of natural selection without imagination to enable them to look beyond the popular theory as well as the scientific knowledge to see that the popular theory was untenable.

It is the privilege of man to imagine conditions in this world with which he has not become cognizant. It is the business of science to test these conditions and to ascertain whether they be true or have no other basis than the mere imagination.

Those who indulge in diatribes against the use of imagination do not know what they are talking about. They are very often persons in a thoroughly fixed and fossilized condition, who can neither change their views nor assimilate new knowledge, nor appreciate any discovery that is not in harmony with the theories which they have accepted, generally upon mere authority, and to which they have become bigotedly attached. Let us have imagination, not imagination undisciplined or uncontrolled, but imagination, subject to reason and reflective thought, applied to the advancement of knowledge, under rational rules and conditions.

B. F. UNDERWOOD.

CHILDREN'S FRATERNAL HOME.

Angelic Work on the Part of Those Who Have Adopted Oahspe as Their Bible and Rule of Action.

To the Editor:—Situated in the foot-hills, in the beautiful La Crescent Canon, at the junction of the Verdugo Canon on the south and west, with the La Canada valley on the east, in a perfectly ideal spot for the purpose, we have established a children's home on fraternal principles, having a fraternal brotherhood society for its support. We are fourteen miles from the city of Los Angeles, seven from Pasadena and five miles from the nearest electric railway connection at Glendale. We have an elevation of 1,800 feet above sea level, the purest atmosphere and the most delicious of pure mountain water. Children grow hearty and healthy, rosy-cheeked and happy as birds here.

While our work is founded on the principles as laid down in the book Oahspe, the teachings of which we consider a high degree of Spiritualism, we work in harmony with all true Spiritualists, and believe this to be the only children's home run on Spiritualist lines being successfully maintained on this coast.

We started in a small way, are still small, but we expect to grow. We take only absolute castaways and have rescued ten children since we began, part of whom were sent to a similar home in Colorado, but now we have established this as a permanent home and will keep all children taken, here. A few brothers and sisters have dedicated their lives and services to this work without compensation, rejoicing that they have the privilege to thus labor for some of the Creator's helpless little ones.

Anyone having anything that would be useful in such a home, as clothing or toys, which they would be glad to give, it will be gratefully received.

If references are desired, we refer you to any of the Spiritualist Societies in Los Angeles where we are well known.

Any questions concerning our work will be cheerfully answered. The Progressive Thinker is a welcome guest in our home and one which we will not think of doing without in the future.

La Crescenta, Cal.

G. P. SULLIVAN.

MISSIONARY WORK.

Spiritualists residing in the southern portions of Ohio, Indiana, Illinois and Missouri; two those in all parts of Kentucky, Tennessee, Arkansas and Oklahoma, who are desirous of having missionary work in their respective communities are requested to write at once to the undersigned for dates and terms. I am ready to work week days, week nights and Sundays, and only seek the co-operation of the local friends who are really interested in Spiritualism. Write now, make sure of time. Yours for Spiritualism, HARRISON D. BARRETT.

President and Missionary-at-Large, N. S. A. General Delivery, Wheeling, West Virginia.

THE WORLD BEYOND.

O unseen world! that lies across Death's silent stream, a little way; No language can thy peace describe, No words thy beauty can portray. Far-reaching hills whose summits blue, Reflected are in crystal streams; Bathed in the light of cloudless skies, All, all exceed our fondest dreams.

The roses by the garden wall, The sweet, wild meadows that grew Within the sunny meadows fair, Around the home our childhood knew;

What we loved we find again, What we thought bright, immortal shore; Only the sense of pain and loss, Is mingled with it nevermore.

They grow not old, the loving friends, Who left our side so long ago; But on the threshold for us wait, With the glad look we used to know.

We feel the clasp of tender hands, Yet still the earth-life seemeth near, How do I know what meets the soul, In realms beyond our mortal sight; When down time's last mysterious path,

We pass into a starless night; How do I know? Ah! one went home, When crimson-robed was hill and lea; And oftentimes, when day is done, She comes and tells her thoughts to me. ALICE M. WARREN.

Proctorsville, Vt.

"Harmonies of Evolution. The Philosophy of Individual Life, Based Upon Natural Science, as Taught by Modern Masters of the Law." By Florence Huntley. A work of deep thought, carrying the principles of evolution into new fields. Price, cloth, \$2.

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

"Poems of Progress." By Lizzie Doten. In this volume, the poetess of Spiritualism may be read in her own words, from grave to gay, from lively to severe. It is a book to be treasured and richly enjoyed by all who love genuine poetry, and especially by Spiritualists. The volume is tastily

THE GOFF WILL CASE.

Salient Points of an Important Case at Law.

The cry for help came from Michigan, instead of from Macedonia, this time. After a five o'clock breakfast on Monday morning, Mr. and Mrs. Robert Schumacher of Rockford, Ill., and a hurried trip to the depot at 10, as street cars were still wrapped in their morning slumbers, I reached Chicago in time for my forenoon assignment in the lecture room of Hahnemann College. Without pausing for the annual meeting of the Chicago Spiritualists League, I took the Lehigh Valley express for Cassopolis, reaching there at seven o'clock Monday evening to lead any aid in my power as a witness for the Michigan State Spiritualist Association in its fight for a handsome bequest made to it by the late John F. Goff, of Cass county, in that state.

Mr. Goff died February 18, 1904. His will was executed November 3, 1885, and a codicil was attached to it by him September 23, 1897, substituting Dr. B. O'Dell, Herman L. Chapman and Alfred Underwood, well-known Spiritualists, for the executors first named by him. He left real and personal property of about \$44,000 as appraised. Leslie Goff found the admission of the will to probate, but was defeated and appealed from the probate to the circuit court. After bequeathing some \$15,000 to various legatees, Mr. Goff gave all the remainder to the State Spiritualists Association to be used for the benefit of mankind in relieving distress and promoting education and a knowledge of Spiritualism. He provided for the contestant in this peculiar phraseology: "I give and bequeath to Leslie Goff, reputed son of John F. Goff, formerly living in Creston in the state of Iowa, the sum of eighteen hundred dollars." Behind the word "reputed" lurks another of the heart tragedies of earthly life.

The issues on which the jury had to pass were: Did John F. Goff hold an insane delusion at the time he executed his will, and was he further a monomaniac to the extent that his will was dictated by spirit intelligences and therefore was not the act of his own individual desire and judgment?

Judge Coolidge held that an insane delusion was a belief that did not rest upon fact—error in conclusion. Upon proven facts would not be delusion. Testimony of living witnesses showed that in 1854 or 1855 Mr. Goff started proceedings for a divorce upon the ground of adultery but later took his wife back. One of the witnesses in that proceeding came into this trial, a man seventy years of age, and testified that for forty dollars paid him fifty years ago by Mr. Goff he swore falsely as to compromising actions on the part of Mrs. Goff. However, that lady appears to have made a confession about that time to her husband, admitting specific and general acts of infidelity upon her part, but a copy thereof certified to by an Indiana court, where it was a part of the proceedings, was not introduced on the ground of desertion brought by Mr. Goff a few months after their first reconciliation was denied admission in the present case on a legal technicality, which the Supreme Court will now be called upon to review.

Mrs. Goff went to the Pacific coast with her infant son, married again and died years ago. Her husband remarried and did not forget the ruthless shattering of the love dream of his long life of eighty-one years on earth. He was a man of honor among his fellows. The present probate judge of Cass county, who drew his will for him in 1885, and did his legal business for a long period, testified to his soundness of judgment on all business matters and that his word was as certain of fulfillment as his bond could have been. He aided the poor, contributed to the support of nearby churches, and many Spiritualists will recall that his donations to the Mediums' Home at Lansing, Mich., were fully three thousand dollars while living.

If Leslie Goff was not John F. Goff's son, he has no right to any portion of the estate but eighteen hundred dollars, and cannot contest its other provisions. If Mr. Goff had his wife's confession of adultery (and I was allowed to read the certified copy of it), he certainly did not labor under an insane delusion as to the paternity of the boy or his wife's fidelity. He had sufficient reasons for doubting both.

The jury found for the contestant and thus the case will reach the Michigan Supreme Court more speedily.

In this case the old adage seems to be so transformed as to read, it is a wise father that knows his own son.

Spiritualism was recognized as a religion by court and counsel all through the trial. Its standing from any other view point was never in question. It was a simple and unselfish religion, and the contestant were Ex-Judge Harsen D. Smith and Mr. Lyle of Cassopolis, and Victor M. Gore of Benton Harbor. Seen from the witness chair, Mr. Smith was gentlemanly, dignified and alert, while Mr. Gore, the all-around fighter, was fierce in manner, fluent in language and fertile in rhetoric of Spiritualism. Spiritualism had able legal representatives in Marshall L. Howell of Cassopolis and A. Lynn Free of Paw Paw, the former of whom has the brain to grasp fundamental principles and fight for them until courts transmute them into precedents, while Mr. Free is analytical, candid, logical and forceful in his manner of expression. The latter gentleman made the speech of the trial.

Judge Carr of the Cass and Van Buren circuit, exchanged with Judge Coolidge of Berrien county who was a stranger to the individuals involved in the case and the latter strove to be impartial and just while at all times the patient gentleman.

Dr. O'Dell, vice-president of the state association, acted for his official colleagues in deciding questions of importance about the conduct of the case and gave of his time, strength and means with a fidelity which entitles him to the gratitude of Spiritualists everywhere.

Miss Chapman, of Marcellus, state secretary, was often in attendance, while Dr. Julia M. Walton of Jackson, another member of the state association, was a most important witness on a medium's experience with her own psychic powers.

GEO. B. WARNE.

LOOK OUT! LOOK OUT!

The Progressive Thinker during its Fall and Winter Campaign will be a continual feed of good things in all occult and spiritual lines of thought. You can only keep up with the procession by reading it each week. Send in your subscription now, and introduce the paper to your neighbor.

"Success, and How to Win It." A lecture and course of twenty lectures by J. B. Austin, B. A. D. The title of some of the lectures are as follows: Self-Help; Financial Success; Ideals; Economy; Planning; Attraction; Courtesy; Kindness and Tact; Angelic Help. Price 25 cts.

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The Open Court.

A Session Called to Decide on the Merits of Dr. J. M. Peebles' Book, "Obsession, or Demonism of the Ages."

IT IS ALWAYS REFRESHING TO LEARN THE VIEWS OF THE LEADERS IN ANY MOVEMENT. "OBSESSION" IS NOW RECEIVING SPECIAL ATTENTION, AND THE CONFLICT OF VIEWS IS STIRRING THE MINDS OF THE PEOPLE IN THIS COUNTRY AND EUROPE, AND THEY ARE BEGINNING TO THINK CAREFULLY AND CRITICALLY ABOUT EVERYTHING THAT CONCERNS SPIRITUALISM—THE DARK SIDE OF IT, AS WELL AS THE GLORIOUS BRIGHT SIDE. PROF. LOVELAND LEADS OFF THIS WEEK WITH AN ABLE ARTICLE FOLLOWED BY OTHERS WHOSE VIEWS ARE DIAMETRICALLY OPPOSITE TO HIS, AND WHOSE CONCLUSIONS ARE SEEMINGLY THE RESULT OF ACTUAL EXPERIENCE.

"THE DEMONISM OF THE AGES."

In my article on Obsession, which was written over two months ago, and recently published in *The Progressive Thinker*, I had no idea of a war on Dr. Peebles' book, as I had not read it, but to present unanswerable objections to the doctrine of obsession and possession of human beings by dehuman spirits, or demons as they are termed. But as the "war" is on, I shall not retreat or surrender; and as Dr. Peebles has opened fire, not merely on my positions but on me personally, I shall give him all the field for personal assaults and insinuations. My war is upon the doctrine of demonology, not those who believe it. Hence, I have no suggestions to make for burning the book, or its compiler. I shall simply answer his reply to my arguments. And if I sometimes use the "argumentum ad hominem" with demonstrative effect he must not complain. It is no fault of mine that Peebles vs. Peebles is so conspicuously prominent in his book, and article in *The Progressive Thinker*. And whether I am a Spiritualist, Spiritist or Agnostic cuts no figure in this controversy, but simply and only this, are human beings demonized?

Obsession as a Fact.

At the outset, I submit that I fully, unreservedly admit the fact of obsession, but not by demons or dehuman spirits. In the largest sense all persons are obsessed—they are influenced by partial or false ideas or opinions. In a limited sense, many persons, through auto-suggestion, or the suggestions of others are influenced by the most erratic and insane notions concerning themselves, others, their duties, etc. In his large book, Dr. Peebles has presented a ghastly outline of the workings of obsession; and if he had been able to perceive and point out the scientific causes, it would have been a boon to the times instead of a potent instrumentality to produce and intensify the evils of obsession. The Doctor has occupied no small part of his book with what he calls proof, which is really no proof at all. It is simply the citation of the opinions of others who agree with him. He is peculiarly inclined to that kind of proof, but it is merely show, and in this case a ready means to obsess shallow-minded persons with his own notions. The opinions of great men or small men are uncertainties, guesses, nothing more. And often wild guesses at that. But they often have a most powerful influence upon the beliefs and practices of impressionable and sensitive persons.

Hypnotism—Suggestion.

I am charged with making assertions. It seems to me this charge comes with very poor grace from the man who has filled nearly four hundred pages with little or nothing but assertions. Well, I confess that at times I do make assertions. When I affirm what I know, or when I have given or am about to give proof of the point affirmed, I make an assertion. Also when the point is one of general assent. For illustration, take my position that hypnotism will explain all the phenomena of obsession. I make this assertion because I have most thoroughly studied the science of hypnotism, and because the leading hypnotists of the world confirm the position. Bear in mind that all forms of human influence upon other humans are hypnotic, and always the result of some form of suggestion. And be sure and not forget that auto or self-suggestion is as potent as suggestion by another person. A very successful hypnotist, who has written one of the best works on the subject, informs us that he can at any time induce complete hypnosis in himself, give all the ordinary phenomena, and have no memory when he awakes. A large per cent of the insane are the victims of auto-suggestion. They are obsessed by their own idea, self-suggested. This is especially true of those termed monomaniacs, who dwell upon some one idea to the exclusion of almost everything else.

Peebles vs. Peebles.

But I propose to present evidence which my reviewer cannot dispute. "That hypnotism is shamefully abused admits of no denial. The potent will-power of a selfish, wicked man is extremely dangerous. He throws out that venom force which may imprison. African voodooes are hypnotists. Hypnotism has often been efficacious in breaking up families. And notwithstanding the testimony of Prof. Carpenter, I believe from the consensus of testimonies of those high in authority—adepts in psychic studies and experiments, that hypnotists acting persistently on low moral planes may induce—may lead to the commission of blackest crimes. This with me is a mature conviction."

Do you ask who it is who so fully confirms my assertions, I reply it is no less an authority than Dr. J. M. Peebles. See page 238 of "Spirit Obsessions." And not only are "these traveling hypnotists that infest city and country in winter time hypnotizing the many in public halls for amusement or money getting," but there are pretended literary institutions, in most of our large cities, sending out invitations to all classes of people to purchase instructions to not only do all this nefarious work but a great deal more and worse. When all these facts are taken into consideration, and also that the psychic atmosphere of our modern society is permeated with the criminal thoughts and passions of our undeveloped human nature there is no need to go into the realm of spiritism to find all the obsessing influences under which we suffer. And when in addition to this we take the dark and damnable doctrines and teachings of Christianity with their centuries of hereditary influence it is no wonder that thousands of sensitive persons are obsessed with the monstrous superstitious ideas of obsessing and tormenting devils or demons. And when, under the influence of this controlling faith, they act out the supposed character of the demon. Thoughts, feelings, beliefs are not things, but they are mighty forces in shaping the conduct and molding the destiny of people. Dr. Peebles after showing how hypnotism accomplishes this fell work, and properly terming the workers "mountebanks and tramping vipers," labors through nearly four hundred pages to fasten the hypnotizing suggestion of demon obsession upon his readers! Consistency would be a jewel.

Death an Uplifting.

The Doctor assails as a mere assertion my position that death is a benefit to every person. Instead of being a mere unsupported assertion it was an unescapable inference from the argument demonstrating that the physical appetites and passions died with the body—that they did not, could not pertain to the spirit—the immortal-ego or selfhood. How has he answered or met these positions? By showing that my position that evil does not attach to or proceed from the spirit is absolutely correct. Indeed, he goes far beyond me and submits positions which, if allowed, would annihilate the notion of evil in any form. There are, there can be no such a being in existence as an evil spirit or demon. They must all be good and holy. Moral evil is impossible. But let us carefully examine the Doctor's philosophy. On page 19 he asks this question, "Wherein lies the danger, the evil of obsessing spirits?" He answers, "It lies not in Spirit—Spirit is God."—"Pneuma ho Theos." The spirit within man is a unit, is uncompounded, is an emanation, or a divine, ethereal filiation from and of the Infinite Spirit, God,—something as the tiny drop is of and from the ever flowing crystal fountain. The human spirit—the center of consciousness and life—is pure, is essentially divine. How, then, can it sin, or in any way become evil? is the inquiry. It cannot. Now, as evil is impossible to the "human spirit" how is it with the physical body? On this point he is equally explicit. He says, "Rivet the fact in your mind as we pro-

ceed with the argument, that no act, good or bad originated in the physical body."—"The human body is a tent, a shell that a death-spasm breaks, letting the imprisoned spirit free." As the human body is the highest form of matter, we should be justified in saying that the Doctor denies that evil originates in matter. At all events, he has cleared the body entirely from any responsibility for evil. From whence then comes the evil? Man is sometimes regarded as a trine being. As having a spiritual body as well as a fleshly one, and it is one of the important teachings of the Spiritualists. The question then is, does the spiritual body originate, and act out evil? What is the nature, or make-up of this spiritual or etheric body? We will listen to the very simple and luminous description of Dr. Peebles. "The real 'spirit' body," sometimes unwisely termed the 'astral,' is a genuine, substantial body, constituted of the most delicate, imponderable auras, atomic emanations, etherialized fluids, and refined, invisible substances. It is from these infinitesimal elements and essences that the immortal principle, the divine ego constructs (by psycho-physiological laws, affinities, attractions and polarizations) for itself an enveloping envelope,—an etheric soul body, interpenetrating the material body."

The Divine Ego—the Human Spirit.

Now, as the "divine ego"—the human spirit is, as the Doctor affirms, "a potentialized portion of God," it certainly would not, could not "construct for itself an enveloping envelope" which was totally unlike and opposed to itself. The substance used in the construction was good, bad or neutral. Which was it, Doctor?

The Doctor answers: "At death, when the grosser, physical body, changing and disintegrating, is laid aside, the etheric or soul body, rising from this decomposing mortal form, becomes what is known as the spiritual body. And in dying, the potent, immort spirit, acting as a psycho-magnet, holds to itself every spiritual element connected with and belonging to it. This emerging of the spiritual body from the earthly in dying is properly and logically a resurrection of the body—the raising of it out of corruption into incorruption, out of mortality into immortality, into a higher spiritual state of existence." Very good, Doctor. Many thanks for having presented my position more eloquently than I could have done it. You must have for the time being forgotten your old-time theological superstitions and yielded to the inspiration of the new truth. Yes, it is gloriously true that the death of the physical body is the resurrection of the spiritual body "into a higher state of existence." When disposed to deny and ridicule my position that every person is benefited by natural death, please turn to the 18th page of the "Demonism of the Ages" and read the demonstration of my position by Dr. J. M. Peebles. In fact, so far as all my main positions are concerned, I only need to copy from the aforesaid book to sustain them. It is on both sides of the question.

Where Did Evil Originate?

Now, reader, please put the Doctor's positions together. Spirit is God. The human spirit is an emanation or filiation from God. It can not sin or become evil. The fleshly body is neither good nor evil. The spiritual or soul body is constructed by the spirit, and at the death of the body experiences a resurrection "into a higher state of existence." Where do the evil spirits come from? Where does evil come from? And even if such a thing as evil existed, how can a "potentialized portion of God" be infected with its opposite? Or, is God part evil and part good? How can anything change itself into its opposite? Was man originally good as God made him, and has he become evil or sinful? Is not what is termed evil an absolute necessity, and would the evolution and happiness of the future life be possible if it was non-existent? Are not some of the noblest traits of human character entirely dependent upon the existence of evil? And shall we not be compelled to say with Pope,

"All discord is harmony not understood,
All partial evil universal Good?"

Will Dr. Peebles answer these questions? Will he tell us "how and where evil originated? Was it spirit or materiality? Is there any third substance in the universe which is neither matter nor spirit? If so, what is it? Is it good or evil? Is it self-existent? Will it be annihilated? All these questions must be answered before any one is entitled to say that there are malicious, obsessing demons in the spirit spheres of existence.

Testimony of Spirits.

Perhaps some one will here remind me that I have overlooked the most important of the Doctor's positions, and the only one where he advances anything worthy of being called proof. All his quotations from others, all his letters from patients, and all his stories of "what he has seen are only recitals of opinions, they are inferences from premises which will allow an entirely different set of conclusions." But when he gives the testimony of spirits the case is changed entirely. What will you do with this department of proof? There are two forms of answer. One is that the so-called testimony of spirits is only a recital of opinions; either the opinion of the spirit communicating or, what is the undoubted fact, the opinion of the medium as to the meaning of the spirit. According to the testimony of the most careful and scientific thinkers in the ranks of Spiritualism, communicating spirits are influenced by those consulting them as readily as the medium is influenced by them, and by the operation of the same law. Many years ago I discovered that spirits were as controllable by mortals as mortals by them. Hence, when Dr. Peebles consults spirits through mediums on this question, he simply gets his own notions reflected back upon himself. He sanctions his own positions. Mediums are largely reflectors, and the messages which people receive are their own day-dreams positively affirmed by the medium. And this is just as inevitable as that the looking-glass should reflect your form and features. As Chas. Dawbarn has most clearly shown, the mediumistic realm is emphatically a "fog-land."

The second form of answer is that so far as fact and doctrine are concerned, there is no reliability whatever to spirit communications, so far as the future world and its conditions are concerned. The wildest and most abominable notions are most emphatically proved if mediumistic communications are allowed as proofs. Eternal damnation and the most ultra universalism stand on equal ground. A trine God, and a Unific Devil, with a third part of the heavenly host at his command, are in constant conflict in the testimony of age-long mediumship. The utmost that can be claimed for mediumship at present is that it proves a future existence, but so far as the mode of that existence is concerned it is all conjecture; and all the roseate descriptions are simply the creations of fancy and imagination.

And this is no fault of the mediums, for to comprehend the mode and conditions of a life out of the body while we are in it is an impossibility. Physical sensation is the basis of all our thought and life at the present, and how the thought and life processes are to be carried on when the physical senses perish is now beyond our comprehension. With these impressive facts before us, we can reach no other conclusion than this, the so-called testimony of spirits is worthless because hopelessly contradictory in character. It proves nothing, because on its face it proves everything you can imagine of the future.

I expect I shall be assailed most strongly on these positions, and it will be assumed that they render Spiritualism of no value to humanity at the present time. To this, I reply, that that Spiritualism is worse than worthless which presents to the world, as in Dr. Peebles' book, unnumbered multitudes of human spirits of whom he asserts, "These demoniac spirits infest all places of filth. They cluster around and dwell in dark, foul caverns. They are at the elbows of dirty, foul-mouthed people. They lurk in ill-ventilated cellars and underground caves. All places of uncleanness are highly congenial to this order of beings. Graveyards are their favorite resorts. They may be allied to certain animals. They have ruined rock-baths and old, damp, vacant houses. They delight to dwell in liquor saloons and dens of debauchery." They run from the golden sunlight as do worms, and hide in the ground when a piece of bark or a stone is lifted, letting in upon them a blaze of light." See page 103 of the *Demonism of the Ages*. To confirm these assertions, the Doctor quotes and endorses the following saying, "They infest all ill-aired places. The atmosphere of dark swamps and garbage deposits is charged with them." "All places of uncleanness are congenial to them. Graveyards are their favorite resorts. Old ruined bathing places invite them." "Shadows cast by the moon, certain trees mossy by sluggish streams, and dark vaults are natural lurking places for demons." P. 120. But I will quote no more from this attractive (?) picture of the character and pursuits of millions of dehuman spirits as painted by our eloquent author. I regret to say that in the spiritual press we are regaled with descriptions of multitudes of spirits dwelling in dark, boggy swamps, or shut up in houses for years, and not knowing that they had experienced physical death, etc. With this Spiritualism I have no sort of fellowship. I loathe and detest it. And just in proportion as it is published to the world will intelligent and thinking people despise it, and justly too. It is to be hoped that this class of Spiritualists will form an organization by themselves and leave the rationalistic class to follow the scientific phase of investigation.

In further reply, I submit that the spirit movement has accomplished

a vast amount of good which can never be undone. 1. It has demonstrated that all psychic phenomena are perfectly natural, that is, they are produced by natural forces used by human persons. Hence, all the miracleism of the ages—all the gods and devils as actors and agents in psychic phenomena are swept from the field of conscious conviction. The old religions—the holy books, are all seen to be the products of ignorant, unprogressed humanity. This Revelation has wrought and is working one of the greatest revolutions in human opinion that history has ever recorded. It is seemingly unfortunate that so many witnesses of these phenomena fail to make practical application of this tremendous fact of the universal naturalness of psychic phenomena.

The Religion of Humanity.

2. Another most important truth of the new Revelation, is the demonstrated fact that increase in knowledge is the only possible means for human growth or development; and that this life and this world are the time and place where the beginning is most easily made. But as all past religions and governments have instituted class distinctions and rendered it impossible for the people as a whole to become knowing and growing, the grand purpose of the spirit world, in this last revelation, is to entirely revolutionize our religious, governmental and social systems which are all partial, venal and poverty-creating and perpetuating, and instead establishing the "Co-operative Commonwealth" of "Universal Brotherhood." Just in proportion as we can lay aside the superstitious and partialistic notions of Christianity we shall become "obsessed" with altruism. We shall see that devotion to the welfare and uplifting of humanity here is the greatest work possible for us to do. Our hypnotic suggestions will be along the line of brotherly helpfulness, and consequent obsessions will be of love and good will. The shallow pretense that knowledge does not save, and is the only savior from so-called evil, can have no influence upon any thorough thinker. Men may know a great deal and yet be profoundly ignorant in those departments which make for real, harmonious growth. As Buckle says of the clergy, "The more they learn the more ignorant they become." Of what use would the most perfect knowledge of chemistry be for solving a problem in the higher mathematics? It is integral education which is demanded, and this is not practicable for the masses until the old religion is replaced by the "Religion of Humanity."

Los Angeles, Cal.

J. S. LOVELAND.

NOTES FROM A PROMINENT MEDIUM.

Dr. B. Greer, Prominent as a Physician and Medium, Gives His Views.

To the Editor—"The first time since the days of Eden, where demons first began to do business, their real character and workings have been laid bare, and brought to light in an original, attractive and exclusively made volume, by Dr. J. M. Peebles, showing how in divers manners and places, their fierce, persistent hostility to man, we poor mortals are at their finger ends, in malignant torments, cruelties, etc.

Dr. Peebles' new book, "The Demonism of the Ages and Spirit Obsession," is, from my view point, the most opportune book of the century, and notwithstanding the displeasure it has caused to some, the good Doctor needs have no apology to offer for its publication. The diabolical dangers and evils it exposes are sufficient grounds for its publication.

The grave subjects of which it treats will be readily recognized as of great vital importance, and no effort by the evangelist or humanitarian should be spared to arouse the stupid indifference or ignorance that prevails in regard thereto.

To Dr. Peebles is due thanks for this particular painstaking, strange collection of diabolical human experiences, much of which, too, was derived from his own personal observation at different times, at home and abroad in his travels around the world.

While the dominant element in nature is spirit—spirits everywhere, good and evil, nevertheless evil spirits compared to good, I think, are, in nature far in the minority.

Still, like the ever present invisible microbe of disease, to which we are all exposed, so by the ever present invisible demons of evil we are all surrounded, and when by persecution, they make us their victims, we suffer swiftly and terribly. Demons or devils I believe are largely responsible for all the immoralities, vice and crime in the world, and I further believe that if it were not for demons or devils there would be in the world to-day more sanity, fewer lunatics and suicides, more love, more justice, more happiness and sweetness in life.

But there are people in this world who do not believe in demons or devils, while there are others who do. The reason why some do not, is because they know so little about demons; and the reason why others do is because they know so much about demons, and it is for this reason, fortunately or unfortunately, that I am compelled to believe in demons.

For forty years or more I had been the object of their malignant hate, and their target for many attacks resulting in bodily injuries, vituperation, commercial misadventures, financial losses, temporary humiliation, sickness, insomnia, etc. I have actually seen them in all their hideousness of face, form and character. I have talked with them and they with me, but their talk with me was always in curses, threats, or lying predictions.

Often times, too, they planned for my destruction, and I am sure had it not been for angel watchers, they would have laid me out long ago.

Happily, having conquered them, I am now exempt from those terrible tormentors, and am enjoying an absolute quiet rest—a rest like a sunny calm after a storm.

But it was not only the above personal experiences which compelled me to believe in demonism, but a multitude of observations in the lives of others, for during my late forty years' practice as a Spiritual Physician, I was almost daily brought in contact with persons obsessed, or possessed of evil disposed, obtruding spirits.

Should any of your readers, not knowing, or who may wish to know, of the dark as well as the bright side of Spiritualism, they will learn the same from Dr. Peebles' new book.

Of course it is well to look at the bright side of a subject, but it is better to have a look at the both sides, and for this reason every Spiritualist and spiritual investigator should make themselves acquainted with this remarkable book—a record of the horrors of demonism, or history of devils, from the dark woods, on the ground floor of the spirit world.

The following from a distinguished Theological University Professor appeared but a few days ago in the Chicago Evening American:

"Witchcraft, as regards evil spirits and demons, is no myth, but is real and dangerous, according to Professor Herbert L. Stetson of Kalamazoo College, who delivered to the University of Chicago divinity students a lecture on the subject.

"Dr. Stetson declared that to-day, as in bible days, evil spirits undermine the health of thousands and that many persons are actually 'possessed of devils.'"

"These possessions are real, and not at all fictitious," said Dr. Stetson. DR. R. GREER, Chicago, Ill.

OBSESSIONS—ARE THEY POSSIBLE?

To the intelligent investigator of the occult phenomena of Spiritualism, in their varied manifestations to the human understanding, the fact that obsessions are possible and do take place more or less according to the developed mental condition or sensitiveness of the medium, is well known. And to it can be accounted many of the strange freaks performed by individuals that a heartless or cold world would condemn as criminals or insane.

As the laws that govern the spiritual being are better understood, so will the methods of treating so-called criminals be modified and humanized and brought more fully into accord with the spiritual law, that like attracts like, and those unfortunates will not be punished but brought under a strong psychological influence, loving and beneficent, demagnetizing and scattering the demoniac forces that had bound the soul, compelling it to act out the malignant designs of the controlling powers. Webster defines the word thus: Obsession. "The state of a person vexed or besieged by an evil spirit." A broader definition would be more acceptable.

There are loving and exalted states of mind in which the besieging and controlling powers are pure and exalted spirits that are laboring to disengage the medium from the entanglements thrown around it by a lower order of spirit forces. Such are the true obsessions to be desired and earnestly sought after by every one who has the best welfare of his fellow-beings at heart.

It does not, as may be apparent, destroy the free agency of individuals, nor make them less accountable for their acts; for by a certain line of thought are evolved actions, good or bad. And as they are, so according to the law of attraction, spiritual entities are drawn to the individual, corresponding to the mental and spiritual state of the person to whom they are attracted.

Punishment for crime only tends to increase the desire for criminal

(Continued on page 8.)

RESTORES EYESIGHT.

Spectacles a Thing of the Past.

"Actina," a Marvelous Discovery That Cures All Afflictions of the Eye and Ear Without Cutting or Drugging.

There is no need for cutting, drugging or probing the eyes for any form of disease, for a new system of treating affections of the eye has been discovered whereby all tortuous and barbarous methods are eliminated. There is no risk or experimenting, as thousands of people have been cured of blindness, failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when eminent oculists termed the cases incurable. Below we print extracts from testimonials—such as are received by us daily.

Mr. A. T. Pennington, special agent Mutual Benefit Life Insurance Co., Kansas City, Mo., writes: "Having used Actina for several years, I cheerfully recommend it for the cure of eye and throat affections. It cured my mother of cataracts."

Susan Cardwell, Lincoln, Kan., writes: "I am 78 years old. I was so blind I could only know persons by their voices. After using Actina I can now thread a needle without glasses."

Rev. W. C. Goodwin, Moline, Kan., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of astigmatism."

Hundreds of other testimonials can be sent on application. "Actina" is purely a home treatment and self-administered. It is sent on trial postpaid. If you will send your name and address to the New York and London Electric Association, Dept. 711, 225 Walnut St., Kansas City, Mo., you will receive a suitably framed valuable book, Professor Wilson's Treatise on the Eye and on Disease in General.

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AND OTHER PSYCHIC PHENOMENA.

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Her dedicatory lines are sufficient to show the spirit of the book as well as the author, it is the tender care of the mother, and the heart is hungry for the love of the young. I most lovingly dedicate this book to the children of the world. This book is full of soul elevating and interesting thought. Price, cloth, \$1. For sale at this office.

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Dr. Savage, in this book of 243 pages, discusses problems that have vexed intelligent minds probably to a greater extent than any others, the nature of the religious life. He states a great number of well-authenticated instances of spiritual revelation or communication. His discussion is frank and fearless, and merits the widest reading, for he deals with facts and experiences. Price, cloth, \$1.50.

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

"The Emerson New Thought Calendar." A dainty little calendar with a quotation from Emerson for every month in the year. Just the thing for the holidays. Price 25 cents.

**THE SPIRITUALISTIO FIELD—ITS WORKERS,
DOINGS, ETO., THE WORLD OVER.**

Isabella Powderly writes: "To the Spiritualists of Englewood and the city: You are cordially invited to attend the social dance, the 30th of December, at Hopkins' Hall, 518 W. 63d street. Come and have a royal good time." *

Dr. E. L. Eaton, pastor of the North Avenue Methodist Episcopal Church, Allegheny, Pa., is one of the local ministers who has given considerable thought to the study of psychology. After lecturing to the students of the Western University of Pennsylvania on Friday morning on "Some Psychic Phenomena," he paid a visit on Friday evening to the avenue theater to witness the exhibitions given by Anna Eva Fay. He says that woman a tribute by declaring emphatically that in his opinion there is no other trick work about her performance, and that she is gifted in a wonderful manner with a psychic force.

Car Company for several years.
W. H. M. writes from St. Joseph: "St. Joseph, Mo., is a town speaking from Spiritualism. The coming of Jesus has returned to the East, and is holding trances from house to house, even as told. We have a new trumphet, Mrs. F. of Atkinson, who is developing rapidly, and is now doing work with her power. Her trumphet tests often given in circles are wonderful, so many are being out of the ordinary. Mr. Cardwell is progressing in trumphet work, and has been able to soot the trumphet. Mrs. M. is doing work for materialization and work with flatterer prosperance. Some may be said of W. H. M. who is also sitting for the same. They tell me Mrs. Turner, who is kept very busy all the time.

Mrs. Henry wrote: "On Tuesday evening, Dec. 18, at the University Club Society, the lecture by P. M. Miner followed by W. C. Phelps was upon Personal Magnetism and enjoyed it very much. He is a fascinating worker. He spent about fifteen minutes, then called attention to Gustafson, who made a few appropriate remarks. We had dinner, and the conditions were most favorable. We had some very good music. Mrs. Vaughn, instrumental soloist. Prof. Giner, followed by Dr. Joseph. The readings by P. M. Miner, followed by messages by Wm. H. Hills' control. We certainly had interesting meetings."

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